

THE
FREEMASONS'
QUARTERLY MAGAZINE
AND REVIEW.

DECEMBER 31, 1852.

GRANT OF GRAND LODGE FOR THE SUSTENTATION OF
THE PROPOSED BUILDING FOR THE BOYS' SCHOOL.

AMIDST the present dearth of metropolitan Masonic intelligence,—a sure indication that the Craft is prospering, and that the difficulties, with which it was a short time since environed, are removed,—there was one subject, brought forward at the last QUARTERLY COMMUNICATION, that cannot well be passed over without note or comment. We refer to the proposition of the M. W. the Grand Master, the Earl of Zetland, that 500*l.* should be set apart for the sustentation and reparation of the building, which is to be erected as soon as sufficient funds are raised, wherein the sons of decayed Freemasons may be housed and educated, and so brought under a more comprehensive and active superintendence than can now be possibly attained by the regulations of the present system,—the manifest improvements of which, great as they are, are not adequate for the progression of an educational establishment of such importance as “THE ROYAL MASONIC INSTITUTION, FOR CLOTHING, EDUCATING, AND APPRENTICING THE SONS OF INDIGENT AND DECEASED FREEMASONS.”

It is scarcely necessary to say, that this very liberal proposition of the M. W. the G. M. was hailed with enthusiasm, and that an unanimous vote of Grand Lodge was instantly recorded in confirmation of the satisfaction of the Brethren with his most judicious resolution. The assembled Brethren, moreover, received the proposition of the M. W. the G. M. as a sure proof of the speedy confirmation of a wish that has been within the last few years largely expressed—that the care of this establishment should be placed on an equal footing with that of the Girls' School, and that similar regard should be accorded to the Boys and their interests, which has been so judiciously and perseveringly afforded, for more than half a century, to the claims of the female children of reduced and deceased Brethren. The three great Masonic Institutions, by this decision of Grand Lodge, will now stand upon an equal footing, and the preservation of the respective buildings, in which the several objects of benevolence will be housed, no less than their stability, will be ensured.

Whilst we thus feel it to be an imperative, as well as a pleasing duty, to call the especial attention of our Brethren, whether Metropolitan, Provincial, or Colonial, to this incident in the proceedings of the last QUARTERLY COMMUNICATION, we would also avail ourselves of the opportunity to urge the speedy completion of a work, which has been so well begun, with the intention of rearing a School-House for the Boys; and that the collection of funds be carried on with the zeal and earnestness, which the object deserves. Many Brethren, Lodges, and Chapters, have already contributed to the design, whose subscriptions form the nucleus of a Fund, which is carefully and judiciously held intact for the express purpose for which they have been designed;—but more—much more, has yet to be done, in order to make the object thoroughly worthy of a body, amongst whom many of wealth and affluence are to be found. We would, therefore, urge all who value this Institution, to hasten on a good work, in which

they cannot fail to be deeply interested, and to use every means to secure its immediate accomplishment. This effected, and the building at Croydon, of "THE ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS," also completed, the three great Institutions of the Order will indeed be honourable to the Craft, to whose benevolence they will testify, in terms more forcible and expressive than that wordy boast, which is so often repeated,—that Charity is the key-stone of Ancient Free and Accepted Freemasonry.

BROTHER OR NO BROTHER ;

OR,

WHICH WAS THE WISER ?

By the Author of "Stray Leaves from a Freemason's Note-Book."

(Continued.)

VI.

To a traveller weary of wandering, Genoa "the magnificent" affords a tempting home.

Its lovely bay—screened by towering mountains which rise like an amphitheatre behind it and give to its harbour the semblance of unassailable security ; the palaces of its nobility, and the treasures of art they contain ; its gay lounge, the *Balbi* ; the palace of the former doge, linked with many a thrilling legend ; its solemn and memory-haunting cathedral ; the palaces of Balbi and Doria, and the Jesuit College—are all, more or less, objects of interest, and render Genoa indisputably an attractive haven to a wearied spirit.

Moreover, there is in the frank hospitality of the Genoese, that which colours agreeably the first impressions of a stranger. There is a courtesy and a kindness about the merchant-princes of this picturesque port which puts the stranger at once on good terms with his entertainers and himself. True, of the civilities which were showered upon Rupert Morshead some portion

might be traced to the current impression that the young "Inglese" was wealthy; but of the attentions lavished on him many were spontaneous, and sought neither requital nor return.

Among the houses at which he was ever a welcome guest was that of the Signora Valdi, who, with her young widowed daughter, the Marchesaardini, and an invalid son, were early introduced to the music-loving Englishman, and speedily succeeded in making a permanent lodgement in his good opinion.

Nature had been very lavish to that youthful marchesa. A face of surpassing loveliness; a voice of rich and peculiar melody; a manner so winning and graceful, that it insensibly converted the passing acquaintance into the passionate worshipper, were hers. So much for exterior. He who looked beyond it—he who inquired what motives and principles animated so fair a form, and gave their impress to the round of daily duties which an immortal being has to discharge, would find shrined within the casket purposes the most base, selfish, and sordid—aims the most dishonest and unscrupulous.

