

LONDON, SATURDAY, DECEMBER 3, 1864.

MASONRY IN FRANCE.

We have received a copy of a protest addressed by Bro. Rebold, ex-Deputy to the Grand Orient of France, author of the "*Histoire Générale de la Franc-Maçonnerie*," and of the "*Histoire des Trois Grandes Loges de Franc-Maçonnerie en France*," to the Grand Master, Marshal Magnan, against a preamble which has been proposed to the new Constitution of the Grand Orient of France as a substitute for Article I. of the Constitutions of 1849 and 1854, declaring the foundation of Masonry to be "the belief in God and the immortality of the soul"—the proposed alteration being calculated to do away with this foundation.

The writer commences by stating that, on the 4th September, he sent to the Most Illustrious Grand Master an historical sketch, to be submitted to those French Masons at present engaged in discussing the proposed new Constitution issued by the last Legislative Assembly with the approval of the Grand Master.

That sketch, he says, treated—1st, On the origin of Masonic Constitutions, and on the obligations and privileges derived from them, in order to enable French Masons to form for themselves a clear idea of their position and rights, as a fraction of universal Masonry, in face of the tendencies of certain lodges of Paris to deviate from the fundamental principles of our Institution.

2nd. That this paper was sent by the Ill. Grand Master, in the absence of the Most Ill. Bro. Blanche, to his second representative, the Ill. Bro. l'Arglé, who, after having perused and approved it, sent it to the Committee of the *Bulletin*. It having been submitted to the latter by its Chairman, Bro. de Saint-Jean, who had likewise approved of it, the Committee resolved, "That it was not expedient to open the columns of the *Bulletin* to an article that would necessarily (?) lead to discussion on the Constitution, in the official organ of the Grand Orient."

3rd. That, consequently, the French Masons, not being enabled to hear a competent opinion on this question, the writer is precluded from fulfilling his sacred duty as historiographer of French Masonry otherwise than by resorting to a direct appeal to the brethren and depositing a protest in the hands of the Most Illustrious Grand Master, in order to warn the Craft and the head of the Grand Orient against the danger that threatens them.

He then proceeds to state that the Masters of various Paris lodges have laid before the brethren the draft of a formula to be substituted for Clause 1 of the Constitutions of 1849 and 1854.

Clause 1 of the Constitutions of 1849 runs thus:—"Freemasonry, being essentially a philanthropic, philosophic, and progressive institution, is based upon the existence of God, and the immortality of the soul."

In the Constitutions of 1854, this clause has been modified in the following manner:—"The objects of the Order of Freemasonry are benevolence, the study of universal morals, and the practice of all virtues. It has for its base the existence of God, the immortality of the soul, and a love of mankind."

The formula proposed, and lately adopted by a certain number of Paris lodges, albeit it denotes, at the bottom, very Masonic ideas, does away with the fundamental basis of the institution, viz., the belief in God and the immortality of the soul, and thereby involves the very existence of Masonry itself. The proof of this will be found in the history and dogmas of the institution.

1st. Freemasonry, after its re-establishment in England in 1717, was imported in France in 1725, and bequeathed to us by the highest constitutional and legal power, the Grand Lodge of London, upon the condition that we should in every respect conduct ourselves in accordance with the obligations laid down in the Constitution of 1717 of that Grand Lodge, which contains solely a recapitulation of the ancient laws and statutes of the Freemasons of England; and these obligations having been agreed to, we must respect them, or otherwise forego the bequest and resign the title of Freemason.

2nd. The essential foundation of this primordial Constitution of modern Freemasonry is the belief of God, and this idea pervades the symbolism upon which the institution is based; its rites are imbued with it from the beginning to the end. The following are some proofs:—At the opening and closing of every lodge, grace is said* by invoking the Great Architect of the Universe, which is the general

* The traditional prayer has, for a long time past, been done away with in the Paris lodges; more recently the very symbols and their explanation have been suppressed, as well as the compulsory philosophic and historic instruction; finally, the two beautiful Masonic feasts, and their traditional signification, have been replaced each by a mere show, followed up by a banquet. But the spirit of demolition has made new proselytes; at present they want to discard God from Masonry, and for this purpose they propose removing, nay, eliminating his name in the new Constitution of French Masons. Where is this to end?

expression (transmitted from olden time) for the designation of the *Supreme Being*, and adhered to by men of all persuasions; the Oriental Delta denotes him in all lodges throughout the surface of the globe; the religious celebration of St. John's Day, or the summer solstice by all our predecessors, and even in our days by the Masons of all countries, embodies the acknowledgment of all the boons he has not ceased bestowing upon the ear; while the celebration of the winter solstice, in commemoration of deceased brethren who have passed to the celestial Orient (according to the usual expression), is meant for the consecration of the belief in the immortality of the soul. The three first symbols (the three great luminaries) represent the love of God, love of your neighbour, and love of virtue; the locality appointed for the meeting of Masons is called a temple erected to the Great Architect of the Universe. In fine, Masonry is essentially based upon the acknowledgment of the Divinity of God; and should the doing away with the notion of God in the proposed preamble be accepted, the ceremonies and symbolism, as well as the whole nature of Freemasonry, ought to be changed, and the latter would become, by this means, a mere philanthropic association.

3rd. Although it cannot be contended that everybody has the right of constituting any philosophic society he likes, laying down its platform at his own will and pleasure, giving it any appellation (*e.g.* Pythagorians, Philalethicians, &c.), no man is allowed to do so with respect to an ancient institution that did not originate in his own country, and which he has accepted with the basis on which it rests. Consequently, the bases of Freemasonry cannot be changed, unless it be by the acquiescence of all fractions of the Craft throughout the universe.

4th. Irrespective of these bases, a new Constitution may certainly be drawn up in accordance with the wants of the country; but changing arbitrarily, and in contradiction to the engagements entered into by our predecessors, the very bases of Masonry, would entail our exclusion from universal Masonry and deprive the French Masons of the rights and privileges connected with the Order.

5th. In face of such a danger, the writer protests, in his own name and that of all Deists (believers in the divinity of God), against the suppression of the *belief in God and the immortality of the soul*, proposed, and already admitted, by a cer-

tain number of Paris lodges in the preamble to the new Constitution of the Grand Orient.

The writer concludes by saying:—While protesting against the doctrine that is sought to be introduced into Freemasonry, let us not forget that, if modern philosophy has blinded a number of our brethren to such an extent as to see in the immensity of the universe, in the sublime creations of the planet we inhabit, nothing but the game of hazard, and the action of the *fors viva* of nature, we must endeavour, if possible, to remove the band from their eyes which they believe to cover ours. We must bestow upon them all the brotherly love at our command, and thus prove that we are really Freemasons and brethren, the children of one and the same God, recognised by all persuasions and adored under various names, by all nations of the earth, and which Freemasonry proposes to combine into one unique family of brethren, united by love, science, and labour.

THE PETROGLYPHS IN ARGYLLSHIRE.

(From the *Builder*.)

There have recently appeared in your journal two highly interesting communications on the subject of the petroglyphs, or concentric circles, incised on rocks, which have excited so much attention among archaeologists of late.

They were first observed in Northumberland a few years ago, and were then thought to be confined almost exclusively to the North of England. They have since, however, been found in various localities and countries; among others (as is mentioned in the *Builder*, p. 642), in Argyllshire. I have lately had an opportunity of examining these latter, in company with much better archaeologists than myself. You may therefore, perhaps, think that even such a brief and imperfect description of them as I am able to supply may have an interest for some of your readers; for I believe it is only by bringing and comparing together as many examples as possible of these mysterious records of an ancient people that a reasonable hope may be indulged of forming some probable opinion of their true character, purpose, and signification.

There are two localities in which they have as yet been discovered in Argyllshire. These are situate about six miles from each other, in a district which is eminently rich in so-called Celtic remains, such as standing stones, single and combined (including a perforated, or "Odin's stone*");

* Marriages were often contracted at such stones by the male standing at one side and the female at the other, while joining hands through the central hole. Allusion to this was lately made at a meeting of the Archaeological Institute.—ED. B.

megalithic circle, more or less perfect; many large cairns; a vitrified fort; Danish or British forts, &c. Both these Argyllshire groups of petroglyphs are sculptured on the smooth crowns and gently-sloping sides of rock-knolls, or bosses of very hard, coarse, sub-crystalline* greenstone, which slightly protrude from the braeside about half way up between the subjacent strath and the ridge of the environing hills. The first and smallest group is situate about half-a-mile above Callton Môr, the residence of Mr. Malcolm, the principal landowner of the neighbourhood. It consists of seven or eight well defined concentric circles, besides a few others less distinct. They are mostly of the normal type figured in the *Builder* as No. 1, with a cup-like hollow in the middle, surrounded most commonly by three or four concentric circles, through which a radial groove, or channel, passes from the central cavity to beyond the outermost circle, in a straight or sometimes slightly curved line, and with a downward (and, here at least, easterly) direction. I should mention, however, that two are not strictly circular, but of a decidedly horse shoe shape. They are all placed very close together, and are frequently connected with each other, either by the said radial groove, or by a prolongation of the exterior circle. So that, as they occupy the summit of the little rock-knoll, and its sloping face, any sacrificial blood (as has been suggested) or other liquid, poured on the top would flow through them to the bottom. The circles, at this locality, vary from about 5in. to 6in., to perhaps nearly 12in. in diameter. The average dimension of the grooves may be set down at $\frac{1}{2}$ in. to $\frac{3}{4}$ in. in depth, and rather more in width; while the central cups are from 1in. to 2in. deep, and 2in. or more in diameter. These grooves have evidently not been worn or hollowed out, by friction; for they are not smooth, and there are evident marks of their having been chipped, from the outer edge, by a narrow, but seemingly blunt, instrument—probably of flint, of which numerous specimens have been found in the surrounding cairns, derived most likely from the altered chalk beds of the adjacent country of Antrim. Besides these complete circles, there are several of the characteristic cup-like holes, which may in some instances have been intended for the centre of circles that never were finished; but, in others, are placed too close together to admit of such a supposition. I should, however, add, that the surface of the rock is here, as elsewhere, covered with a thin layer of peaty soil and herbage, which has been only very imperfectly cleared away; so that it is by no means ascertained how far these curious incisions may extend; while doubtless many rock sculptures exist in the neighbourhood, yet undiscovered, but which accident may any day bring to light. On the same side, but lower down, and

nearer to the mansion of Callton Môr, two similar circles are to be seen, on the top of a small smooth rock, nearly obliterated by exposure. And it is said there were originally many more such sculptures on an adjoining rock, which was destroyed in making a road, some few years since.

I must also observe that at least five such circles, with a central cup, and descending groove, have been found by the Rev. R. J. Mapleton, on some tall "standing stones," in the immediately subjacent valley; together with many of the above-mentioned cup-like hollows, evidently artificial, but unsurrounded by circles. This is sufficient at least to connect the rock-sculptures with these (commonly believed Druidical) monoliths; while elsewhere, as I shall have occasion to remark, though not (I believe) as yet in this district, similarly incised circles have been found on the *inside* of the covering slab of as many as ten or twelve cists.

But much the most considerable and instructive collection of these incised rock circles occurs near a small farm, called "Ach-na-breac," about two miles from Lochgilphead, and a quarter of a mile above the *old* road from that place to Kilmartin. This, like the former group, is situate on a tolerably smooth but much larger rock-knoll, projecting from the mossy hill-side, and with two faces sloping, the one towards the east and the other towards the south, but slightly separated by rather broken rock, thinly covered with peat mould, &c. "Breac," I believe, in Gaelic, signifies a spot or freckle, and is the common term used for the marks of the small-pox; but, as it is equally applicable to a "field spotted with stones," I cannot pretend to say whether or not there be here any allusion to the circular marks on the rock above. That rock, however, itself bears the very significant name of "Leach-na-Sluagh." "Leach," of course, means a "flat stone, or rock;" and the Gaelic dictionaries give "host, or army," as the equivalent for "Sluagh;" but the best Gaelic scholars we could interrogate on the spot assured us they commonly used the word for any gathering, or assemblage of people together, for any purpose, civil, religious, or military. On the crown and adjoining eastern face, I counted upwards of forty well-defined circles; on the other and lower side, more than thirty; besides several others, more or less imperfect. But, though some of them have been long uncovered, so as to be overgrown with grey lichen, a large portion has only been lately brought to light, while the soil has been as yet very partially removed, so that it is impossible to say what number of these strange symbols may exist here. Speaking generally they may be said to preserve the same normal type already described, of a deepish central cup, surrounded by from one to seven or eight concentric circles, traversed by a commonly straight but sometimes wavy radial groove or channel, which often extends to the next subjacent circle. But,

* I had believed this to be the usual chloritic schist of the district, altered by trap, with which it is in contact; but Professor Tennant assures me it is greenstone.

as might be expected in so much larger a number, there is here a greater diversity of form and dimension. A few on the crown of the rock are rather more than 3ft. in diameter, and have seven or eight concentric circles; but their grooves are much shallower and narrower than those of the smaller circles. I do not remember to have observed here any examples of the horse-shoe shape; but two or more figures are sometimes combined in a way not easy to describe without a diagram, by a prolongation of the external concentric groove, or by being included within one and the same circumscribing curve, so as to assume the form that has been termed "kidney-shaped." There are also here very many of those characteristic cup-like cavities, sometimes single and isolated, sometimes arranged apparently in a sort of pattern. In particular, towards the bottom of the southern face, I observed four such circular cavities, 2 or 3in. deep, arranged in a straight line; and immediately above the end one, another similar cup, connected with the radiating channel, or spout, of the lowest superior circle. So that, certainly, whatever might be the *intention* of such arrangement, the *effect* at least would be that any liquid poured on the upper part of the face of this rock would be conducted through the higher circles into this cup; and, when it was full, would overflow into the others beneath. On the other hand, I must allow that elsewhere, on the eastern side, some, but not many, of the "spouts" are so arranged *athwart* the rock, that the supposed liquid would not readily so pass.

In addition to these concentric circles and artificial holes, I observed in one place the evident representation of a two-sailed boat, cleanly and sharply, though not deeply incised in the rock, and quite overgrown with grey lichen, so as to be, to all appearance, contemporaneous with the circles. It is about 4in. or 5in. long, and 5in. or 6in. high. Also, on the crown of the rock, are two legs of an acute-angled triangle, deeply cut, and about 3ft. or 4ft. long, the termination of them not being very distinct. The apex points to the east; but I much regret that not having a compass with me, I was unable to take the exact bearings of the "legs," or of the several radial "spouts;" for which I am the more grieved, because I cannot help believing their direction has a certain astronomical signification. The two sides of the imperfect triangle especially point to two quarters in the heavens, which, from their position, I think may very probably prove to be the places of sunrise on the longest and shortest days. I have, however, reason to believe that a clerical friend in the neighbourhood, who has taken deep interest in these investigations, will shortly supply this omission, and clear up this point, by accurate measurements of them all. Near this imperfect triangle, but not quite parallel to either of the sides, are two straight lines of small, but very clear, double indentations, more like the footprints of

birds in snow than anything else I can think of. These must likewise have their significance, whatever it may be. Not far off, I saw a very much smaller, but comparatively deeper, figure of a triangle, much resembling the Queen's "broad arrow." And, lastly, on a spot from which I myself stripped the covering peat, I found, close to a somewhat imperfect circle of the usual character, some rectangular markings, at which I can make no guess.

Such are the chief remarks I made during one long and careful visit I paid to these very curious records of undoubtedly a very ancient race of men, by whatever name we are to call them.

But I need scarcely say that these rude symbols excite a very different feeling, and tell a very much more impressive tale, when seen and mused over *in situ*, on their own wild and lonely hill side, than what can be conveyed by even the most accurate and eloquent description. And what is that tale? Truly, not a very plain one, it must be confessed; nor one that is interpreted alike by even competent observers. I see by the *Gentleman's Magazine* for October, p. 475, that Dr. Collingwood Bruce, to whom has happily been intrusted, by the liberality of the Duke of Northumberland, the task of drawing and describing all the sculptures of this kind found in that county, thus classifies the chief explanatory theories which have been hitherto brought forward:—

"As to the meaning of these markings, we are yet scarcely in a position to hazard a guess. Some have thought they are plans of camps. They do not, however, resemble the camps that are near them. Some conceive they are simply indicative of eternity, and shadow forth the soul's longing for immortality. Others think they have an astronomical reference; others that they refer to sun worship. Although considerable variety exists in them, there is not enough to admit of the supposition that they are hieroglyphical representations. The channel in which my own mind is running at present leads me to conjecture that they may be found to have a reference to the new state of being on which the soul entered at death, and that the development of that new existence might be supposed to be facilitated by the engraving of these characters upon the stones of the tomb, or of some rock in its vicinity. The time, however, has not yet come for expressing my opinion. But I trust that all who take an interest in the investigation will aid me by supplying any information or suggestion they may think useful."

To these theories may be added the one propounded by Mr. Dove in your own pages, which, if I understand it aright, considers them to symbolise the powers of life as radiating from a central sort of *Anima Mundi*;* while, finally, many eminent men, who see traces of the "Phallic theory" almost everywhere, are inclined to connect these mysterious symbols with that primæval worship. These hypotheses are confessedly ingenious, especially that of Dr. C. Bruce. But, it may surely be asked, what collateral evidence have we that

* The *anima* of which Mr. Dove speaks is the *anima hominis*—the human soul itself, as a concentrative principle—not the pantheistic *anima mundi*.—Ed. B.

the rude Celt, or pre-historic man, who sculptured these mystic figures, which are now puzzling his posterity, was familiar with any such deeply metaphysical dogmas as the above? Amidst so much uncertainty and variety of opinion among those so infinitely better qualified than myself to elucidate so difficult a subject, I trust it may not be deemed altogether unwarrantable to accept Dr. C. Bruce's invitation, and offer such suggestions as arose in my own mind on examining these archaic sculptures. First of all, I could have no doubt that they had a *religious*, combined probably with what may be called a *political*, meaning; and were in some way connected with astronomy. I was at once strongly impressed with the conviction that their *form* was derived from that of the Megalithic circles, of which I have before mentioned there are several examples in the immediate neighbourhood; and the purposes to which these latter were applied seem to me to indicate the probable signification of the other. These noble hypæthral structures, of which Stonehenge, Avebury, Callarnish, and Stennis still remain such striking examples, were not only the temples of the most ancient people that have left records of their existence in our islands, but also their senate houses and basilicæ; their sacred places for worship and sacrifice, for making and executing the laws, and, occasionally at least, for sepulture, in the cases, we may suppose, of men whom they especially delighted to honour. And whether their circular form was originally derived from the visible appearance of the sun and moon and all the host of heaven, and their position determined by astronomical considerations, in accordance with what Wilson and others have taught us as to the position of some such circles, at least, with distinct reference to the one ever stationary Polar star;* and of others in connection with "station stones" that marked the point of sunrise on the longest and shortest days; or whether the form naturally commended itself to the primitive human mind by its symmetry and facilities for placing all around at equal distances from the central place of sacrifice, while still divided into their several ranks by the intermediate concentric circles; or whether, even to the *initiated*, that ring-like figure, by its continuity, symbolised the idea of eternity, and, with its avenue of approach through successive circles to the central altar, conveyed to the more enlightened among them an esoteric conception of the passage of the soul to final perfection and felicity; whatever, I say, may have been the original idea that led to the selection of these concentric circles round a central altar, and with an avenue of approach to it, the structure itself, its form and its distinctive features, must have been associated in the Celtic mind with the most solemn impressions of which it was capable. May it not,

then, be well imagined that a conventional representation of these features, such as we see in these rock-sculptures, with their circles engraved round a marked centre, to which a channel leads from without, might very naturally pass into a sort of recognised symbol, or hieroglyph?

Again, remembering how utterly ignorant those rude tribes were of any of our modern modes of distinguishing a peculiar site, or commemorating an important event, is it at all improbable that this sacred symbol should be sculptured on the rocks near which they held any of their places of solemn assembly, far up in the hills, where the circles themselves which these symbols represented were not, and could not, be erected? Bearing in mind, also, the traditional Celtic name which the rock bears where the largest collection of these petroglyphs occurs, "the Flat Rock of the Host, or of the Gathering," is it a very unwarrantable conjecture that when the tribes met here for unusually important objects, additional circles might be from time to time engraved by vote of the assembly to commemorate the meeting; and its results? These circles, while agreeing in general character, might vary in details (as we have seen they do) according to the subjects to be commemorated. Or might they not even record the distinctive marks of the principal chiefs, or septs, that were present, in a manner somewhat analogous to the tattooing of primitive races in other parts of the globe? or the cartouches of Egyptian kings? or, near home, to the characteristic tartans of the Highland clans? And thus, in process of time, these rock-sculptures would become the chroniclers of the tribes—the imperishable, even if obscure, records of the principal events in their past history.

It seems to me perfectly consistent with this view, that if, according to the opinion before alluded to, sacrifices were offered on the top of the rock, the blood might be guided through the circles representing the respective chiefs, or clans, and a more solemn sanction be thereby attached to the vote or covenant, on which the assembly might have agreed.

Once more: if this sacred character of the symbol be admitted as probable, as well as its connection with their holiest places of worship, and most venerated sepulture, it need not excite our surprise to find it occasionally engraved on the inside of cist covers; more especially if the above supposition be also conceded, that its peculiar form might bear some distinctive reference to the character, history, or rank of the chieftain, or priest, entombed therein. Still less extraordinary would it appear to find it engraved on the monoliths, or "standing stones," which must, at any rate, have had either a religious or a commemorative character, or both.

I have thus endeavoured to record the impressions that were produced on my own mind, after attentively surveying these Argyllshire petro-

* *Vide* Wilson's Pre-historic Annals of Scotland, vol. i. p. 166, second edition. 1863.

glyphs, and reading all the information I have been able to meet with on this very obscure subject. But I chiefly look forward with hope to the collection of facts which Dr. C. Bruce is known to be making from all quarters where the Celtic race have been established, for obtaining any real knowledge on this difficult question.

G. B. H.

FREEMASONRY AND ITS TEACHINGS.

The following address was delivered at the centenary of the Caledonian Lodge (No. 134), on Tuesday, Nov. 15, 1864, by Bro. the Rev. George Richards, D.D., F.R.G.S., W.M.:—

BRETHREN,—For a few sacred moments we are standing aside from the great world-tramp, as it is being hurried on in its ceaseless course towards that vast ocean of eternity which terminates all things, and we review the past and speculate on the future. Vain task this, unless we are thereby influenced in dealing with the present. We recall the deeds of our ancestors in the Craft; but to little purpose unless we imitate their virtues and avoid their faults. We summon before our eyes a picture of the destiny that is in store for it; but to little purpose unless we are winning for ourselves a share of its glories. Wretched state ours if for our splendour we depend upon suns which have long since set; wretched if to those who come after us we delegate our duties, and with them bequeath an example cold, dark, and depressing as the word without the beams of light and life. Standing before you, then, as the representative of the present, I would urge you zealously to uphold not only with your lips, but also in your lives, the principles of Freemasonry, as highly conducive to promote the religious and social welfare of the human race.

This is no new subject. Like all other advantages which flow from our refreshing fountain, it is well known, and repeatedly has it been well elucidated; and the fear is that the subject become not only flat and stale, but also unprofitable, especially when handled by one who is but a novice in the Craft, with an audience that numbers many who are veterans, and deeply versed in Masonic lore. Yet it may be well at times to listen to others' thoughts, to see, as it were, with others' eyes, and to view the subject from their peculiar stand point. Now, I am perfectly willing to confess that I have, almost as a necessity, viewed Freemasonry with a professional—I may even say with a jealous—eye; and, strongly as I should be opposed to anything that would militate against that wonderful and mysterious scheme, divinely appointed for the renovation of mankind, I unhesitatingly avow my conviction that Freemasonry cannot fairly be regarded as such. Opponents will tell us that we are setting up a religion which is no religion—a charge tantamount to that of practising a mockery, a delusion; and even among our own ranks there are some who, in a discretionless zeal, would have our system regarded as a system of religion. Others again there are who, too generous and philosophical to oppose what they do not understand, and yet too indifferent, or, it may be, too cautious, to join the secret assemblies of our brotherhood, allege against us that we adopt lower motives when higher motives are at our

command. The first of these classes makes Freemasonry to be what it never professes itself to be; for modesty is a characteristic of our Order, and it is well content to be designated—and truly is it designated—"a beautiful system of morality, veiled in allegory and illustrated by symbols." The second of these classes would, I apprehend, admit this definition to be true, and yet reject a mere system of morality in favour of some definite form of faith. Now, we claim not for the Craft—our love for it is too great to put it in a false position—the character of religion, for religion, as I understand it, implies a correct faith, and, beyond the bare faith in the existence of the Supreme Being, Freemasonry makes no profession, and requires none, because this would defeat one of its great objects. It is "a system of morality," and morality is not religion more than a part of anything is the whole, however largely it may partake of its nature. It is to religion what the moon is to the sun: it has a portion of its light, though it shares not and therefore dispenses not its warmth. And sure I am that Freemasonry, as a system of morality, is a fitting handmaiden for the purest of faiths, and that the purest of faiths need not blush to have such a handmaiden as Freemasonry. Grant that it be lower, and meaner, and weaker; why, for this very reason is it often the better adapted to deal with our fallen, humbled, and debilitated nature. Shall all light be excluded from us because we have not the eagle's eye to face the overpowering brilliancy of the sun? Shall the sick man be neglected until he can eat strong meats and drink strong drinks? Shall one line of tactics only be used to repel a dangerous foe because others may be regarded as elaborate fancies of a military theorist? Call the motive low, if you will; but, if by any fair means I can draw a fellow-creature from the brink of a precipice, beneath which yawns an abyss of perdition, and can lead him into a path of life wherein he may run a course honourable to himself and useful to others, I am well content to bear the reproach; but reproach must be unjust, for the volume of the Sacred Law, without which our lodges cannot be pronounced "just, and perfect, and regular," affords the highest authority for so acting towards men. And, judging means by results, these very frequently seem to be the best means; for we find men more disposed to their duty by some system of morals, such as the law of honour, or Freemasonry, than by some peculiar form of faith. The question is not whether this be a state of things such as we desire, but it is, practically, which influences a man the more—a system of morality, or a distinct form of faith, supposing him not to be decidedly under the influence of strong religious feelings. My own experience bears witness in favour of the former. By becoming Masons, men do not, indeed, bind themselves to other, or more duties than they were before bound to observe; but they do feel themselves in some way more personally, by their own act and deed, involved in the performance of them. And there is no difficulty in understanding this. A man's form of faith has been professed for him in his infancy. It has grown as it were with his growth, though it may not have strengthened with his strength. He has probably never investigated it more than he has his animal structure, and by the way in which he treats it he seems very often to be half ashamed to acknowledge it and talk about it. Such is not the case as

regards his moral system when he has adopted Freemasonry. He has professed it for himself in his years of discretion, when he could judge of its claims; he has investigated those claims, and by frequenting his lodge he has openly declared his assent to its precepts; has been urged to practise them; restrained, it may be, from violating them, and even reproved for not living according to them. And since Freemasonry is based on the confession of God, and the candidate is obligated on the volume of the Sacred Law, that candidate, if a sincere man, will make the Holy Book his study, and so will he be led to know his God aright, and to serve Him as He himself has appointed; in other words, to discharge his religious duties as he ought. At the same time, he will discharge aright his social duties, for these are so intimately connected with the former that the two cannot be separated. He cannot love God without loving his brother also. His connection with God as his Father, and with all human beings as fellow-offsprings of God with himself, renders this impossible; and, consequently, if he be a genuine Mason, he is a living proof that Freemasonry is conducive to promote the religious and social welfare of our species. And, oh! when I contemplate the fearfully gloomy and distorted picture of human life—brother with brother struggling in all that intensity of bitterness which marks the death-grip of implacable foes; discarding all that is kind, and fair, and honourable, and sacred, and holy, while competing in the race for fame, for honour, and for wealth, and also in the battle of opinions, both political and (I blush to say it) theological, I cannot but wish that they were all so exalted from their degradation as to be under the influence of the lower motive, and that we could hail them with the brotherly cheer—"O worthy Masons!" Such, too, is the wish of my heart when I look forth (as Masons must look forth) far, far, from the confines of our own dear native island-home, or other nations, and the more especially where our countrymen have left for good or for evil their footprints in the march of civilisation. There, too, alas! we see much to humble us; but happy we if, by being humbled, we become the more alive to our duty. Our ships have too frequently been plague-ships, which left a moral pestilence to batter on the coasts they touched. Among our earliest settlers, were many felons who "left their country for their country's good," indeed, but not for the good of the lands where they were forced to pass their exile; and almost everywhere have the aborigines melted like snow before the white man's fiery path, while those who have survived have had too much reason to suspect, to fear, to hate, and to curse the Saxon race. Hence, one of the great difficulties which modern philanthropists experience in their endeavours to promote the religious and social welfare of the pagan world—a difficulty often increased by the conduct of grasping traders, and even by that of the missionaries themselves, deriding the belief of the heathen, and, without that respect which should ever be shown to the opinions of others, however erroneous we believe or ever know them to be, trying to force on them their own creed, putting new cloth on old garments, new wine into old bottles, spurning the lower motive. Far different would now be the aspect of many a distant land were these, or had been those, duly actuated by the genuine spirit of Masonic brotherhood had they, like the colonists of ancient

Greece, gone forth with sacred fire for the altars of their fathers—the fire of fraternal love warming their hearts towards all those creatures, irrespective of language, of clime, and of tint, who, by their mien erect and tall, proclaim themselves of far nobler origin than the beasts with which they are too often identified—ay, of the same noble origin as ourselves, godlike in form, in soul immortal.