But to Rupert the voice that breathed such entrancing melody—the eye that beamed so brightly when he was nigh—the lips that would pour forth such touching legends, or on a sudden inspirit a languishing conversation with such brilliant flashes of witty criticism or mocking mirth—were to him all he cared to hear or know. The future rose before him. He ruminated, "What a charming companion she would make for life. True, she was poor. What then? He was wealthy. There was a difference, unquestionably, in their creeds. No matter. It was a subject they would by consent ignore: it need never be adverted to. As to her relatives, some of them appeared apparently dissolute and undeniably 'seedy.' *N'importe!* He married the marchesa, not her aunts and uncles! and the morning following the ceremony would cut the whole fraternity!"

His proposals were made—accepted—and the contemplated nuptials became the gossip of Genoa. Slave as he was to the marchesa's beauty, and intoxicated with the wild delirium of passion, it did strike the infatuated young man even then that when they appeared in public as an affianced couple some extraordinary smiles were bestowed on her, and some pitying glances directed towards him. Nay, more—as they were passing through a crowded ball-room the expression reached his ear, "At last the quarry is hit." That it bore any reference

direct or indirect to himself never for one moment occurred to him. Moreover, a letter or two abounding in queer Italian phrases which he did not give himself the pains to master, reached him by unknown hands, and were petulantly thrown aside. Meanwhile, Signora Valdi eagerly hastened on the marriage, and an early day was fixed for its celebration. An evening or two previously the expectant bridegroom was strolling in the *Balbi* when two Englishmen, cousins, of the name of Hensingham passed him. He heard—or fancied he heard—the younger say to the elder, “Let us save him—he is our countryman—the consequences are so frightful and life-long.” They passed on in eager conversation—repassed him—and renewed their gazes. Then the younger man, throwing as it were, all conventional usages aside, announced himself as a compatriot, and challenged the musing Rupert’s acquaintance. After some desultory remarks, the elder Hensingham addressed his auditor as Mr. Philip Morshead.

“No!” said the affianced bridegroom, “that title is not mine, it belongs to my student brother.”

“With whom on public occasions, I have had more than once much agreeable intercourse,” said the elder gentleman.

“Very probably,” returned Rupert. “At some Masonic dinner, perchance—for the youth Philip,” continued he, jeeringly, “is or was a Mason. Of the absurdity of that connexion I never could convince him, though my efforts have been neither few nor slight. To that fraternity with its imposing pretensions and palpable uselessness—its marvellous assumptions and its undeniable impotency—he clings pertinaciously up to the present hour.”

The Hensinghams exchanged glances, and walked for a few moments by his side in silence.

“And do you believe,” said the elder gentleman, earnestly, “that Masonry, which has numbered among its ranks so many devoted, exemplary, self-denying men—so many true lovers of their species—is so tainted and hollow an association?”

“I entertain the worst opinion of it,” returned Rupert, firmly: “my only consolation is, that it is powerless; powerless alike to protect or to injure,—to counsel or to save.”

“But if some needful and necessary caution were given—some highly important and opportune information—”

“I should reject it,” interrupted the young man, quickly, “if offered by a Mason.”

“On what ground?”

“This—that I distrust the whole Fraternity. Brothers, forsooth! Pshaw!”

“Farewell!” said his two companions, in a breath—and left him.

Rupert hurried on, absorbed in his own reflections. Had he been less engrossed he might, perchance, have heard one of the Hensinghams whisper quietly to the other:—

“What chance of rescuing so prejudiced, so unreasonable a being. Leave him to his fate, as doomed and impracticable!”

“No alternative presents itself,” replied the other, sadly; “but if he had belonged to us, we would have braved his displeasure, and made one determined effort to save him.”

“I’ve given those fellows a rebuff,” said Rupert, merrily, as he reached his hotel. “How gloomily they listened! Gad! I half suspect they were Masons! How capital if this conjecture be correct. Ah! here is something better worth thinking of!” And he turned as he spoke to an exquisitely finished miniature of the marchesa, which a struggling artist had completed and sent home that evening. “A faithful, but not a flattered likeness,” was his comment after a lengthened and delighted inspection.

Thus we leave him.

Dreamer! Enjoy thy vision while it lasts. Its tints are on the point of fading! Stern realities are thickening around thee. Revel in thy present day-dream while thou mayst. There awaits thee an early and terrible awakening!

MASONRY IN THE MIDDLE AGES.

ONE of the most interesting chapters in the history of Freemasonry, is the record of its existence and progress during what are termed the mediæval ages. It was at this period, that, by mingling the culture of the imagination with productive industry, it gave a poetic vesture to the prosaic arts of civilization. It addressed itself to the higher faculties of man, and thus elevated the practical by connecting them with the spiritual endowments of his nature. In nothing is this more manifest, and no more convincing proof of its truth can be required, than those glorious and venerable monuments of the past, the "religious structures" of the times to which we refer. "It was only," says an intelligent foreign Brother, "by devoting the noblest gift to the highest purposes, by the union of art with religion, which formed the spirit of Masonry in the middle ages, that such wonderful works could be produced. Let us ever honour the men who have left such inheritances. I have wandered in the wide area, and climbed the thousand year'd arches of the Colosseum—I have stood under the graceful dome of the Pantheon; and, wonderful though the effect of these buildings be, yet the impression they make on the mind cannot at all be compared with that of the so-called Gothic cathedrals. I can only explain this, if explained it can be, by the spirit which raised those different edifices; which spirit is most singularly embodied and illustrated in the distinctive character of their styles: I mean the round and the pointed arch. The one wide, stretching, solid, and massive, it clings strongly to the earth, and guides the eye horizontally to what is *about* us. The other slender, high, aerial, it strives and points upwards to what is *above* us, and leads the thoughts to higher things. Truly Masonic, it symbolizes and spiritualizes, till it has transformed the most material of things, heavy, ponderous stone, into a permanent melody. That is what our ancestors in Masonry did. In their times Masonry was a reality, by which men, wise men, lived and worked, and did well. It is still good that we honour it; it is still right and proper that we erect new

temples, wherein its traditions may be duly honoured and faithfully preserved, that it may be handed down pure and undefiled, as we have received it from those who went before us, to the Brethren of future generations, and that it thus may fulfil its destiny. Nor will we complain that Masonry is no more what it has been. The High Hand which guides the destinies of this world, knows best what instruments to employ; and for us therefore it will also be best, still, as worthy Masons, to ascribe all gratitude to the "Most High;" still to do faithfully the work appointed us, each in his different station; conscious that be it high, be it low, it is equally honourable if honourably filled; equally a necessary link in the great chain of social existence.

O P E N I N G O D E. *

WHEN worldly cares no longer press,
Ambition's fires decay'd,
How dear the quiet they possess,
Where friendship brings its aid!

CHORUS—When kindness forms fraternal ties,
Where Brothers fondly meet,
The heart no dearer bliss can prize,
Than marks our calm retreat.

Bring hearts sincere, and thoughts most pure,
Where friendship holds command,
For Love's bright flame shall still endure,
While Truth shall guide our band.

CHORUS—When kindness forms, &c.

* By R. W. Thomas Power. Boston (U. S.) *F. M. Monthly Magazine*.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D.D.

CHAPTER THE EIGHTH.

WILLIAM PRESTON.

FROM 1777 TO 1779.

“Arma virumquo cano.”—VIRGIL.

“Pardon thine enemy, and have manliness of heart enough to do him good. This generous sacrifice, one of the most exalted precepts of religion, will awaken in thee the most benignant sensations; thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, disregarding their ingratitude, and pours down his blessings upon them. Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be—‘A Mason forgets only injuries, never benefits.’”—MASONIC EXHORTATIONS: *From the German.*

“I object to you strongly on the score of your processions; and I object to you still more decidedly on the score of your secret. You are a secret society, held together by a stringent oath; now I hold that wherever there is mystery there is iniquity.”—*The Anti-Masonic Vicar, in “Stray Leaves.”*

“In the earliest part of my existence,” the Square continued, “I heard the venerable and excellent Bishop Hall preach, and he said, very strongly, in his usual antithetical manner, ‘One man may kindle a fire which all the world cannot quench. One plague-sore may infect a whole kingdom. One artful partisan will do more to seduce others into evil, than twenty just and upright men.’”

“This truth will be amply verified in the following Revelations: for I have now before me the irksome task of communicating the particulars of an unhappy dispute between our oldest Lodge and the Grand Lodge itself. The recollection of it is by no means pleasing; but as a most indefatigable and successful Mason, whose name will descend with honour to posterity, was a party in the quarrel, it must not be suppressed, for every event in the career of such a man cannot fail to be interesting to the Fraternity.

“As a moveable Jewel,” continued the Square, “I became the property of Bro. Preston, in the year of poor Doctor Dodd’s

misfortune. He had served the office of R. W. M. of the Lodge of Antiquity, in the preceding year, when he published a new edition of his celebrated *Illustrations of Masonry*.* I assure you, Sir, Bro. Preston was no common man. He was a Scotchman by birth, and came to London in the year 1760, soon after which he was initiated in a Lodge, meeting at the White Hart, Strand, under the Constitution of the *Ancients*, as they denominated themselves, although in reality, their system had not been in existence more than thirty years, and arose, as I have already intimated, out of a schism in, and secession from, the *Grand Lodge of England*. There, however, Bro. Preston first saw the light. But, being doubtful, on their own showing, whether the Brethren with whom he was associated were not acting in defiance of legitimate authority, he left them and procured admission into a regular Constitutional Lodge, at the Talbot, Strand. From this time he devoted his attention to the principles of the Craft as enunciated in its Lectures, and succeeded in effecting a beneficial improvement in the details of the Order.

“It will be worth our while to retrograde a little in point of time, for the purpose of recording the progress of his exertions.

“At this period a literary taste was beginning to display itself amongst all classes of society, and Bro. Preston thought that if Freemasonry was to preserve its standing it must spread its roots and expand its branches deep and wide, for the purpose of extending its capabilities to meet the exigencies of the times. To promote this salutary end, and to rescue the Order from the charge of frivolity, he gave up a considerable portion of his leisure to a revision of the Lectures.