Brethren, with whatsoever men we come into contact, in whatsoever land we roam, let us ever be influenced by the spirit of the Craft. We say of ourselves, indeed, that "we are not all operative, but free and accepted, or speculative Masons;" but let us take good heed lest we flatter ourselves that, because we are not literally operative, we have no work to do, or that, because we are speculative, "we are such stuff as dreams are made of." Let us take as our models those glorious bands of operatives, the travelling Freemasons of the middle ages. We are their lineal descendants, deriving our authority from the Grand Lodge which these constituted at York in the year 946. Let us not disgrace our ancestors. Formed into various guilds, but of one Order, they travelled throughout the length and breadth of Europe, and, amid the general gloom of ignorance, raised those great and noble monuments of piety, the temples of God, which, however different the nations among whom they are built, exhibit a unity of design which points to one great master, and a perfection of art which all succeeding ages have admired, if not envied—few have equalled, and none perhaps surpassed. But grand as was their design, and grand as was their work, ours must be considered far grander. For, know ye not, brethren, that there is a temple being built which shall survive all things—a temple of God eternal in the heavens—and that we are that temple; that the "lively stones" of which it is composed are none other than the individual members of our sanctified humanity; a temple constituting an indestructible monument of the religious and of the social—of the religious as it is being raised and dedicated to the sole and ineffable majesty of Jehovah; of the social as it is being built up of the bodies of men, so united in one harmonious whole, like the glorious marble blocks of King Solomon's temple, that, while each one's individuality is preserved, no joint is perceptible. Our work here, in the quarry of the world, is to prepare those "lively stones" by fraternal intercourse; to rub off all excrescences of nature; to smooth down all unevenness of temper; to develop every good trait, and to polish out into beauty and durability every moral and social virtue—in a word, so to act and react one upon another as to render us fit for the service of the great Master Builder. In what manner and in what spirit this is to be done the working tools and various signs of the Craft, in the mute eloquence of their emblematical language, fully instruct us all. But I trust I may be permitted, my Caledonian brethren, to direct your special attention to the lesson as it is read to us by this jewel, which, by the permission of the Most Worshipful the Grand Master, we this day assume. Generally, the badges which bedeck a man's breast have been conferred on him by the fountain of honour for well-tried and distinguished services. This jewel cannot be so regarded. It is not for any merit of ours that we are permitted to wear it. The future, and not the past, must be our testimony. It is something to which we must

attain rather than to which we have already attained—which must draw us to itself as our reward rather than yield itself to us as our acquired right. So, too, must we regard the honour which is ours as workers for the temple of God. It is really no more ours than the image is the mirror's which reflects it; and however seemingly we may possess the glory which shines about us as we walk in the favour of the Sun of Righteousness—that sole fountain, sole end, and sole beginning of all that is good, we must ascribe “all glory to the Most High.” This ribbon of well-known colour teaches us that, like our Heavenly Father, we must be pure and unadulterated Truth; but since this virtue is opposed to the world's practice, we must expect opposition—not unfittingly represented by the thistle which is appended to the ribbon, and which is the emblem of our time-honoured name. But if the emblem represent our bane, it reminds us of the antidote, for with it we naturally associate the motto, “Nemo me impure lacessit;” and the spirit of this must be ours. Within the jewel is the sword; and as by the Jews who rebuilt the temple in the days of Ezra, so also by ourselves the sword as well as the tools must be borne—the sword (but let it be understood to be “the Sword of the Spirit, which is the Word of God”) to enable us to drive back our foes—the tools to enable us to do our duty to our Lord. But even the very instrument of punishment is within the square and the compasses; within the square on the sides of which should be engraved, “Judgment, Justice, Clemency,” within the compasses which teach that a proper limit must be drawn around vengeance and punishment. That square, also, is emblematical of all those glorious triads of virtues which should adorn our lives, and the names of which will readily occur to the mind of every thinking Mason; and those compasses are emblematic of the rule which describes for us a circle within which we must ever confine ourselves, and the boundaries of which we must never transgress. On that circle the Caledonians have inscribed their motto, “Pax, Concordia, Virtus,” even as sailors nail their colours to the mast; “Pax,” agreement with others; “Concordia,” union of hearts; “Virtus,” manliness of disposition.

Brethren all, let these be our ruling principles—“As much as lieth in us” let us “follow peace with all men;” in the path of duty, religious and social, let “our hearts burn within us” as we “walk humbly with our God” and lovingly with men; in every station of life let us “dare do all that doth become a man,” bearing in mind that “who dares do more,” or less, “is none.” Above all, let us heed these sadly eloquent words, “*Tempus fugit*.” Soon must our allotted time have passed away, like a flower, like a shadow, like a bubble, like a vapour; soon must the *æon* which now is being absorbed by an *æon*, the dawn of which shall usher in the dedication-morn of our mystic fabric, which, like that on Moriah's height, amid a silence unmarred by sound of workman's tool, is noiselessly springing up into its destined growth, as springs up “some tall palm,” unseen and unnoted in a rich, untrodden, land. And when that dedication-morn shall come, then, too, shall come forth in all the effulgence of His unapproachable glory, to view the work of His own design and of His creatures' agency, He who is the “greater than Solomon,” even the “King of kings and Lord of lords;” He who is “the Grand Geometrician,” the “Great

Architect of the Universe;” He who is the “one God and Father of us all;” ay—

“Father of all, in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah—Jove—our Lord.”

In wonderful condescension, indeed, will He make all who have done their duty the sharers of His mighty triumph; and from His gracious lips will drop those mellifluous words—“Well done, ye good and faithful servants; enter ye into the joy of your Lord.” In ecstatic admiration His attendant hosts of cherubim and seraphim will shout, “O worthy Masons!” whilst high above all shall ring the outpouring of hearts so entirely devoted to their Maker as to be insensible to everything but His praise; and every stone of that gorgeous temple shall find a tongue and a voice, and with one heart, and one tongue, and one voice shall they exclaim, “Not unto us, O Lord, not unto us, but unto Thy name give the praise—all glory to the Most High!”

THE ANTIQUITY AND TEACHINGS OF MASONRY.

EXTRACT FROM THE ADDRESS OF THE HON. ROBERT B. HALL, AT THE LAYING OF THE CORNER STONE OF THE NEW MASONIC TEMPLE, BOSTON, U.S.

(From the *Boston Journal*.)

The institution of Masonry has come down to us in its principle and spirit, if not in form, from a remote antiquity. Its vestiges may be traced, veiled in the mists of the dim past, faint and shadowy, and obscure it may be, but yet speaking witnesses to its ancient claims. At what particular age of the world its light was first revealed it is difficult to determine; but the field of investigation is ample, and materials are not wanting to develop probable conjectures. There are at least sufficient resemblances between Masonry and the most ancient societies in Phœnicia, Chaldæa, and Egypt, to suggest their common origin, and such points of resemblance to the oldest mysteries as to render probable an affinity with them. Masonry, as now organised, is believed to be of Jewish origin, on the authority of its own traditions, and from internal evidence well understood by the Craft.

The erection of the Temple on Mount Moriah, by Solomon, King of Israel, was an occasion of the assemblage of bands of “cunning artificers,” especially from Tyre, at Jerusalem. While the Temple was building, the workmen are said to have been formed into a community, under a system of rules designed to facilitate perfection and efficiency in their art, and to promote their common interests. This organisation was destined to survive the occasion which brought them together. At the completion of the Temple, the Craftsmen travelled in other lands where their skill might find employment.

Their monuments are to be found in the ruins of temples and theatres which they erected in Phœnicia, Greece, and Rome, until the era of Christianity. Soon after this period traces of their history appear in public records, as well as their works. In the middle ages, Masonry culminated in its greatest glory. It was patronised by the Throne and the Church, and overspread Europe with its marvels of architectural skill and beauty. At this date we have precise information in regard to those societies, and but little is left to conjecture as to their nature and organisation. They were schools of instruction in architecture, and cognate science and fraternities for mutual protection and relief. They used a symbolical language, derived from the practice of their profession; they possessed the means of

mutual recognition, and were bound together by secret obligations.

At an early period, these societies were endowed with special privileges as a corporation of builders, and became exempt from all local and civil jurisdiction. At length, and by degrees, many persons of eminence, not of the Craft, chiefly ecclesiastics, became associated with them from a desire to obtain the secret knowledge they possessed and participate in their privileges. This admixture of a superior class, as "Accepted" Masons, soon became potential; and as the knowledge of the art of building spread beyond the limits of the society, the speculative element gradually predominated. In England, however, it appears that the Freemasons, under their ancient organisation, which dates from the time of Athelstane, continued as a body to erect public buildings until the rebuilding of London and the completion of St. Paul's Cathedral, under the mastership of Sir Christopher Wren. It was as late as 1717 that the ancient lodges remaining in London united to form a Grand Lodge of Free and Accepted Masons. In 1733, the Grand Lodge, in whose presence we now stand, was organised under English authority as the first Grand Lodge in America, and constitutes the link of our connection with the illustrious past of our Order.

We are proud of our descent as Masons from an ancestry so renowned and venerable. Our fathers wrought to embellish the earth with exquisite forms of material beauty, and reared with patient toil those stately edifices which overspread the old world with elegance and grace. The memorials of their genius and skill compel the homage of admiring generations, and their fame will endure for ever.

But the claims of Masonry to our respect are not founded chiefly on the service it has rendered to the useful and ornamental arts of life. The forms of architectural beauty and design may vanish, but the spirit which informed them still survives with the Craft, and dignifies and hallows our work. Our Order no longer hews and squares the rough ashlar for the builder's use, but essays the nobler work of fashioning living stones for the use of the Great Architect himself. We cease to employ the coarse implements which were once the instruments of manual toil, wielded by brawny arms and with sweating brow. The forms of these we preserve; but with us they are spiritualised as emblematical teachers of a pure morality. The plumb, the level, and the square repose upon our altars still, but in jewelled majesty, to be used only by the gloved hand to symbolise the highest truths as instruments of human improvement.

It is natural to respect Masonry for its antiquity; but it claims our reverence also because it is the only one of the old societies which history records, which has survived the wreck of time. Masonry is the only purely human institution which has withstood the never-ceasing tide of change in the world's affairs. In imperishable strength and silent dignity it has endured like the rock while the current has passed by, sweeping into oblivion systems, dynasties, and institutions, some of them as ancient as herself, and once the objects of pride and admiration.

It is natural to inquire what there is in Masonry which will account for its permanency thus far, and promises to secure its perpetuity. Why is it that its light that glimmered in early darkness should shine in increasing lustre through the ages, and in the nineteenth century, glow in full effulgence? How is it that with no sign of decrepitude or decay, Masonry with unpalsied hand yet holds the sceptre of our Royal Art in increasing empire? The answer must be sought in some peculiarity of constitution, for no miracle has been wrought in her behalf. She has been subjected to the same series of circumstances as other institutions now numbered with things that were, with no external shield against the attack of time. In her own symbolical language, she is said to be supported by pillars of Wisdom, Strength, and Beauty.

On this hint we propose to dwell, and a brief interpretation of this language, in an enlarged sense, may reveal the secret of her stability and power.

(To be continued.)

MASONIC NOTES AND QUERIES.

AKIROPE.

Who was Akirope, and what did he have to do with Masonry?—H.

WE WON'T GIVE UP THE BIBLE.

There is a very popular song which I think many Masons ought to know, as it is upon our chief great light:—

We won't give up the Bible,
God's holy book of truth;
The blessed staff of hoary age,
The guide of early youth:
The sun that sheds a glorious light,
O'er every dreary road;
The voice that speaks a Saviour's love
And calls us home to God.

We won't give up the Bible,
For pleasure or for pain;
We'll buy the truth and sell it not
For all that we might gain:
Though man should try to take our prize
By guile or cruel might,
We'll suffer all that man can do,
And God defend the right!

We won't give up the Bible,
But spread it far and wide,
Until its saving voice be heard
Beyond the rolling tide—
Till all shall know its saving power,
And with one voice and heart,
Resolve that from God's sacred word,
We'll never, never part!

Any information as to its author will be acceptable to—OMEGA.—[The author is not known to us. Bro. Henry John Gauntlett, Mus. Doc. Cantuar., one of the greatest living musicians, set the words to a Christmas carol some five or six years ago. The music is published by Masters, of New Bond-street.]

A HINT TO FIND THE KEY.

Men are always inclined to disregard what is plain and easily acquired, and to admire that which is secret and mysterious. The poets, discovering this, invented the fable for a remedy, when treating of holy matters; which, being more obscure than conversation, and more clear than the riddle, formed a mean between knowledge and ignorance, and was partly believed for being agreeable, and partly for being wonderful. Thus, as poets by name, and philosophers in effect, they drew mankind gradually to a search after truth, when the name of philosophy would have been harsh and displeasing.

TRUE MASONIC CHARITY.

Always speak as well of a brother in his absence as in his presence, and even better, because, when present, he is able to defend himself; do not defame him, or suffer him to be defamed, if it is in our power to prevent it; and if, unfortunately, a brother's conduct should be so bad as that we are unable truly to speak well of him, it is then our duty to adopt the distinguishing virtue of our science—and say nothing. And this will not only elevate our own character in the esti-

mation of mankind, but will add new laurels to a science which is rapidly spreading over the whole face of the globe, and exercising its genial influences to the poor and needy of every climate, religion, and colour. One great purpose of Freemasonry is the practice of the above virtue; and by this it is distinguishing above every other existing institution in the number and excellence of its charities. Charity is its true basis.—EX. EX. FROM R.M.

THE DOUBLE-HEADED EAGLE.

Some of our brethren wear a throat jewel which represents a double-headed eagle with a sword between its claws. The propriety of its adoption as a Masonic ornament I do not question, but venture to inquire from whence is it derived?—J. H.—[The double-headed eagle is the jewel of the 30th and superior degrees. It pertains to the Holy Empire, and is inherited by all Supreme Grand Councils. Its history is told thus—The German emperors for a long time bore but the single eagle, but this was in remembrance of the Roman Cæsars. They afterwards assumed the two-headed eagle as a symbol of the double empire of Rome and Constantinople, Otho IV. being the first to engrave it on the imperial seal, and Sigismund, in the fifteenth century, adopting it as the foundation of all the heraldic mysteries of the empire. The Russians, as their power increased, grew jealous of this emblem, and the Czar Ivan III., having married the daughter of Michael Palaeologus, Emperor of the East, considered himself entitled to the same blazon, in virtue of this alliance. He ordered a double-headed eagle to be engraved upon his coins, in every respect similar to that of the German and Greek emperors; but instead of being represented with expanded wings, like the eagle of the Cæsars, its wings were folded. Ivan had no sooner ascertained this distinction between the Muscovite and the German eagle than he caused the designers and engravers of his coins to be hung. The Muscovite eagle remained with folded wings, but in its flight it has nevertheless equalled, and even distanced the eagle of the Germans.]