“He commenced his design by holding private meetings with his friends once or twice a week to effect their improvement,

* “*Illustrations of Masonry*, by William Preston.” London, Williams, 1772. Second Edition, London, Wilkie, 1775. Third Edition, translated into German by Meyer, Stendal, Frauen, and Grosse, 1776. Fourth Edition, 1780. A new Edition, with additions, London, Wilkie, 1781. A new Edition, London, Wilkie, 1788. Another Edition, London, 1792. Ninth Edition, London, 1799. Tenth Edition, London, Wilkie, 1801. “*Illustrations of Masonry*, selected from Preston, Hutchinson, and others; to which is prefixed the Funeral Service, and a variety of other Masonic Information. By John Cole.” London, Jordan, 1801. The first American Edition, Alexandria and Fredricksberg, Colton and Stewart, 1804. Twelfth Edition, London, Wilkie, 1812. “*Illustrations of Masonry*, by the late W. Preston; with Additions and Corrections, by Stephen Jones, P. M. of the Lodge of Antiquity.” Thirteenth Edition. London, Whitaker, 1821. Fourteenth Edition, with additions to the present time, and copious Notes, by the Rev. G. Oliver, D.D. London, Whitaker, Treacher, & Co., 1829. Fifteenth Edition, London, Whitaker, 1840.

on which occasion all the existing rituals were discussed with every possible care and attention, until, by the assistance of some zealous friends, whom he had deputed to visit a variety of Lodges in different parts of the kingdom for the purpose of gaining information, he succeeded in arranging and digesting the whole of the First Lecture. To establish its validity, he resolved to submit the progress he had made to the judgment of the Society at large, and on Thursday, May 21st, 1772, he gave a banquet, at his own expense, at the Crown and Anchor Tavern, in the Strand, which was honoured with the presence of the Grand Officers, and many other eminent and respectable Brethren.

“At his request the Brethren assembled early,” said the Square, “and Bro. Preston opened the business of the meeting in words to this effect :

“Brethren and friends,—I should scarcely have taken the liberty of soliciting your attendance here this day, had I not conceived that the general interests of Masonry might reap essential advantages from a convocation of the chief Members of the Craft, to consider and deliberate on a measure which could not take the initiative in Grand Lodge. I allude to a revision of our *Lodge Lectures*, which, I think, ought to keep pace with the gradual advancement of other branches of Science, that the Fraternity may be furnished with an adequate motive for the exercise of their assiduity and zeal. Freemasonry is the friend of Industry, and being rather chary of her favours, will not dispense them to the indolent or indifferent Brother. If he be either too proud to learn or too listless to attend to the general and particular business of the Lodge, there is good reason to believe that he will never be a bright and intelligent Mason. It would have been better not to have sought admission amongst us, than by a want of diligence to have rendered his initiation unproductive of solid advantages. Whatever is worth doing at all, is worth doing well ; and no one can ever attain excellence in any art, human or divine, without an anxious development of the principles on which it is founded. His heart must be in the work, or he will never succeed ; and Masonry will yield neither bud, nor blossom, nor fruit—he will neither understand its objects, or participate in its advantages. With the name of a Mason, he will remain ignorant of its secrets, and incapable of estimating their value.

“This is one chief reason why so many nominal brethren exist amongst us, who know no more of the aim and end of the

Institution than if they had never seen the light. The bright rays of truth and wisdom which illuminated their initiation, have been quenched in darkness, and they have sacrificed at the unholy shrine of indolence, such advantages as no other Institution has the power of offering for their acceptance.

“ ‘This vapid and unsatisfactory state of things, Bro. Preston continued,’ said the Square, ‘if I am not mistaken, would be greatly ameliorated by a reconstruction of the Lectures, and by investing them with new charms, more interesting to the imagination and more pleasing to the mind. Presuming, therefore, that the object of the numerous and talented band of Brethren who have done me the honour to meet me this day for the purpose of mutual instruction, is a desire of improving the mind and enlightening the understanding, it becomes my duty to explain the objects which have induced me to take the liberty of soliciting your attendance at my School of Instruction, and to offer some plain suggestions by which a knowledge of the Science may be attained.

“ ‘The first and most indispensable requisite for becoming a good Mason is, regularity of attendance on the duties of the Lodge ; which will open to the view, like the gradual approach of light to cheer and invigorate the earth on the refulgent morning of a summer’s day, an increasing development of the bright rays of science, till the splendour of truth irradiates the mind, as the bursting forth of the orb of day spreads its glories over the face of heaven. The instruction of the Lodge is delivered orally ; and as therefore it can only be secured by hearing, every Lecture neglected by absence or inattention strikes a link from the chain of knowledge. Besides, punctuality will receive an additional reward by infusing that degree of ardour which is necessary for the attainment of excellence. The erection of a magnificent building is not the work of a day ; the sacrifice of time and labour, the exercise of wisdom, strength, and beauty, patience, and consideration, are necessary to complete the edifice in all its fair proportions. So in Masonry, no one can store his mind with scientific knowledge by any other process than the just application of patient industry, untiring assiduity, and a powerful inclination to excel ; for there is no royal road to science. The more frequently a Brother appears in the Lodge to witness its proceedings, the greater will be his love of Masonry, until zeal will ripen into enthusiasm, and prepare

him for promotion to the highest honours of the Craft. Every free and accepted Mason, therefore, who desires to understand the elementary principles of the Order, should be earnest in acquiring a competent knowledge of the Lectures. As in all other sciences, this can only be accomplished by a gradual process. He must take care not to begin where he ought to finish, for many excellent and well-intentioned Brethren have failed by falling into this fatal, though very common error.'

"Bro. Preston," said the Square, "then entered on an explanation of the process which he had adopted in collecting information, and arranging the various modes of working used in different parts of the kingdom into a connected and intelligible form; and stated that his present object was to submit to the judgment of the meeting the result of his labours, that he might have the benefit of their united opinion on the details of the First Lecture, which was all that he had hitherto been able to accomplish.

"'I need not inform you,' he continued, 'that the Degrees of Masonry are progressive. I have constructed the series on such a principle, that the preliminary clauses of the First Lecture are simply elementary. They commence by a process which is calculated to fix certain leading principles indelibly in the mind, as stepping-stones to conduct the student gradually to a perfect understanding of that which is to follow. My first object was a revival of the Tests. These I have distributed into three sections, each containing seven questions. It is true, they convey intrinsically no great amount of information, but they lead to matters of more importance, which would be imperfectly understood without their assistance.'

"Here," said the Square, "Bro. Preston repeated the formula,* and then proceeded:—

"'A competent knowledge of some such series of examination questions, adapted to each of the Three Degrees, constitutes an indispensable qualification for the progress of the candidate from one step to another; and I attach so much value to their acquirement, that as the Master of a Lodge, I never, on any occasion, pass the candidate to a superior degree until he has displayed a correct knowledge of these certain tests of his understanding and zeal. And as every Brother is thus necessarily acquainted with them, the candi-

* The questions may be found in the *F. Q. M. & R.* for the present year, p. 20, but the answers cannot be committed to print.

date will find many opportunities of receiving instruction in private, before he appears in the Lodge, to assert his claim to another degree.

“‘After I had arranged these Tests to my satisfaction,’ Bro. Preston continued, ‘I then girded up my loins to the still more arduous task of remodelling the whole Lecture, with a careful eye to the ancient landmarks. This was a work of time and patient industry. And when I had completed a digest of the entire Lecture, I found that it had extended to much greater length than I anticipated; and therefore, in order to facilitate its acquirement, it became necessary to re-arrange the whole into convenient portions, not only to assist the memory, but also for the accommodation of Masters of Lodges, who, when pressed for time, might not be able to deliver the entire Lecture.

“‘For this purpose I have divided it into sections, and subdivided each section into clauses, a disposition which has simplified the subject, and reduced it into a compass so narrow and easily accessible, that the application of a very small portion of industry and zeal will suffice for mastering a competent knowledge of this Lecture, although it embodies the chief mysteries of the Craft, together with its reference to science and morals.

“‘I have no hesitation in saying that any Brother who shall persevere for a few months in studying this ritual, and shall faithfully apply it to its legitimate purpose, will become an ardent admirer of the Science, and reap essential benefits from its practice; while, on the other hand, if any brother shall rest contented with a knowledge of the few conventional signs and tokens by which we are distinguished as a body of men set apart from the rest of mankind for the purposes of benevolence and charity, and seek no farther privilege than the right of sharing in our convivialities, his reward will be carnal instead of intellectual, and he will have nothing but sensual pleasure for his pains, which may be purchased in other societies at half the expense, and without the trouble and formality of Masonic initiation.’

“At this point,” the Square continued, “Bro. Preston deliberately repeated the entire Lecture from end to end, amidst the reiterated applauses of the Brethren. And the commendations were not unmerited, as every one who is acquainted with the formula will readily admit. Numerous explanations were required by Brothers Dillon, D. G. M., Sir Peter Parker, S. G. W., Rowland Berkeley, G. Trea., and

Hesletine, G. Sec., who were all present, as well as most of the Grand Stewards." But these particulars, though the Square might consistently reveal them to me, cannot be placed on record here.

"After the Lecture had been discussed *seriatim*, and approved," said the Square, "Bro. Preston concluded with an oration, which was printed in the first edition of his celebrated Masonic work.

"The Brethren then adjourned to the banqueting-room, where they found a band of music, and a table spread with every delicacy the season could afford. It was indeed a most magnificent affair, and nobly did Bro. Preston regale his friends. After the table was cleared, and dessert and wine introduced, the conversation took its tone from the especial business of the day, and, considering the talents and high station in Masonry of the company present, was an intellectual treat of no common order.

"These preliminary exertions on the part of our worthy Brother," said my amusing companion, "I became acquainted with incidentally, for they occurred before I had the honour of being introduced to him. His singular activity and vigour in the government of a Lodge was celebrated throughout the Fraternity, and had contributed to heap honours and commendations upon him, to which I must add, in justice to his memory, he was fairly entitled. When I was first suspended from his collar, he held the office of Deputy G. Sec., which occupied much of his time. He executed the chief part of the correspondence; entered the minutes; attended committees; issued summonses; drew out and printed abstracts of petitions; compiled the calendars, &c.