DEMIT.

In American Masonry a brother is said to "demit" if he resigns. What authority is there for the use of the word?—P.M.—[In Anderson's "Book of Constitutions," edit. 1738, p. 138, in an account of a Grand Lodge held on Thursday, April 6th, 1738, it states:—"Nathaniel Blakerby, Esq., the Treasurer, having justly cleared his accounts, demitted, or laid down his office." From which it will be seen that the term is an English one, now obsolete with us, yet still in use amongst American Masons.]

"GRAVE MEASURES."

In an old minute-book of a provincial lodge the following entry occurs, about 1766—"Resolved, that, unless Bro. John F. Baldwin carries himself more in accordance with the spirit of the lodge for the future, grave measures be had recourse to against him." What was known a hundred years ago as Masonic "grave measures."—P.M.

BRO. W. C. CLARKSON.

Who knows anything about a Bro. W. C. Clarkson, a Freemason in 1825? Any fragmentary hints would be of much service to—†††.

CHRISTIANITY OF THE MARK.

If the mark is Christian, how can it belong to the second degree?—X. Y. Z.—[Perhaps you are confounding Mark Masonry with a degree better known as Knights of the Christian Mark. The former is an operative legend, and, if it be true at all, must be Jewish. The latter is chivalric and Christian. The text quoted proves nothing. Mark Masonry is very pretty, but not instructive. The new ritual which we have seen, as authorised by the Bedford-row authorities, is a sad jumble. It tends to widen the breach between all Mark lodges but their own. Act like a man who has taken a solemn oath and respects it.]

THE SEVEN-BRANCHED CANDLESTICK.

Where can I see an early representation of the seven-branched candlestick? I am dissatisfied with all the modern pictures, and want a genuine reference.—ARS CAN.—[The best is on a Jewish shekel of silver, for which see Madden's book on the Jew's Coinage, just published. We cannot add the full title, but everybody knows what is meant if asked for as above. It is the only one in English.]

PHOTOGRAPHING THE GREAT PYRAMID.

Mr. Piazzi Smith, Astronomer, Scotland, is about to, or has, by chemical agency photographed the interior of the Great Pyramid. He says the vessel in the middle chamber is the depository of the standard of measure of the Egyptians. Some of us Freemasons know better; and my note is intended as a reminder to ask any one, when he hears these photographs are ready, to communicate the intelligence through these pages to—THE SPHINX.—[We also await these pictures with much anxiety. Not for the result of Mr. Smith's labours, but because they will, if carefully taken, prove beyond a doubt the use to which the so-called sarcophagus was applied. Belzoni, Denon, and the Class. M. have set the question of its application to the Mysteries and Freemasonry at rest for ever. We gave a review of Mr. Smith's book in the last volume of the MAGAZINE. He has now gone to photograph the chamber, and, we hope, its approaches, the result of which will be highly interesting. The Sphinx may rest assured our attention will be on the alert, and, perhaps, that of our readers in general.]

THE ENGLISH OF THE CRAFT.

Will "P. Prov. G.O., P.M., and P.J.," &c., kindly send me, per post, what he believes to be the original draft of the E.A. charge? It shall be safely returned to him.—MATTHEW COOKE, 43, Acton-street, London, W.C.

THE ROYAL SOCIETY AND FREEMASONRY.

I have been very much surprised to find that a very large number of the members of the Royal Society were Freemasons during the first half of the eighteenth century. How is that to be explained?—F. R. S.—[By both societies frequently meeting at "The Swan," in St. Paul's Churchyard and a system of lectures in lodge regularly given on some geometrical or philosophical subject. At the time cited, if Freemasonry was not a real science, it numbered scores of scientific men amongst its disciples. Now we call it a science, but have few, if any, scientific brethren.]

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

A MASONIC DIRECTORY.

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

DEAR SIR AND BROTHER,—I think the publishing of a Masonic Directory, as proposed by Bro. the Rev. J. Kingston, would be a capital arrangement, if carried out. I have often wished to know how many of my friends were Masons. Besides, it would prevent a good deal of imposture, and be a great aid to the Charity Committees. It is only two days since a person told me he had been initiated, and upon inquiry I found he had not been. Had I answered him in an unguarded manner, believing his statement, I should only have given him information which he would have made use of again.

Yours fraternally,

ORIENS SYLVA.

Manchester Freemasons' Club,
Cooper-street, Nov. 25th, 1864.

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

DEAR SIR AND BROTHER,—In reply to the Rev. Brother Kingston—he having mentioned my name in connection with his proposal for a Masonic Directory—I beg to assure him that I have collected a large amount of biographical matter for the history of eminent deceased Freemasons, but do not, at present, see any means of turning the same to account. The plan of a directory was commenced by Bro. Aspern in the old *Freemasons Magazine*, about 1796, but fell through for want of support. Bro. Kingston alludes to my connection with the *Clerical Directory*, which I compiled; but the firm for which it was done expended between three and four thousand pounds to complete it, and with these means at my back it took six years' hard toil to bring it out. Would the Craft expend four farthings for such a purpose? Every obstacle that can be placed in the way of literary inquiry seems to be the order of the day with the chief Craft official. What can be done in this way must be undertaken without a reference to the old books, for "the time of the office would be too much interfered with." The Craft is not ripe for anything of the kind but if some painstaking scribe would compile a list of the bills of fare of each lodge during the last twenty-five years, that would, no doubt, find a ready sale, whilst anything tending to chronicle remarkable men who have done honour to Freemasonry would fall from the press unnoticed. In the *Clerical Directory* I had to deal with men of position as graduates of the English Universities, and of whose antecedents the world required information. With Freemasons the case is different. They are not, generally, men of note; and if they do but act up to their social position in society the world will not trouble itself about their degrees, or the dates of their initiation, passing, or raising. So that, to

make a Masonic Directory remunerative, it must contain such useful and interesting particulars as would render it a work of reference, entitled to public support for its general utility to the Craft and the world at large—"a consummation most devoutly to be wished," but, as matters go at present, based on a visionary idea which, if put into practice, would never pay a hundredth part of the necessary outlay.

I am, dear Sir and Brother,

Yours truly and fraternally,

MATTHEW COOKE.

LOOK TO YOUR REFRESHMENTS.

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

DEAR SIR AND BROTHER,—I was amused by reading the terms in which the privileges of honorary members are expressed in the report of the Colonial Board, viz., "To attend the meeting of the lodge, and partake of its refreshments, without the necessity of being introduced by a subscribing member." As to admittance into the lodge, I have been always taught that the mere fact of my being able to prove myself to be a Mason would insure admittance into any lodge in the world, without the necessity of "being introduced by a subscribing member," to any of whom I may be totally unknown. But I used to be equally clear in my own mind that I could not attend any banquet out of my own lodge or province, without a distinct invitation thereto. However one may differ from the learned Board of Past Masters who constitute the Colonial Board on these points, I am hoping I do not read their report correctly by inferring from it that the business of lodges is to get up entertainments in the shape of "refreshments" at every meeting; and that for the honorary members to "partake" of the same! Of course, I do not pretend to divine why refreshments have been so prominently set forth in this report. Would it not have been better to have said they were, "entitled to their 'wages';" when the "poor fellows" would be placed in a position to go and "refresh" themselves.

I am, dear Sir and Brother,

Yours fraternally,

A WORKING BROTHER.

HONORARY MEMBERS OF LODGES.

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

DEAR SIR AND BROTHER,—The Board of General Purposes, whilst adopting the language of the Colonial Board and the G. Registrar, concerning hon. members of lodges, have (no doubt with a fixed purpose) added a very important "rider" in these words—"Provided, always, that he be a subscribing member of some other lodge." In fact, to hold, or to be eligible for, rank in Freemasonry, the brother must "subscribe to the funds" of the Order. So the Board of General Purposes; and, doubtless, in their experience, they have found it an expedient test or qualification; but I believe it will affect the practice of a great many private lodges, if it does not even (when maturely considered in its ultimate results) sap the first principles of Masonry. Shall the brother who cannot pay his subscription to his lodge thereby cease to be a unit of the body of Masonry?

Yours fraternally,

P.M.

THE MASONIC MIRROR.

MASONIC MEMS.

We have received the following, and insert it, *verbatim et literatim*, without comment:—

"Permit me to inform the Brethren that Brother the Baron de Camin an exile from his country, is intended to give a Lecture on The History and principles of freemasonry at the united pilgrims Lodge Durham arms, Harleyford Road with the kind offer of Brother Matlock his Rooms in co-union with the Brethren which it is hoped the Brethren will avail themselves the opportunity, as it will be very interesting and instructive, which due notice will be given for the day fixt."

The "Logen-Kalender" for December, published by the *Freimaurer Zeitung*, contains a list of 293 lodges in operation in Germany. Of these there are 16 in Berlin, 13 in Hamburg, 6 in Frankfurt, and 3 in Leipzig. Vienna, Prague, Brunn, &c., are not recorded in the "Kalender." We infer from this that Freemasonry is a *terra incognita* in the Austrian empire.

GRAND LODGE.

The following is the official agenda of business to be transacted in Grand Lodge on Wednesday, December 7th:—

Nomination of a Grand Master for the ensuing year.

Election of twelve Past Masters to serve on the Board of Benevolence.

The report of the Board of Benevolence for the last quarter, in which are recommendations for the following grants, viz.:—

	£	s.	d.
Bro. S. C., of the Silurian Lodge (No. 471) Newport, Monmouthshire	50	0	0
The widow of the late Bro. W. R., of the Lion and Lamb Lodge (No. 192), London	50	0	0
Bro. H. B., of the Lodge of Truth (No. 521), Huddersfield	50	0	0
„ G. T., of the Manchester Lodge (No. 179) London	30	0	0
„ T. V., of the Yarborough Lodge (No. 554), London	50	0	0
„ J. K., of the Mersey Lodge (No. 477), Birkenhead	30	0	0
The widow of the late Bro. R. S., of the St. Luke's Lodge (No. 225), Ipswich	50	0	0

THE REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to report as follows:—

I.—The attention of the Board has been called to the large amount payable as fees of honour by Grand Officers and Provincial Grand Masters on their first appointment to office. The Board consider it undesirable that brethren who, on account of their energy and devotion to Masonry, might be esteemed by the M.W. the Grand Master worthy to be raised to rank and distinction in the Craft, should be compelled to pay on their advancement the very high fees at present required by the "Book of Constitutions." The Board do not propose to abrogate fees of honour altogether, but to confine their appropriation on the reduced scale after mentioned to the Fund of Benevolence alone; dispensing entirely with any payment for fees of honour to the Fund of General Purposes, which, owing to the growing prosperity of the Craft, can well afford to do without such adventitious aids. The Board therefore recommend to Grand Lodge to resolve:—

1. That Articles 1, 2, and 3, pp. 110 and 111 of the "Book of Constitutions," be rescinded and repealed.

2. That in lieu thereof it be resolved and enacted as follows:—

Article 1. "Every brother on his first appointment to either of the following offices shall pay to the Fund of Benevolence:—

	£	s.	d.
The Provincial Grand Master	10	10	0
The Deputy Grand Master	10	10	0
Grand Warden	10	10	0
Grand Treasurer	10	10	0
Grand Registrar	10	10	0
President of the Board of General Purposes...	10	10	0
Grand Secretary	10	10	0
Grand Deacon	5	5	0
Grand Director of Ceremonies.....	5	5	0
Grand Assistant Director of Ceremonies.....	5	5	0
Grand Superintendent of Works.....	5	5	0
Grand Sword Bearer.....	5	5	0

Article 2. "A Provincial Grand Master shall pay £3 3s. for his patent, and £10 10s. to the Fund of Benevolence. The £10 10s. to the Fund of Benevolence is not, however, to be paid by a Provincial Grand Master appointed to a colonial or foreign district, provided the brother be a resident in such district. And that the necessary alterations be made in the 'Book of Constitutions' accordingly."

The Board have also to report that their attention has been directed to the question of the status and privileges of what are termed honorary members of lodges who are not mentioned in the "Book of Constitutions." Upon this subject the Board have received a communication from the Colonial Board, which embodies the views of the Grand Registrar, whose opinion the Colonial Board had consulted. The Board fully coincide in the opinion expressed on the subject by the Grand Registrar, and adopted by the Colonial Board, viz., that the "Book of Constitutions" does not in any way recognise honorary members of private lodges. When that book speaks of members it means only those brethren who are regularly contributing members to the funds of the lodge to which they may belong. Such brethren only ought to be returned to Grand Lodge as members of private lodges. The status of an honorary member must be strictly confined to the lodge which so elects him, and can in no way give him any position in the Craft outside the door of his lodge. He cannot, therefore, hold any office in the lodge, or vote upon any subject which might, even remotely, affect the Craft at large. In short, his status and privileges as an honorary member entitle him to attend the meetings of the lodge and partake of its refreshments without the necessity of being introduced by a subscribing member, provided always that he be a subscribing member to some other lodge. Honorary members have no other right or privilege whatever.

(Signed) J. LLEWELLYN EVANS,

President.

Freemasons' Hall,

November 23rd, 1861.

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 11th November, showing a balance in the hands of the Grand Treasurer of £2,887 19s. 9d., and in the hands of the Grand Secretary for petty cash £50. Of these sums there belong to the Fund of Benevolence £531 3s. 9d.; to the Fund of General Purposes 1,959 1s. 8d.; and there is in the Unappropriated Account £544 14s. 4d.

THE REPORT OF THE COLONIAL BOARD.

To the United Grand Lodge of Ancient, Free, and Accepted Masons of England.

The Colonial Board beg to report that a few days subsequent

to the issuing of their last report, which was laid before Grand Lodge at the quarterly communication holden on Wednesday, the 7th of September last, they received letters from the Most Worshipful Bro. Thomas Douglas Harington, then Grand Master of Canada, and from the Right Worshipful Bro. W. C. Stephens, the representative of the Grand Lodge of England at the Grand Lodge of Canada, communicating the welcome intelligence that the Grand Lodge of Canada had, by a resolution passed on the 15th July last, formally and fully recognised the St. George's Lodge (No. 440), Montreal, holding under the Grand Lodge of England, as a regular lodge, and that fraternal intercourse would be immediately resumed with its officers and members.

The Board therefore recommend for the adoption of Grand Lodge the following resolution, viz. :—

"That the Grand Lodge of Canada having at length recognised the St. George's Lodge (No. 440), Montreal, this Grand Lodge expresses its satisfaction at the termination of the differences which have existed on the subject, and earnestly hopes that in future the utmost harmony and brotherly love may prevail between the Grand Lodge of England and the Grand Lodge of Canada, as well as between the brethren of the several Canadian lodges and of those lodges in Canada remaining under the constitution of this Grand Lodge."

The Board have also to report that they have had under their consideration a letter from a brother at Melbourne, addressed to the President of the Board of General Purposes, and referred by that Board to the Colonial Board. The question raised in the said letter is, whether a Provincial Grand Master has the power to grant a dispensation to brethren (petitioners for a new lodge) to meet as a lodge, and transact all the ordinary business of a lodge, such as initiating candidates, &c., previous to their petition for a warrant being received and granted by the Most Worshipful Grand Master.

The Board are of opinion that no power is vested in a Provincial Grand Master by the "Book of Constitutions" enabling him to grant a dispensation to brethren to meet as a lodge, and transact any Masonic business; neither can Masonic meetings for initiation, or for other Masonic transactions, be held without a warrant granted by the M.W. Grand Master being in the custody of the Master of the lodge, unless the brethren are acting under a dispensation from the M.W. Grand Master himself, or from the Provincial Grand Master on the prayer of the petition for such warrant having been first granted by the Grand Master. The Colonial Board are unanimous in their view of the law on the subject as embodied in the "Book of Constitutions," but they are of opinion that it may be worthy of the consideration of Grand Lodge—seeing that it has been the practice for many years past for all Provincial Grand Masters in the colonies to grant dispensations, authorising the petitioners for a new lodge to meet as a lodge, and make, pass, and raise Masons, and transact all the Masonic business that may come before them—whether there should not be an alteration of the law with a view to meet any inconvenience that may exist in the colonies on the subject.

The Colonial Board have finally to report that their attention has been drawn to the subject of "honorary members" in consequence of certain questions having been submitted to them by the Albion Lodge (No. 196), Barbadoes. The Board having consulted the Grand Registrar in the matter, beg to state that they coincide with him in opinion that the "Book of Constitutions" does not in any way recognise honorary members of private lodges. When that book speaks of members it means only those brethren who are regularly contributing members to the funds of the lodge to which they may belong. Such brethren only ought to be returned to Grand Lodge as members of private

lodges. The status of an honorary member must be strictly confined to the lodge which so elects him, and can in no way give him any position in the Craft outside the door of his lodge. He cannot therefore hold any office in the lodge or vote upon any subject which might, even remotely, affect the Craft at large—in short, that his status and privileges as an honorary member entitle him to attend the meetings of the lodge, and partake of its refreshments, without the necessity of being introduced by a subscribing member. Honorary members have no other rights or privileges whatever.

(Signed) J. S. S. HOPWOOD,
President.

Freemasons' Hall, London,
November 2nd, 1864.

REPORT OF COMMITTEE ON GRAND LODGE PROPERTY.
*To the United Grand Lodge of Ancient, Free, and Accepted
Masons of England.*

The circumstances relating to a proposed agreement for a lease of the future Tavern premises having been stated at length at the last meeting of Grand Lodge, and having been printed in the quarterly communication papers, it now only remains for the Committee formally to report, that, acting under the authority of the resolution of Grand Lodge in June last, they have agreed to let the Tavern premises, which will consist of a portion of the present building, together with all that part of the new buildings intended to be erected to the eastward, and including the new Great Hall, new dining-rooms, &c., to Mr. Shrewsbury, on behalf of a company, on lease for 21 years, upon the following terms, viz. :—

A Premium of £5,000 to be paid down.

An Annual Rent for the 1st, 2nd, and 3rd years of £1,200

" 4th year 1,300

" 5th " 1,400

" 6th & 7th years 1,500

and then increasing by £50 per annum until it reaches £1,800 per annum.

The lease is being prepared, and will in due course be presented to the trustees for execution.

The Committee desire it to be understood, that *no part of the Masonic buildings is included in this lease*, but that the whole of the new Freemasons' Hall, including board and lodge rooms, offices, coffee-room, library, and present Great Hall, will not only be entirely distinct from the Tavern externally, but will be retained for the sole and exclusive use of the Fraternity.

The Committee beg further to report, that the work of the new buildings has been proceeded with as rapidly as circumstances would permit. Believing that there is some misapprehension on the part of many of the brethren in reference to the apparent progress of the works, the Committee desire to make it understood that the work has been carried on in the manner originally pointed out, and not from choice, but from necessity. This necessity arises from two causes:—1st, that the Executive Department could not be removed from its present occupation until new offices were provided; and 2ndly, that any other arrangements would have involved the entire stoppage of the business of the tenants, and have thus entailed not only serious loss upon them, but great inconvenience to the Craft at large.

The Committee have therefore carried on and have nearly completed all that part of the building which comprises the Executive-offices, Board-rooms, and the majority of the Lodge-rooms. They have taken advantage of the recess to remove and rebuild (with the necessary alterations) the Tavern staircase and the grand staircase, formerly leading to the Great Hall; to remove the floors of the Glee-room and large room

over, which had become unsafe, and to replace them with new floors, supported upon iron girders; to put new ceilings to the Sussex and Glee-room; to make the requisite alterations to provide new approaches to the Great Hall and Ladies' Gallery, and to build and nearly complete the vestibule leading to the Great Hall. In order to avoid interfering with the business of the tenants, it was necessary that the whole of these works should be done between the meeting of Grand Lodge on September 7th and the 31st of October, and the Committee cannot but look with satisfaction to the fact, that the whole of the work was completed within the time and at little inconvenience to the tenants or the Craft.

The Committee are satisfied with the work which has been done, though the progress of it has been somewhat slow; they trust, however, that it will proceed more rapidly for the future, and that the new buildings will be fit for occupation in the early part of the ensuing year.

As the time has now arrived when it will be necessary to provide for the furnishing of the various rooms, the Committee beg to submit the following resolution for the adoption of Grand Lodge, viz. :—

"That the Committee be directed to take the necessary steps for furnishing the various rooms; to make such arrangements as seem to them to be judicious for the convenience of the Grand Lodge, the various boards, executive officers, and private lodges and chapters, and that they be authorised to confer with private lodges and chapters, and with the Committee of the Charities, and arrange the terms upon which the various rooms may be occupied."

(Signed) JOHN HAYERS, Chairman.

Freemasons' Hall, London,

November 22, 1864.

Letter from the Deputy Grand Secretary of the Grand Lodge of Ireland, expressing the satisfaction of the Grand Lodge of Ireland with the opinion given by the Grand Lodge of England as regards the position which a Past Master under the Irish Constitution occupies in a lodge under the English Constitution.

Appeal of Bro. James C. Hawker, P.M. of the South Australian Lodge of Friendship (No. 423), Adelaide, South Australia, and others, against the ruling of the Provincial Grand Master, with respect to a proposed by-law of the Provincial Grand Lodge of South Australia.

These papers are in the Grand Secretary's office, and open for perusal till the meeting of Grand Lodge.

NOTICE OF MOTION.

By Bro. Brackstone Baker, P.M. 21, London :—

"That this Grand Lodge records its satisfaction that the differences so long subsisting between it and the Grand Lodge of Canada are now happily adjusted."

METROPOLITAN.

GRAND STEWARDS' LODGE.—The bi-annual public night of the Grand Stewards' Lodge took place at the Freemasons' Tavern on Wednesday, the 30th of November. There were present Bros. S. E. Nutt, I.P.M., as W.M.; R. Spencer, S.W.; John Gorton, J.W.; W. Watson, Sec.; Geo. States, S.D.; W. Kirby, I.G., and Bros. John Bennett, W.M.; A. H. Hewlett, P.M.; and Henry George Warren, P.M. The visiting brethren were twenty-five in number. Bro. Nutt presided, and most ably put the questions, which were answered by the following members :—Second lecture: 1st, Bro. R. Spencer; 2nd, Bro. W. Kirby; 3rd, Bro. Hewlett; 4th, Bro. W. Watson; 5th, Bro. Henry George Warren. Third lecture, 1st section, Bro. Gorton; 2nd, Bro. Watson; 3rd, Bro. Kirby. Bro. Matthew Cooke moved a vote of thanks for the instruction and reception the visiting brethren had received, which was carried unani-

mously, and the lodge was then duly closed. There was but one opinion expressed by the visitors present as to the very great treat that had been afforded them by the perfect manner in which the whole of the working had been rendered.

PYTHAGOREAN LODGE (No. 79).—This old established and prosperous lodge held its regular meeting on Monday, the 28th ult., at the Globe Tavern, Royal-hill, Greenwich (Bro. J. Moore's). Bro. Haslar, W.M., presided, and was supported by Bros. W. C. Penny, Treas.; J. C. Peckham, Sec.; W. R. Orchard, and H. A. Collington, P.M.'s; F. Ward, S.W.; Vinter, J.W.; and many others. The visitors were Bros. A. H. Tattershall, 13, S.D. 140; F. Walters, P.M. 73, 147, Sec. 871. The business was passing one brother to the degree of a Fellow Craft Freemason, which was done in an efficient manner by, and reflected great credit on, the W.M.

JERUSALEM LODGE (No. 197).—The regular meeting of this old established red apron lodge was held on Friday, the 25th ult., at the Freemasons' Tavern. Bro. Bazalgette, W.M., presided. The business was of a formal character, there not being any candidates for any of the degrees. After business, the usual banquet followed. Visitors: G. England, P.M. 33; F. Walters, P.M. 73, &c.

ROYAL OAK LODGE (No. 871).—This lodge met on Wednesday, the 23rd ult., at Bro. J. Stevens', Royal Oak Tavern, High-street, Deptford. Bro. C. G. C. Stahr, W.M., assisted by Bros. H. A. Collington, P.M., S.W.; J. H. Pembroke, J.W.; F. Walters, P.M., Sec.; G. S. Hodgson, S.D.; J. S. Blomeley, J.D.; J. Rosenstock, I.G.; G. Wilton, I.P.M.; J. Stevens, P.M.; G. Holman, H. Stevens, W. Jeffery, H. J. Wells, and others, opened the lodge. Amongst the visitors we noticed Bros. A. H. Tattershall, 13, S.D. 140; T. N. Moore, 73; Crispin, 200 (S. C.); and others. One gentleman was balloted for, which was declared to be unanimous in favour of his admission, but not being present, his initiation was put off until the next lodge meeting. After business, the brethren, under the presidency of the W.M., drank the usual toasts. Bro. T. N. Moore replied on behalf of the visitors. The Tyler's toast brought a pleasant evening to a happy close.

PROVINCIAL.

DERBYSHIRE.

PROVINCIAL GRAND LODGE.

On Tuesday, the 22nd ult., the Marquis of Hartington, M.P., Prov. Grand Master of Derbyshire, summoned his annual Provincial Grand Lodge to be held in the new Assembly Rooms, Derby.

The business of the day commenced at noon, when the Tyrian Craft Lodge held its monthly meeting. Bro. M. H. Bobart was duly installed as W.M. for the ensuing year, the ceremony being performed by Bro. T. Cox, P.M. The W.M. appointed the following as his officers for the ensuing year :—Bros. F. Leacroft, S.W.; W. H. Cox, J.W.; Rev. W. Hope, Chap.; J. Bloor, Treas.; W. Saunders, Sec.; T. J. Harper, S.D.; Alfred Wallis, J.D.; J. Gamble, Dir. of Cers.; Crofts, I.G.; Swindell, Tyler.

The Provincial Grand Lodge was opened in ample form at 2 p.m., Bro. Okeover, D. Prov. G.M., officiating as Prov. G.M., in the unavoidable absence of the Marquis of Hartington. After prayer by the Provincial Grand Chaplain, the minutes of the last lodge were read and confirmed.

The proceedings of the Masonic Hall Committee were read and confirmed.

Bro. COLVILLE, P.D. Prov. G.M., in moving the confirmation of the Building Committee's minutes, said that an inspection had been made of a site in Curzon-street for the proposed Masonic Hall, which was more eligible for the purpose than the site in Becket-street. He hoped that the erection would be proceeded with at once. (Hear, hear.) The Craft in Derbyshire had increased greatly in numbers and respectability, and he thought that the time was come when, instead of meeting at public-houses, they should have a house of their own. (Hear, hear.) He hoped that tenders would be advertised for at once, and also that the undertaking would be liberally supported by the brethren. (Hear, hear.)

Bro. JOHN GADSBY, P. Prov. S.G.W., in seconding the confirmation of the above, said that the brethren from a distance must not suppose that the proposed hall would be merely a

lodge-room for the Derby Freemasons. It would be to all intents and purposes a provincial lodge-room. (Hear, hear.) Had it been otherwise, the Derby brethren would not have called upon the rest of the brethren in the province for assistance, which he hoped would be freely given. (Hear, hear.)

Bro. COLVILLE moved that the Building Committee be re-appointed, with powers to add to their number, and to carry out the work.

Bro. GADSBY seconded the motion, which was carried unanimously.

The W.M.'s of the Province handed in their annual reports, from which it is evident that the condition of Freemasonry in Derbyshire is most satisfactory in every way.

At the suggestion of Bro. COLVILLE, Bro. Samuel Collinson, P. Prov. S.G.W., withdrew for the present his motion for reducing the amount paid by each lodge to the funds of the Provincial Grand Lodge.

An Audit Committee, consisting of Bros. Butel, P. Prov. S.G.W., John Gamble, P. Prov. S.G.W., and S. Collinson, P. Prov. S.G.W., was appointed.

Bro. S. Wilder was re-elected Prov. G. Treasurer.

The following brethren were appointed and invested by Bro. Okeover as Provincial Grand Officers for the ensuing year:—

Bro. Thos. Cox, P.M. 253	Prov. S.G.W.
" W. M. Hewitt, P.M. 681	" J.G.W.
" Rev. B. Mandale, 681	" G. Chap.
" S. Wilder, P.M. 802	" G. Treas.
" J. Crossley, P.M. 253	" G. Reg.
" M. H. Bobart, W.M. 253	" G. Sec.
" S. Pratt, W.M. 787	" S.G.D.
" W. H. Brindley, W.M. 731	" J.G.D.
" W. M. Booth, W.M. 576	" G. Supt. of Works.
" G. C. Hall, S.W. 787	" G. Dir. of Cers.
" Jos. Clayton, 731	" G. Assist. Dir. of Cers.
" T. H. Newbold, S.D. 884	" G. Sword Bearer.
" J. Adlington, 731	" G. Org.
" Alfred Wallis, J.D. 253	" G. Purst.
" H. Brambles, W.M. 850	" G. Standard Bearer.
" Enoch Swindell	" G. Tyler.
" T. J. Harper, 253	" G. Stewards.
" W. Saunders, 253	
" H. Burn, 731	
" H. Hillam, 731	
" J. W. Lister, 850	
" J. H. Anderson, 850	

The Prov. G. SECRETARY reported that the warrant of the new lodge at Alfreton was in the hands of the W.M. designate, and that several other lodges required consecration.