"All this labour he performed gratuitously for two years, and he was further employed by the Hall Committee to search the Grand Lodge Books, and make condensed extracts from the minutes, and to arrange and digest them as an appendix to a projected Book of Constitutions. Such an incessant demand on his time was prejudicial to his health, and a transient dispute with Bro. Hesletine, the G. Sec., originating in some misunderstanding about the publication of his Illustrations of Masonry, induced him to resign the office. The circumstances which led to this unfortunate disagreement are easily enumerated.

"The Grand Secretary, with a view to the publication of an improved edition of the Book of Constitutions, which should bring down the history of Masonry to his own time,

had selected Bro. Preston, whose popularity was in its zenith, as the most eligible person he could employ to carry the design into execution. For this purpose he was allowed a free inspection of all papers, documents, and evidences belonging to the Grand Lodge. But it so happened that while Bro. Preston was thus engaged, the Grand Secretary became acquainted with a Barrister of Bernard's-Inn, called Noorthouck, who was a member of the Lodge of Antiquity. Being a facetious, free-witted, and amusing fellow, full of anecdote, and possessing a fund of general information, the G. Secretary became fascinated by his vivacity and ready wit. The consequence was, that as the compilation of the Book of Constitutions was likely to be attended with considerable emolument, Bro. Hesletine was desirous of associating him with his deputy as a joint partner in the undertaking. But as the latter had already incurred all the heavy labour in selecting, copying, and embodying the records into historical form, in the hope that he should be ultimately remunerated for his trouble, he declined the offer, and Bro. Noorthouck was intrusted with the sole execution of this important work.

“When Bro. Preston found,” the Square continued, “that he was excluded from all participation in the honours and rewards which he had confidently anticipated would result from the great inconvenience and loss of time to which he had been subjected in the preparation of materials for the undertaking, he expostulated warmly, and perhaps intemperately, against such a flagrant act of injustice, and threw up the office of D. G. Sec. in disgust.

“‘By my faith,’ said Bro. Preston one evening, when the matter was discussed in open Lodge, ‘I would not have held the D. G. Secretaryship on such terms another hour—no, not if Hesletine were incapable of finding a substitute. He might, for aught I care, have done the work himself.’

“It was an imprudent word, and, being repeated to Bro. Hesletine, was warmly resented. Whether Bro. Preston refused to give up the materials which he had collected with so much labour or not, I could never discover; but it is highly probable he withheld them, as the G. Sec. was mortally offended, and determined within himself that such contumacy should not remain long unpunished.

“An opportunity soon presented itself; and Bro. Preston was arraigned before the Grand Lodge for an alleged breach of the laws of Masonry. The grounds of the proceedings which were instituted against him were simple enough in their

nature and origin, but they produced very serious effects. The facts were these. It had been determined unanimously by the Brethren of the Lodge of Antiquity, at a full meeting, holden on the 17th of December, 1777, that at the annual festival, on St. John's day, a procession should be formed to St. Dunstan's church, a few steps only from the Mitre Tavern, where the Lodge was held, to hear a sermon from Bro. Eccles.

"When the day arrived, and preparations were made for the ceremony, a protest against the procession was entered by Bro. Noorthouck, the Treasurer, and Bro. Bottomley, Past Treasurer of the Lodge; in consequence of which the Brethren abandoned the design, and did not proceed to the church in Masonic costume, as was originally intended, but clothed themselves in the vestry-room; and, being only ten in number, they all sat in the same pew. Bro. Eccles gave them an appropriate discourse; and, divine service being ended, the Brethren crossed the street in white aprons and gloves. This was construed into a grave offence against the standing rules of the Order.

"Bro. Noorthouck did not attend the ensuing Lodge, but he sent a strong remonstrance against the proceeding, and threatened to bring the matter before the Grand Lodge, if the Lodge of Antiquity did not, then and there, pass a resolution affirming that, as a Lodge, they not only totally disapproved of and repudiated the transaction, but also absolutely censured and condemned the ten individuals engaged in the (so called) procession for such an unwarrantable breach of Masonic law.

"Bro. Bottomley was intrusted with the resolution, and proposed it in form. The Brethren were taken by surprise; but the motion being duly seconded, it was of course submitted by the Master to the deliberation of the Lodge, and a debate ensued.

"On this evening a distinguished visitor was present, in the person of Capt. George Smith, an active and zealous Mason, who was on terms of intimacy with the Grand Master, and the personal friend of Bro. Preston. He had studied Masonry both at home and abroad, and was presumed to be well acquainted with the Laws and Constitutions of the Order. Eminent in Masonic attainments himself, he was ever ready to estimate and proclaim the same excellence in others. Belonging to an honourable profession, he was too chivalric to allow passion or prejudice to interfere with justice and equity, nor would he suffer the weak to be oppressed without lending a helping hand, even though his exertions in their behalf

might chance, like the seventh bullet in 'Der Freischütz,' to recoil upon himself.* In the present case, he was impressed with the idea that the charge against his friend was too trifling for any serious notice; and he determined to use an effort for its defeat. For this purpose he craved permission of the R. W. M. to offer an opinion on the question at issue, which would have been readily conceded, if Bro. Bottomley had not entered a protest, alleging that, as a visitor, he had no voice there. Capt. Smith bowed to the decision, and informed the Chair that he should content himself with watching the proceedings in silence.