The D. Prov. G. MASTER intimated that an early opportunity would be taken for that purpose.

The Prov. Grand Lodge was then closed in ancient and solemn form.

The following were present at the Provincial Grand Lodge:—Bros. H. C. Okeover, D. Prov. G.M.; John Gamble, as Prov. G.S.W.; H. T. Wade, Prov. J.G.W.; Rev. Blair Mandale, Prov. G. Chap.; S. Wilder, Prov. G. Treas.; T. Cox, Prov. G.R.; M. H. Bobart, Prov. G. Sec.; J. B. White, Prov. G.S.D.; S. Pratt, Prov. J.G.D.; A. Booth, Prov. G. Supt. of Works; F. J. Ison, Prov. G. Dir. of Cers.; J. Bowmer, Prov. G. Sword Bearer; J. Adlington, Prov. G. Org.; Jos. Woodcock, P.G. Standard Bearer; W. H. Cox, 253, R. Eastwood, 731, J. Gribble, 731, P.G. Stewards; W. Drew, P.G. Tyler; J. Crossley, P.M., 253; J. Henchley Mason, P. Prov. S.G.W.; W. Brambles, W.M., 850; John Storer, P. Prov. S.G.W.; W. J. Drewry, W.M., 353; J. W. Ready, P.M., 654; Wm. Hewitt, P. Prov. S.G.D.; J. H. Allcock, W.M., 654; Jas. Whitehead, J.W., 654; S. Collinson, P. Prov. S.G.W.; Thos. Horsley, S.W. 787; John Kinder, J.W. 884; G. C. Hall, J.W. 787; C. R. Colville, P. Prov. D.G.M.; John Gadsby, Prov. S.G.W.; Rev. R. Chandos-Pole, P. Prov. G. Chap.; E. Lowe, P. Prov. S.G.W.; A. Blackner, P.M.; W. Smith, P.M.; W. Booth, P.M. 506; J. S. Clarke, P. Prov. S.G.W.; W. H. Brindley, W.M. 731; B. Brearley, P. Prov. G. Purst.; R. Bayliss, P. Prov. J.G.D.; W. Giles, P. Prov. G. Supt. of Works; A. Butel, P. Prov. S.G.W.; D. Hamilton, W.M. 625; Jas. Taylor, J.W. 731; H. Carson, P. Prov. G.J.D. Visitors: Bros. W. M. Bobart, P. Prov. G.S.B. Leicestershire; C. J. Bridgett, 253; Joseph Clayton, 731; W. Gadsby, Sec. 731; John Maxwell, W.M. 506; R. A. Jarvis, 731; Wm. Adsetts, 787; W. H. Robotham, 731; W. Arnold, 850; W. H. Burton, 731; C. A. Wade, 731; F. Campion, 731; R. W. Barrow,

253; T. H. Newbold, S.D. 884; R. Brook Leacroft, 253; W. Prince, 731; J. C. Maclean, 175; A. Wallis, J.D. 253; Jas. Redfern, 731; H. Hillam, I.G. 731; W. H. Lucas, 57; C. H. Coulson, 253; W. Cantrill, 253; W. Wilson, 787; A. Cadman, 317; W. H. Harvey, Prov. G.M. Staffordshire; Dr. Burton, D. Prov. G.M. Staffordshire; M. A. Bass, P. Prov. G.S.W. Staffordshire; F. James, Prov. G. Sec. Staffordshire; R. Warner, P.M. 779; W. Saunders, Sec. 253; E. Robinson, T. H. Bobart, P. Prov. G.S.B. Leicestershire, P.M. 779; H. Topham, J.D. 787; W. M. Lacey, 253; H. Lacey, 709; H. Crofts, 253; T. Shipton, 681; F. E. Martin, 681; W. Arnold, 850; J. Jones, 731; T. J. Harper, S.D. 253; Jas. King, 731.

The banquet took place at four o'clock in the afternoon, at Mrs. Huggins's, King's Head Hotel, and was attended by seventy of the brethren. Bro. Okeover, D. Prov. G.M., presided, and was supported by Bros. Rev. Reginald Chandos Pole, Harvey, Prov. G.M. of Staffordshire, Burton, D. Prov. G.M. of Staffordshire, A. Bass, P. Prov. S.G.W. of Staffordshire, and several past and present Past Grand Officers of Derbyshire, including Bros. E. Lowe, J. Gamble, A. Butel, S. Collinson, Henchley Mason, Blair Mandale, Prov. Grand Chaplain; White, Mayor of Chesterfield; M. H. Bobart, H. Carson, A. Wallis, S. Wilder. The vice-chair was occupied by Bro. T. Cox, P.S.G.W., who was supported by Bros. Crossley, W. Allen, C. Coulson, Topham, and others.

On the removal of the cloth, and the room having been closed from the outer world,

The D. Prov. G. MASTER gave "The Queen and the Craft," and "The Prince and Princess of Wales, and the rest of the Royal Family."

The D. Prov. G. MASTER then gave "The Bishop and Clergy of the diocese, and the Chaplains of the Order," coupling with the toast the name of Bro. the Rev. Reginald Chandos Pole, a very worthy and respected Mason, whom they all rejoiced to see amongst them that day.

Bro. the Rev. R. C. POLE, in responding, said he need not say one word in favour of their excellent bishop; he was so well known that any eulogium on his part would be superfluous. He (Bro. Pole) was one of the oldest Freemasons in the room, and having enjoyed the society of Masons so many years, he could not but allude to the fact that many of his earliest friends were now no more. Still, he could not help feeling that Masonry had taken a stride and made an advancement which, at the time he had alluded to, was unexpected. They had increased in numbers, and seemed to excel in brotherly love and Masonic duties. (Hear, hear.)

After "The Earl of Zetland, Grand Master of England," and "Earl De Grey and Ripon, Deputy Grand Master," had been toasted,

The D. Prov. G. MASTER proposed "The Health of Bro. the Marquis of Hartington, Prov. G.M. of Derbyshire." (Applause.) This toast was a peculiar one, and would be received with great pleasure. Independent of the noble Marquis's great talents, and as a future statesman of this country (for they would be sure to see him rise to great eminence), they all honoured him because they knew that he had the good of Masonry at heart—(hear, hear)—and although he (Mr. Okeover) was a poor substitute for him that day, he hoped they would take the will for the deed.

The toast was drunk with the honours peculiar to the Craft.

Bro. the Rev. R. C. POLE said he had a toast entrusted to him which he was sure the brethren would have as great a pleasure in responding to as he had in proposing it. It was "The Health of Bro. Okeover," who, in an emergency, had undertaken the duties of Provincial Grand Master, who had come from London specially for that purpose, and who was in every way deserving their thanks. (Applause.) Bro. Okeover was a young but a most efficient Mason—(hear, hear)—and he had no doubt he would prove an honour to the Craft, and in whom they placed every confidence.

Bro. OKEOVER, who was received with considerable applause, said Bro. Pole had justly remarked that he had been but a short time a Mason, but he had been long enough to feel that there was more in Masonry than he could have thought of before he became one of them. Masonry enlarged their Christian sympathies, and they became better men in all the relations of life. He hoped that such feelings would increase rather than diminish—(hear, hear)—and that when they joined the Order they would do so not because it was one of festive mirth, but in order that all of them might be elevated by its pure principles—(hear, hear)—that they might be shown more of themselves

that their thoughts might be elevated, and that they all might form a better opinion of poor human nature. (Hear, hear.) They had many bright examples in the Craft whom they would do well to imitate. There was Bro. Colville—(cheers)—and there was the late lamented Bro. Wilmot, who initiated him (Bro. Okeover) into the mysteries of Freemasonry, and whose name was always received with the greatest feeling of respect and regard. If he kept these two good men in view, he hoped, in a small measure, to come up to his duty as a Mason. Bro. Okeover concluded by proposing the Prov. G.M. of Staffordshire.

Bro. HARVEY, Prov. G.M. of Staffordshire, briefly responded.

Bro. Dr. BURTON, D. Prov. G.M. of Staffordshire, also responded on his health being drank, and urged a more continuous visitation of brethren between the two provinces, as calculated to do a great amount of good.

Bro. A. BASS, Prov. S.G.W. of Staffordshire, was loudly called for, and responded in a truly Masonic speech. He remarked that it occurred to him that he was appearing in a false character, for although he belonged to Stafford, he was as nearly allied to Derby. (Hear, hear.) He belonged to one or two Derby lodges, and, although he had not attended them, still they must believe him when he stated that the welfare of Masonry in Derby, next to that of his own lodge, was most dear to him. (Applause.)

"The Officers of the Grand Lodge of Derbyshire" was responded to by the Prov. S.G.W.

The D. PROV. G. MASTER gave "The Visiting Brethren," which was responded to by Bro. LACEY, of the Lodge of Sympathy (No. 709), Gravesend.

"The Tyrian Lodge," responded to by Bro. BOBART, W.M.; "The Aboretum Lodge," proposed by Bro. S. CLARKE, and responded to by Bro. BRINDLEY, W.M.; "The Canadian Lodges," responded to by Bro. BARROW, recently returned from Canada; and "The W.M. and Wardens of other Lodges in the Province," brought the toast list to a conclusion.

Presents of doe venison were sent by his Grace the Duke of Devonshire, and game by Bros. Okeover and Bass, *M.P.*

LANCASHIRE (WEST).

CONSECRATION OF THE TOWNLEY PARKER LODGE (No. 1,032), AT WHITTLE-LE-WOODS, NEAR CHORLEY.

This new lodge, named after R. Townley Parker, Esq., Guild Mayor of Preston, was consecrated on Wednesday, the 23d November, and is the fifth lodge consecrated in this province during the present year.

The lodge having been opened in the three degrees by Prov. G. Lee, the chair was taken by Bro. Sir Thomas George Hesketh, Bart., *M.P.*, R.W.D. Prov. G.M. of West Lancashire, who performed the ceremony of consecration most correctly and impressively, and was ably seconded by the Provincial Grand Organist and musical brethren from Liverpool.

The D. Prov. G.M., having resumed the lodge in the second degree, then called upon Bro. Younghusband, Prov. G.S.B., to install the W.M., which he did to the entire satisfaction of the brethren present.

The lodge was then called off from labour to refreshment, and the brethren sat down to an excellent banquet.

The usual loyal and Masonic toasts were given and briefly responded to, many of the visitors from Liverpool having to return by an early train.

Amongst the members and visitors present were the following:—Bros. Sir Thos. Geo. Hesketh, Bart., *M.P.*, D. Prov. G.M. (the Consecrating Master); Banister, P.G.S.B.; R. Townley Parker, Prov. S.G.W.; Wylie, P. Prov. J.G.W.; Rev. A. A. O'Neill, Prov. G. Chap.; Hamer, Prov. G. Treas.; Maudesley, Prov. G. Sec.; Major Birchall, Prov. J.G.D. Armstrong, Prov. G. Supt. of Works; Capt. Eastham, Prov. G. Assist. Dir. of Cers.; Younghusband, Prov. G.S.B. (the Installing Master); Sanders, Prov. G. Purst.; Mott and Beazley, Prov. G. Stewards.; Sir Wm. Fielden, Bart.; Major Fielden; Hault, W.M.; Dr. Rigby; S.W.; Stanfield, J.W., &c.

During the ceremony of consecration, the Prov. G. Chap., the Rev. A. A. O'Neill, delivered the following oration:—

"Right Worshipful Sir, Officers, and Brethren,—According to the ancient landmarks of our Order, it is now my duty to speak to you while your minds, I trust, are fully alive to the solemnity of the ceremony in which we are now engaged. My words shall be few and simple, especially as I speak in the presence of those who are more fitted to instruct me than I them. Duty alone is my excuse.

"We have met to consecrate a new lodge. It is a work of deep importance to those who shall form it, and furnishes an opportunity for us to declare our sympathy with our brethren, and our love and attachment to the institution of which we are members.

"The foundations on which our Order are built are stable and sacred, inferior only to one—the greatest society in the world. Our existence is a mystery to the outer world. We value at their proper weight the opinion of those who would class us with the benevolent societies of the land; and the reproach of those who would assume that the bond which links us together is that of festivity and good fellowship and brotherly feeling we expressly cultivate. But Masonry is not built on these qualities. They are rather the adornments of the building than the edifice itself. At some of the qualities with which we should be adorned I will briefly glance.

"Brotherly love is constantly inculcated, and ought to actuate our hearts. This love ought to produce a feeling of unity, beautifully described of old—'Behold how good and how pleasant it is for brethren to dwell together in unity.' 'It is like the precious ointment upon the head, that ran down upon the beard: even unto Aaron's beard, that went down to the skirts of his garments.' Our ancient forefathers worked with love and unity. The Grand Master had so prepared the plan, and each man so understood his work, that though the stones were squared in the quarries of Tyre, and the timber prepared in the forests of Lebanon, and the brass vessels cast in the clay grounds of Jordan, between Succoth and Zarthan, yet each and all fitted in the places assigned. The brethren who thus worked in love and unity at a distance so marked each article that there was no confusion, for those who laboured at the building knew and understood every sign. We have, in the deepest moral sense, to fulfil our offices with zeal and devotion, that without compulsion or coercion our whole system may be cemented by union and harmony. But brotherly love leads us to look on all men as brothers. While Freemasonry, it must be confessed, numbers under its banners the noble and the wealthy, yet, from its wide-spread boundaries, there are those who, from unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress. Relief is a duty which every man owes to his fellow-creatures, because of the vicissitudes and needs common to the whole human family. Stronger still is the call of those to whom we are, of our own free-will, mutually pledged by the bonds of Masonic affection. Relief and succour in the hour of distress are the fruits of brotherly love.

"Another virtue which should adorn our Order is truth. It is the attribute of the great Father of Lights, with whom is no variableness nor shadow of turning. It is woven in the laws of His creation, and revealed to man in the volume of the Sacred Law. Truth, to be humbly sought for, is a privilege. Truth—speaking the truth from his heart, and using no deceit in his tongue—is the duty of every Mason. Searching for and walking in truth, according to the lights of the revealed will. Making truth the guide of his words and actions; ever remembering that truth and wisdom are inseparable.

"Time would fail to speak of prudence, temperance, fortitude, justice, benevolence, charity, and piety, which should adorn and beautify our lives. These are the buildings we raise; but the foundation on which we build is the volume of the Sacred Law, which lies ever open, and is pointed out for our earnest contemplation, that we may learn to know God; and knowing, by His aid, to reproduce in our lives the character there displayed. The foundations of our Order being thus fixed in the revealed will of the Eternal, we may well rejoice in the work in which we are this day engaged. Finally, may the brethren of this lodge dwell together in unity; may they learn and practice lessons of piety, charity, and holiness; and may their minds be impressed with justice, humility, peace, and love. Thus will they learn to approach this building with feelings of reverence, and to depart from it with higher and more exalted thoughts as to their duty. So shall we all learn to do our duty in the lodge of this outer world until, fitted and prepared, we are, by the Eternal's mercy, removed to the Grand Lodge above, to dwell with Him who is indeed the Grand Master, the Author and Finisher of our course."

WARRINGTON.—Lodge of Lights (No. 148).—The regular meetings of this flourishing lodge are held on the last Monday in each month at the Masonic Rooms, Sankey-street. At the October meeting there was a good attendance, the W.M. being well supported by his officers. Bro. Albert Latham was very impressively raised to the sublime degree of a M.M. by Bro.

White, P.M.; Bro. James Hamer, Prov. G. Treas., acting as Deacon. On Monday last the regular meeting for November was held. The W.M., Bro. John Bowes, was well supported by his officers, and there was a good attendance of brethren. After the lodge was open and the minutes confirmed, a ballot was taken for Mr. Abel Kennington as a candidate for the mysteries, which proved unanimous in his favour, and he was initiated by the W.M.—the charge being given by Bro. H. B. White, P.M. The ballot was then taken for the W.M. for the ensuing year, which proved unanimous in favour of Bro. Gilbert Greenall, M.P., S.W. Bro. H. B. White, P.M., was re-elected Treasurer. It was then decided to hold the Festival of St. John the Evangelist on Tuesday, Dec. 27th, by adjournment from the previous evening. The installation was fixed to take place at two p.m., and the banquet at four. A large attendance is anticipated, as the W.M. elect is held in high esteem in the Craft. Auditors were then appointed, and three gentlemen proposed as fit and proper persons to be made Masons. The lodge was then closed in solemn form, and the brethren separated in perfect harmony.

SUFFOLK.

IRSWICK.—*Perfect Friendship Lodge* (No. 376).—The regular meeting of this lodge was held at the White Horse Hotel on the 19th ult., and from the press of business was summoned for six o'clock. The lodge was opened in usual form, and Mr. F. Waller, F. Williams, and A. Sterne were then severally balloted for and unanimously elected. The W.M. initiated the candidates in his usual able manner, all of whom expressed themselves highly pleased with the ceremony. The next business was the election of the W.M. for the ensuing year, when the present S.W., Bro. G. A. Turner, was unanimously elected, between forty and fifty brethren being present, which augurs well for a successful year of office. The Treasurer, Dr. Mills, was then balloted for and elected. The lodge numbers nearly one hundred. Some of its old members some two or three years ago partially seceded, and formed themselves into a new lodge; yet, since their partial secession, the old lodge, like a well-pruned tree, has shown itself more vigorous and flourishing than before. Previous to the closing of the lodge, the Treasurer reminded the brethren that about three years ago Bro. Woolnough, a respected member of the lodge, died, leaving a widow and several young children; soon after, the widow died also; the children were thus left to the tender mercies of the wide world. Their present W.M., Bro. Luff, very kindly interested himself on behalf of the orphans, and succeeded in procuring the election of the eldest girl to the Masonic School; he serving the office of Steward to further his good object. He also, after much assiduity, succeeded in having the second child elected to the same school; and so convinced were the relations of the poor children of the valuable assistance that Bro. Luff had rendered to them at a great sacrifice of both time and money, that they requested him (Dr. Mills) to present in open lodge a P.M.'s jewel to Bro. Luff, as a slight mark of their gratitude for his exertions on their behalf. On the reverse of the medal was engraved, "Presented to Mr. H. Luff, W.M. of Lodge 376, by the relatives of the late Bro. H. Woolnough, for his valuable services in securing the election of two of the deceased brother's children to the Royal Masonic Girls' School, Oct. 13, 1864." The W.M. requested Bro. Mills to present his best thanks to the donors, and wished him to assure them that he felt he had only done the duty of a Mason in assisting the distressed children of a deceased brother, which was not his duty only, but that also of every Freemason. The lodge was then duly closed, and the brethren adjourned to a very pleasant and agreeable banquet.

YORKSHIRE (WEST).

LAYING THE FOUNDATION STONE OF A MASONIC HALL AT ECCLESHILL.

On Saturday, the 19th ult., the corner-stone of the Freemasons' Hall was laid at the above place. This building is being erected by the founders of the Eccleshill Lodge (No. 1,034), who have hitherto belonged to the Lodge of Hope (No. 302), at Bradford. We are informed that the plans have been very carefully conceived, and the building is constructed with particular regard for the comfort and convenience of some fifty brethren. The entire responsibility of the undertaking rests upon the founders, and they furnish a worthy example of Masonic enterprise, which will in proper season bring its own reward. We sincerely wish them God speed, and commend

their action to the consideration and emulation of the Craft. Three o'clock in the afternoon was the time appointed for the important and interesting ceremony to commence, when Bro. Joshua Armitage, the first S.W. of the lodge, presented the first W.M., Bro. Christopher Pratt, with a very handsome silver trowel, on which were exquisitely engraved the names of the founders of the Eccleshill Lodge, and then impressively said:—*Worshipful Sir, Officers, and Brethren,—It seems to have been the custom in all ages to make some demonstration on laying the foundation or corner stone of public buildings, and I have every reason to believe that the body, of which we only form a unit, has always been very prominent in this respect. The founders of this lodge thought that they would be somewhat remiss in their duty if they did not put apart some portion, at least, if not a whole day, to mark it a red-letter day in the history of this lodge. Worshipful Sir,—An eminent brother thousands of years ago was engaged in erecting, dedicating, and consecrating a magnificent temple to Almighty God. In it there was gold, silver, and precious stones, indeed everything that wealth could afford or art adorn was employed in its erection. Although, brethren, we cannot boast of our little temple possessing these treasures, we do hope that it will possess those higher treasures that adorn our Order, and which we hope and trust will be ever inculcated within these walls. Worshipful Sir,—The founders of the lodge have commissioned me to present to you in their names this beautiful trowel, not only as being the tool used on this interesting occasion, but also as a token of esteem and high appreciation of the many eminent qualities possessed by you, their first Worshipful Master, and that it may remain as a heirloom in your family for long generations is the fervent wish of us all. May the Great Architect of the Universe assist you in the undertaking, for without His aid all human efforts are of no avail. Bro. Armitage concluded his speech amidst much cheering.*

Bro. William Beauland, the first S.D., then presented to the W.M. a somewhat substantial wall, made from dark pollard oak, with very well-timed and appropriate remarks.

The W.M. accepted the gift, and at once proceeded, with the dexterity of a good working Mason, to duly and properly lay the corner stone of the Freemasons' Hall. This was done faithfully and well, and to the satisfaction of all assembled, and appropriately concluded by the worthy brother making the following remarks:—*Brethren of the Eccleshill Lodge,—Allow me to thank you for the handsome present, and for this mark of respect and confidence. Be assured that it shall be my constant duty to merit your good opinion. This act of kindness, and the object to be promoted, I highly appreciate, and in both of them I shall ever feel a deep interest. Brethren and visiting brethren, we are met on an occasion fraught with no ordinary interest. We are met together to celebrate laying the stone of a building which shall hereafter be dedicated to Masonry, and I trust the influence to be exercised by the erection of this building may not only be conducive to the interests of Freemasonry in general, but calculated to benefit this locality in particular. I hope it may be the means of bringing within our ranks highly qualified men of sound judgment and strict morals, and who will not only add lustre on our Order, but conduce to the benefit of society in general. When our operative friends have completed their building, I trust that we, as speculative Masons, may commence to build. May we lay many good foundations and raise superstructures perfect in their parts and honourable to the builders. Visiting brethren, in the name of the Eccleshill Lodge, I thank you for your presence. The countenance of so many distinguished brethren to-day is a sure indication that our project has your high approval, as well as your best wishes, giving us a clear proof that it is a step in the right direction. Without any further remarks, I will conclude with Longfellow's very appropriate words:—*

"For the structure that we raise

Time is with material filled;

Our to-days and yesterdays

Are the blocks with which we build."

After the ceremony had been completed, the assembled brethren adjourned to the mansion of Bro. Chris. Pratt, and there further celebrated the auspicious occasion by dining together. Amongst the guests we noticed the Rev. Mr. Mercer, Bros. R. R. Nelson, Prov. G. Sec.; Michael Rogerson, John Dodd, C. H. Taylor, James Lumb, H. O. Mawson, Alexander Hunter, Thomas Hill, Manoh Rhodes, &c. The usual loyal and Masonic toasts were given, and a very agreeable meeting was closed at 10 p.m.

PUBLIC AMUSEMENTS.

ADELPHI THEATRE.

On Wednesday evening a new drama was produced at this theatre, entitled "The Workmen of Paris; or, the Dramas of the Wine-shop." The piece has been translated by Bro. Benjamin Webster and his son, from the French drama, by MM. A. D'Ennery and Dumanoir, called "Les Drame du Cabaret." Several of the incidents that would not be appreciated by an English audience have been toned down in the Adelphi version, but substantially the two dramas are identical in plot and character. Bro. Webster, although he has paid for the right of acting this piece, has honestly given the French authors the place of honour on the play-bill.

The acting was excellent throughout, and the character of *Van Graft*, played by Bro. Webster, was all that could be desired. His "make-up" was exceedingly effective and natural, and may be ranked as one of his great successes. Supported by such *artistes* as Mrs. Alfred Mellon (who acted with her accustomed vigour), Mrs. Stirling, Mrs. Billington, Miss Simms, Messrs. R. Phillips, Stuart, Clarke, and Billington, the piece cannot fail to have a long run.

ROYAL GALLERY OF ILLUSTRATION.

The Opera di Camera entertainment was brought to a close on Saturday, after a very successful season, necessarily shortened in order to enable Mr. and Mrs. German Reed and Mr. John Parry (who have been too long away from the public) to reappear in a series of their most popular "Illustrations." Their entertainment, which commences on Monday evening next, will consist of "The Rival Composers," "The Bard and his Birthday," and Mr. Parry's descriptive song, "The Seaside, or Mrs. Roseleaf out of Town." The selection is eminently adapted to display their talents to the best advantage, and will no doubt ensure them a favourable reception till Christmas, when we shall have another novelty.

THE WEEK.

THE COURT.—The Queen and the younger members of the Royal Family remain at Windsor. The Prince and Princess of Wales are at their seat, Sandringham, Norfolk.

GENERAL HOME NEWS.—The Registrar General's return for last week shows a very high rate of mortality in the metropolis. The deaths were indeed lower than in the previous week, but they are 106 higher than the average for the last ten years. Bronchitis and pneumonia are both very fatal. St. Pancras, Shoreditch, Newington, and Lambeth, seem to be the most unhealthy districts. Still, great as is the number of deaths, the births keep well ahead.—The anticipation of a favourable change in the pauperism of the distressed unions is confirmed by the weekly return of the Poor-law Board. It appears that in the third week of the present month there was a decrease of 840 paupers—eight unions had decreased by 1,050; but thirteen decreased 1,890; seven showed no variation. During the ten weeks ending with the second week of November a continuous rise in the numbers thrown upon the guardians had been experienced. Last week the most important increase is shown by Manchester, namely, 400. Of the unions in which the pressure was mitigated we notice Ashton-under-Lyne, which decreased 320; Blackburn, 130; Bury, 400; Preston, 230; Rochdale, 120; and Saddleworth, 290. The adult able-bodied were fewer by 460; and the outdoor relief, according to the relieving officers' accounts, has declined by £75.—Mr. Farnall, at the meeting of the Central Executive Relief Committee, reported that a considerable

decrease has taken place in the number of persons receiving parochial relief in the cotton manufacturing districts. On the 19th inst. the number of paupers in the twenty-seven unions to which Mr. Farnall's report refers was less by 1,048 than the number in the preceding week.—A Foreign Office letter explains the plan on which the reduction of the duty on the export of rags from France is to be effected. At present the duty stands at 12f. per 100 kilogrammes. The first reduction will take effect on the 1st of January, 1866, when the charge will be reduced to 9f. On the 1st of January, 1868, it will be lowered to 8f.; and in twelve months afterwards to 4f.—the point at which it will remain until our neighbours have become better acquainted with the principles of free trade.—The volunteer season was practically and appropriately brought to a close on Saturday by Colonel M'Murdo's inspection in Richmond Park of the Inns of Court Rifles; by the presentation of prizes at the Crystal Palace to the London Rifle Brigade by the Lady Mayoress; by the like ceremony in Westminster Hall, when the prizes of the London Scottish Corps were presented by Lady Elcho; and by the South Middlesex at Beaufort House, when the costly cups, &c., were handed to the successful competitors by Lord Ranelagh. The proceedings in every case passed off most satisfactorily.—The Sheldonian Theatre at Oxford was last week the scene of a large and enthusiastic gathering of the clergy and laity of the diocese, under the presidency of the Bishop of Oxford. The special object of the meeting was the raising of funds to augment the smaller benefices within the diocese. Mr. Disraeli delivered a long and eloquent speech. The measures Mr. Disraeli suggests for the assertion of the nationality of the Church are those which he advocated three years ago on a similar occasion. They are—1. The maintenance of the present position of the Church in reference to the education of the people. 2. A temperate and moderate extension of the episcopate. 3. The co-operation of the laity in all ecclesiastical matters not strictly of a spiritual character. 4. A more practical assertion of the rights and duties of Churchmen as they exist in law in our parochial constitution. 5. The support of diocesan institutions. To these he appended three new propositions:—1. The formation of convocation on a broader basis, and with a fuller representation of the parochial clergy. 2. The improvement of the relations of the colonial Church. 3. The formation of a new court of final appeal in spiritual matters.—The Lord Chancellor has issued another order in Bankruptcy, appointing Mr. W. S. Averton, of Leeds, and Mr. R. P. Harding, of London, to investigate and examine the books and accounts of the official assignees and messengers of the London Court, and to report to his lordship, at the close of their investigations, as well as the facts, what system, in their opinion, will best conduce to accuracy. His lordship is bent upon patching up a system which has fairly broken down.—Mr. Serjeant Glover again turned up before the Chief Justice of the Queen's Bench on Saturday to sue the French Government for work done on its account in the late *Morning Chronicle*. The plaintiff had delayed to instruct counsel until late on Friday night, and Mr. Serjeant Parry had virtually been unable to master his case. The plaintiff produced a copy of a letter which he had written to M. Billault; but Mr. Bovill, for the defendants, produced the original, in which was a clause that did not appear in the copy, the said clause being an acknowledgment that the plaintiff had no claim on the defendant. The Lord Chief Justice, though very tolerant of Mr. Glover's eccentricities, had nevertheless more than one smart encounter with him; and, in the end, Mr. Serjeant Parry persuaded his client and brother serjeant to withdraw a juror, which leaves the case just where it has been so