" 'You may watch as you please,' Bro. Bottomley added, 'so long as you have the kindness to refrain from speaking. You are not a Member, and have no vote here.'

" 'It was an unpropitious commencement,' the Square continued, "and I should gladly conceal the subsequent proceedings, if I consulted my own inclination. The debate continued to a late hour. Bro. Bottomley persisted in his argument, that the act of appearing in public decorated with Masonic badges constituted an infraction of the spirit, if not of the actual letter of the law, and merited censure.

" 'As to the fact,' said Bro. Buchanan, 'we do not deny it. We did appear in Masonic clothing. But if any person chanced to see us, which is not proved, during the half-minute employed in crossing the street, he passed on without either notice or remark, and therefore it is evident we attracted no extraordinary observation.'

" 'How know you that?' Bro. Rigg asked, sneeringly.

" 'Because,' Bro. Buchanan replied, 'I can use my eyes.'

" 'If your eyes,' Bro. Rigg responded, 'serve you no better than your judgment, there will be some danger in intrusting your veracity to their keeping.'

" 'This was sharp practice,' continued the Square, "and Bro. Wilson, the R. W. M., thought it time to interfere. 'Come, come,' said he, 'this language is not Masonic, and is a greater breach of the law than walking ten yards in a white apron. Let us, by all means, have order in our debates, whatever may be the ultimate decision. The question before

* The Square once more anachronizes. But I suppose we must excuse the lapse, on the Horatian maxim, "*quando bonus dormitat Homerus.*"—P. D. —[An error, with submission to the above erudite authority; for the Square appears to be wide awake. Though recording the past, he is represented as an existing reality; and a reference to any transaction of more recent date than the period of which he treats is therefore grammatically correct.—ED. P. Q. M. & R.]

the Lodge is, whether we are inclined to repudiate or discountenance the Brethren who attended Divine Service in St. Dunstan's Church, on St. John's day ?

“ ‘ With submission, R. W. Sir,’ Bro. Bottomley objected ; ‘ the resolution which I have had the honour to propose refers not to the men so much as to the measure. The Lodge is called on to discountenance the breach of Masonic law committed on that occasion.’

“ ‘ If this be the real question at issue,’ said Bro. Preston, ‘ it is first incumbent on you to prove that it *was* a breach of Masonic law ; for no man devoid of prejudice would be capable of affirming that the law respecting processions actually debars the Members of any private Lodge from offering up their adorations to the Deity in a public place of worship, in the character of Masons, under the direction of their Master. The very idea of such restriction would be the height of absurdity, and could not be admitted by any person who professed himself a friend to the Society. Example will ever exceed precept, and it is surely commendable to see a Lodge of Masons patronizing the established religion of their country, and thus recommending the practice of piety and devotion to their fellow-subjects. Besides which, the Lodge of Antiquity has its own peculiar rights formally secured to it, at the revival in 1717, when the present Grand Lodge was established ; and we are determined to preserve them inviolate. And I again affirm that no existing regulation was infringed, even if it be admitted—which is very questionable—that the Grand Lodge is empowered to make laws binding upon a Lodge which has acted on its own independent authority from a period long anterior to the existence of that body.’

“ ‘ This avowal,’ said the Square, “ was received with so much applause, that Bro. Bottomley exclaimed, ‘ Ay, those are the sentiments which we are determined to rebut, be the consequence what it may. I affirm that the Grand Lodge is absolutely and to all intents and purposes, infallible ; and its dictates, whether for good or evil, must be obeyed, even by the Lodge of Antiquity, though it *was* in existence before the reconstruction of the Grand Lodge.’

“ ‘ Keep your temper, I beseech you, Bro. Bottomley,’ said the R. W. M., mildly, ‘ we are assembled to deliberate, and not to indulge in personalities and recrimination : otherwise, I shall be under the painful necessity of closing the Lodge without coming to a decision.’

“ ‘ The Master's authority, however, was not sufficient to

stem the tide, and the debate became so stormy, that he had great difficulty in keeping order. At length the question was put from the Chair, and it was negatived by a majority of eighteen against four.

“This decision was so unpalatable to the accusing Brethren, that at the ensuing Grand Lodge, a Memorial signed by John Bottomley, John Smith, William Rigg, and John Noorthouck, was presented, stating that a flagrant outrage had been committed against the Institution by the Masters, Wardens, and some of the Brethren of the Lodge of Antiquity, principally instigated by the persuasion and example of Bro. Preston, its Past Master, who, at a recent Lodge, violated his duty as a Mason, by justifying public processions and claiming for that Lodge an inherent right to act in such affairs without the authority of the Grand Lodge, and questioning the power of that Body to interfere in the private concerns of a Lodge which was alleged to possess a prescriptive immunity from its jurisdiction.