long.—The now notorious case of the Polish bonds has been mentioned in the Court of Vice-Chancellor Stuart. Mr. Malins asked that the motion might be allowed to stand over till the hearing of the cause. His lordship, after hearing Mr. Bacon's objection to this, said that he was obliged to allow the application, but Mr. Bacon could give Mr. Malins notice that unless he brought on his motion next term he might move that it be taken as an abandoned motion.—In Banco, before three justices of the Queen's Bench, came, last week, the appeal from the keeper of the refreshment-rooms at the Victoria Station against the conviction of Mr. Arnold at the Westminster Court for serving with refreshment, in prohibited hours, persons who had already taken their tickets for a journey on the railway. The judges decided that when a man has taken his ticket he has become a traveller; and Mr. Justice Crompton thought a man might be considered a traveller even before he took his ticket. The intention, said Mr. Justice Mellor, was to prevent a man from going and sitting drinking in a public-house. This liberal interpretation of the statute will, it may be supposed, diminish the number of these annoying cases. The judges nearly all lean to the opinion that a man leaving his house with the intent of making a journey is a traveller the moment he is outside his own door. This seems to throw the *bona fides* of the matter on the customer rather than on the publican.—A curious case was heard before the Preston magistrates last week. A beerhouse keeper, named Blundell, had been convicted of selling beer during the prohibited hours on Sunday, the 9th ult. The principal witnesses against him were two men to whom he had supplied the liquor, and yesterday these men were charged, under what is known as Jervis's Act, with having aided and abetted Blundell in his infringement of the statute. The bench found the case proved, and a nominal penalty was inflicted,—their worship, however, warning Sunday toppers that they must not in future expect to get off so easily if caught "aiding and abetting" in offences of this description.—An action for breach of promise of marriage was some time since before the Court of Queen's Bench, when the defendant, Mr. Ridley, an engineer at Leeds, did not appear, and judgment was given against him in default. The case came on on Monday before the Sheriff's Court for assessment of damages, when the counsel for the plaintiff, Mr. Montague Williams, said that his client, a young girl of sixteen, named Lewis, had been seduced under the promise, and that the defendant was a married man with a family. No defence was offered, and the jury awarded damages to the extent of £250.—Deplorable accounts of the loss of life, caused by the gale of last week, have reached us from the east coast. The Aberdeen and London steamer *Stanley* was driven ashore at Tynemouth, and scenes of the most painful character were witnessed. Owing to the heavy sea which was running at the time, it was found impossible to communicate with the stranded vessel by means of the lifeboats, and yesterday morning, when the rocket apparatus was brought fairly into play, it was ascertained that out of fifteen female passengers only two survived, while six male passengers had perished. Several of the crew met a similar fate, and four lifeboat men were drowned in an effort to reach the ship. A schooner and a brig were wrecked at the same place, and altogether, so far as is at present known, thirty-four lives have been lost at the mouth of the Tyne. From the Norfolk coast several fatal casualties are also reported. A screw collier foundered on the voyage from Sunderland to London, and it is feared that all on board, with the exception of one seaman, were drowned. The Dundee and Newcastle steamer *Dalhousie* was lost during the gale at the mouth of the Tay, with, there is too much reason to believe, the whole of her passengers and crew. A melancholy occurrence is reported from Aberdeen. A number of persons were congregated at the end of the pier, at the mouth of the Dee, when a huge wave rolled in and swept away a man and two boys.—After an unequal struggle of five months, during which they and their families must have suffered many privations, the colliers of South Staffordshire and East Worcestershire have found themselves compelled to submit to their masters' terms. The great majority of the men "went in" some time ago, leaving the colliers of the Westbromwich and Oldbury districts to stand out as a forlorn hope. This strategy has failed, and the Westbromwich and Oldbury pitmen have decided to resume work.—A vagrant named Croft or Smith has been charged before the county magistrates at Maidenhead with the murder of an old woman at Sunninghill Park, Berks. He had been in prison for a month for vagrancy, and on the expiration of

that sentence he was arrested on this graver accusation. The carrier who discovered the body of the murdered woman, the surgeon called in, and two men who saw the prisoner in the neighbourhood, gave evidence; and, on the application of the chief constable of the county, the prisoner was remanded. At present the evidence does not seem remarkably conclusive.—Two men charged with murdering a farm labourer named Fisher, near Orpington, in Kent, have been brought before the magistrates at Bromley, on remand, and committed on a charge of wilful murder at the next Maidstone assizes. The prisoners, Staples and Turner, before their committal, made a statement to the effect that they found the man lying in the road, and only helped him up as the policeman approached. They will have an opportunity of urging this view of the matter when the assizes come on.—We hear from Leicester of an atrocious double murder committed on Saturday morning at Syston, a village about four miles from that place. The victims are a woman named Baum and her infant daughter. The alleged murderer is the husband and father, who after the deed attempted suicide. The prisoner was taken before the magistrate in the course of the day, and was remanded.—A shocking case of alleged murder took place in a jeweller's workshop, Clerkenwell, on Wednesday week. Two young men were working on the premises till a late hour, when some of the neighbours heard cries of "Murder," and groans proceeding from the place. On looking to ascertain the cause they saw a young man named Jackson make his escape from the premises over a wall, and they found a lad named Roberts weltering in blood, with his head and face severely beaten. He was taken to the hospital, where he soon afterwards died, and Jackson was taken into custody. There was no one present but the deceased and his assailant, and the case is therefore involved in some obscurity. The blows were inflicted with a broom-handle. It is not known whether Jackson meant to commit murder; and beyond the fact that he was £8 or £10 in debt to Roberts no motive has been suggested for his making the attack at all. The prisoner was examined before the magistrate and remanded.—A destructive fire broke out on Friday night, and continued burning until Monday, on the premises of Messrs. Barry, wharfingers and saltpetre merchants, Dockhead, Bermondsey. On Saturday evening a wall fell, owing to the pressure caused by the effect of steam and water upon the jute stored within, but the firemen luckily escaped. The damage is estimated at nearly a quarter of a million.—The quack doctor, Dr. Henery, and his companion were on Friday placed at the bar of the Central Criminal Court, charged with conspiring to extort money from a patient. They were acquitted on a technical point, but immediately put on their trial again for publishing a gross libel, when they were each found guilty, and sentenced to two years' hard labour, the utmost punishment the law allows for the offence.—On Saturday, the man Kohl, charged with the murder of Theodore Christian Fuhrhop, was again brought before the Ilford magistrates, when some additional evidence was given, and the prisoner was fully committed for trial at the next sessions of the Central Criminal Court.—The Dublin Exhibition was the scene of a disgraceful disturbance on Monday evening, originated by certain officers of the 78th Highlanders, who, it is to be presumed, laid aside their reputed character of "gentlemen" for the nonce. At the close of a lecture by the Lord Mayor, several of these persons rudely and violently attempted to force their way through a dense crowd to the platform. Their efforts ended in a formidable row; chairs were seized and flourished over the heads of terrified ladies, and a state of intense excitement and uproar prevailed. Four of the officers were brought before the magistrates, but the Exhibition authorities declined to prosecute, as an apology was offered.—A case of extortion by a policeman was brought before Mr. Norton, at Lambeth, on Monday. The complainant was a railway porter, and the constable took him into custody on a purely fanciful charge as he was going home at night. All the money the man had in his pocket was 2s. 3d., and this the extortioner took, letting the man go. Mr. Norton gave the scoundrel a month's imprisonment, and of course he will be discharged from the force.—Two men were on Tuesday charged before the Lord Mayor with the serious offence of scuttling a ship on the high seas. After some evidence his lordship remanded the prisoners, refusing to accept bail. The Lord Mayor afterwards resumed the inquiry into the charges alleged against the secretary and manager of the Unity Bank. The evidence given was not of great impor-

tance, but it was sufficient to justify a remand, the same bail as before being accepted for the appearance of the prisoners.—A soldier named Greenwood was on Wednesday charged at Clerkenwell with a grievous assault, almost amounting to an attempt to murder. The prosecutrix is a most abandoned woman, and seems to have been robbing the soldier, when he took his revenge by beating her with his belt. He was committed for trial.—Mr. Arthur Bootle Wilbraham, an officer in the Coldstreams, was charged, on Wednesday, at the Marlborough-street Police-court, with obtaining on false pretences large quantities of valuable jewellery from two of the leading West-end firms. When a great deal of evidence had been given, the magistrate said if the accused had not become a bankrupt these proceedings would never have been heard of; but it was a case of such importance that he must send it to a jury. The evidence respecting the property of one of the jewellers was postponed till next week, the defendant being committed on the other charge, and bail accepted for his re-appearance. A pork-pie maker, named Johnstone, at Islington, was summoned before the magistrate at Clerkenwell for using putrid meat in the manufacture of his wares. The evidence was perfectly conclusive; and although the defence was urged with some vigour, Mr. Barker convicted the defendant in the full penalty of £20, or three months' imprisonment. The defendant will probably find that cheap poisonous meat is a very dear commodity in the long run.—On Friday morning the decapitated corpse of a man was found on the line of the Great Eastern Railway, near Tottenham. The body was found lying on the six-foot way, and the head, which had been cut off by a passing train, was a few yards distant. The dress of the man was of a superior description, showing that he had occupied a respectable position in society.—An inquest was held on Friday on two men who were killed a short time ago while working in the St. Katharine's Docks. The evidence showed that the catastrophe was wholly accidental, and the jury returned a verdict accordingly.—The Coroner for the City on Monday held an inquest on the body of a young woman, who had died from burning, as was alleged in consequence of an attempt by her master, a tailor, named Withers, to commit upon her a criminal assault. The jury returned a verdict of manslaughter against Withers, who was committed to Newgate for trial.—The *Great Western*, which has been detained in the Mersey for several days on suspicion of having on board a number of recruits for the Federal army, has been released yesterday in pursuance of instructions from the Home Office.—The memorial of Sir G. C. Lewis, erected at New Radnor, was, on Wednesday, inaugurated in the presence of a large concourse of people. Lord Clarendon and the Bishop of St. Davids were present, and delivered addresses, in which they did just homage to the genius and public services of the lamented statesman and scholar.

FOREIGN INTELLIGENCE.—His Majesty of France is said to be remarkably busy in his study at present, spending all his mornings in retirement; but whether the matter under consideration be an amendment of the French Constitution, the programme of a European league, or other less or more weighty subject, gossip saith not.—There was a hope entertained that amicable relations were about to be established between Austria and Italy; but it is now asserted that the negotiations for the furtherance of that object have been broken off. M. Guizot is in Paris, superintending the publication of the seventh volume of his "Memoirs."—It is believed in Paris that the recent interviews between Mr. Seward and the French Minister have reference to a demand for compensation for Federal outrages committed on the French flag. Complaints have been made for some time past that the crews of French ships had been kidnapped in New York harbour by recruiting agents. No redress, it appears, can be had by the aggrieved captains on representing their case to the Washington Government; and the French Consul is only able to advise them to "shoot down the marauders like dogs" when they come on board their vessels.—Messrs. Slidell, Mason, and Dudley Mann, the commissioners of the Confederate States, have presented to all the Cabinets of Europe—that of Constantinople excepted—a copy of the manifesto issued some time ago by the Confederate Congress. The manifesto is accompanied by a note, in which the representatives of the South state that since the document was prepared, "the war has continued to be waged by our enemies with even increased ferocity, a more signal disregard of all the rules of civilised warfare, and more wanton violation of the obligations of international law."—

The draft of the address which the Lower House of the Austrian Reichsrath is about to discuss asks that the naval and military expenditure of the empire may be diminished, and declares that ministerial responsibility "is urgently needed to complete the Austrian Constitution." According to a Berlin journal, the Prussian Cabinet has not awaited the concurrence of the Austrian Government, but has summoned Hanover and Saxony to withdraw their troops at once from Holstein, and leave that duchy to the disposal of its Prussian and Austrian conquerors.—The Russian Government has summarily suppressed 114 Catholic monasteries and convents in Poland, on the ground that they had fewer than eight members, or had abetted the late insurrection. The remaining communities of monks and nuns have also been forbidden to maintain any communication with the heads of their respective orders at Rome. Earl Russell has written a letter to Messrs. Mason and Slidell, in reply to a copy of the Confederate manifesto. He contents himself with reiterating the determination of our Government to maintain a strict and impartial neutrality between the two contending parties.

AMERICA.—The *Persia* brought intelligence from New York to the 16th ult. The Confederates were said to have made an unsuccessful attempt to pierce Grant's lines, but no particulars are given. As the Dutch Gap Canal was completed it was thought that Grant would shortly again attack the Confederate capital. General Sheridan's army was encamped near Winchester, watched narrowly by the Confederates under Early. The position of General Sherman was the subject of much speculation. His movements were unknown, and no despatches had been received from him, or at least were not made public in New York. General McClellan's resignation had been accepted. Butler had left New York and returned to the James River. The *Tallahassee* had managed to elude the Federal vessels by which she was pursued off the North Carolina coast. New York despatches to the evening of the 19th inst. have been brought by the *North American*. It was rumoured that President Lincoln was about to send Commissioners to Richmond, for the purpose of proffering to the South peace upon, it was supposed, the conditions that a general amnesty be granted, that the Southern States return to the Union with all their rights and privileges, and that slavery be abolished. There was still no certain intelligence respecting Gen. Sherman's movements; but it was positively affirmed that the Federals had evacuated Atlanta, after destroying all the fortifications, public buildings, railways, &c., and the Richmond journals said that the evacuation took place on the 12th ult. It was reported in the North that General Sherman, with 50,000 men, was moving towards Macon and Augusta; but according to the Richmond newspapers, one column of his army was marching on Selma, in Alabama. It was said that the Confederate General Hood had concentrated his forces at Florence, in Alabama, but the rumour was as uncertain as the accounts of General Sherman's movements; and it was also asserted that a large body of Confederates, under General Beauregard, was advancing from Corinth towards Memphis. The Confederate General Breckinridge had defeated the Federal General Gillem at Bull's Gap, in East Tennessee, and had taken six guns and 400 prisoners. A rumour that the Confederates had captured Morgantown, in Louisiana, with 1,900 prisoners, had been transmitted from Mobile to Richmond. It was asserted that General Early was retiring up the Shenandoah Valley, and that the Federals, under General Sheridan, were following him. There had not been any fresh fighting in the neighbourhood of Richmond or Petersburg. There had been violent fluctuations in the price of gold at New York, in consequence of the Treasury payment of 2,000,000 dollars in gold in advance of the interest on the gold-bearing debt, and also of rumours that General Sherman had obtained considerable successes; but the latest quotation on the 19th inst. was 121 per cent. premium.

TO CORRESPONDENTS.

- S. W.—It is neither objectionable or unconstitutional for the W.M. to depute his Senior Warden to deliver the charge after the initiation of a member, even though the immediate P.M. is present.
D. P.—Bro. Hart was right in his interpretation of the law.
CAMALADONTUM.—Your address was unfortunately destroyed in opening the envelope.