“In consequence of the above charges, Bro. Preston was summoned to appear before the Committee of Charity, to answer any complaint which might be preferred against him. In the intermediate period, however,” the Square continued, “the Grand Secretary was implored by several Brethren, who were personally uninterested in the dispute, to use his influence with the memorialists, for the peace and reputation of the Order, to induce them to withdraw their charges, as he must see that it was simply a frivolous and vexatious attack on an individual who had rendered great services to Masonry. Unfortunately the application was disregarded.

“Bro. Preston attended the Committee on the 30th of January, 1778, and was charged with asserting that the Lodge of Antiquity possessed exclusive privileges of its own, independent of the Grand Lodge; and he was called on to retract that opinion publicly, and to declare that it was equally untrue and inadmissible.

“In reply to this demand, Bro. Preston rose and said,— ‘Right Worshipful Sir,—in answer to the charge which you have now preferred against me, I beg leave respectfully to declare that whatever private opinions I may entertain on the prescriptive immunities of the Lodge of Antiquity, they have always been inoperative; and I have never attempted to prejudice the Brethren against their obedience to the Grand Master. As to the abstract question of retracting an opinion, I cannot understand how that is possible, unless I am con-

vinced of my error ; and I submit that, as a free and accepted Mason, I am fairly entitled to the right of self-judgment ; but I pledge my honour that it shall never disturb the tranquillity of the Craft.’

“ Notwithstanding this open and candid declaration,” said the Square, “ the Committee came to the following resolution, after a long and warm debate.

“ ‘ It having been represented to us that Bro. Preston, the Past Master of the Lodge of Antiquity, believes and teaches that an inherent right is vested in that Lodge by virtue of its immemorial Constitution, to discharge the duties and practise the rites of Masonry on its own sole authority, and that it is not in the power of the Grand Lodge to infringe on its privileges ; it is Resolved, that as Bro. Preston refuses to retract the said false opinion, he be, and hereby is, expelled the Grand Lodge, and declared incapable of attending the same, or any of its Committees.’

“ You will remember, Sir,” said the Square, swinging playfully round on his dexter limb, “ that I was present on all these occasions, and therefore may be fairly presumed to state the matter correctly. At the next meeting of the Lodge of Antiquity, the R. W. M. complained of the unusual harshness of the decision, and said,—‘ I appeal to you all whether, from the number of years Bro. Preston has been actively engaged in Masonry, the pains and diligence he has used in promoting the general designs of the Order, the many valuable Members he has introduced, to the amount of upwards of three hundred in number, of which Masonry and the Grand Lodge have reaped all the benefit, and Bro. Preston nothing, added to the time and money he has expended in Masonic pursuits, the present transaction is not a very ungrateful and inadequate return for his services.’

“ The Brethren answered in the affirmative, and advised Bro. Preston to memorialize the Grand Lodge to withhold its confirmation of the sentence. He took their advice ; and at the next Quarterly Communication a motion was made to that effect, and a hot debate ensued, in which several members took a part ; but as the enemies of Bro. Preston appeared to be the most numerous party, the Deputy Grand Master proposed a compromise, to the effect that if Bro. Preston would sign a document recanting his opinions respecting the presumed rights of the Lodge of Antiquity, the sentence pronounced by the Committee of Charity should be formally quashed. Bro. Preston hesitated about subscribing to a

dogma which he did not believe; but being pressed by his friends, he complied with the requisition, and signed the document.

"The sentence of expulsion was thus evaded," continued the Square, "but it produced consequences which were never anticipated, even by the Deputy Grand Master himself.

"At the next meeting of the Lodge of Antiquity, Bro. Bottomley contended that Bro. Preston no longer possessed the power of speaking or voting in any regular Lodge; being restricted by his subscription to the above document; and moved that Bro. Preston should sign in the minute-book a declaration to the same effect with that which he had signed at the last Quarterly Communication. The question was put and negatived by a great majority.

"Bro. Preston then said, that if the declaration he had signed, at the pressing entreaty of his friends, was intended to debar him from the privilege of speaking and voting in his own Lodge, he should immediately write to the Grand Secretary, and withdraw his subscription. Accordingly, the next day he wrote to Bro. Hesletine, stating that he had affixed his name to the declaration, by the advice of his friends, for the sake of peace, although his private opinions on the subject remained unchanged; but as he had been informed, to his great surprise, by Bro. Bottomley, that it was considered in the light of a virtual expulsion from the Order, he had come to the determination of withdrawing his subscription from the document.

"Poor Bro. Preston," continued the Square, "was placed on the horns of a dilemma. If his subscription remained untouched, the expulsion was *virtual*; if he withdrew it, the former sentence remained in force, and the expulsion was *actual*.

"Nor did the proceedings terminate at this point. For Bro. Preston was once more summoned before the Committee to answer a protest against the proceedings of the Lodge of Antiquity, and other complaints which had been exhibited against him.

"At this meeting," said the Square, "the Deputy Grand Master occupied the chair, and Bro. Preston was permitted to enter on his defence. He made a long and admirable speech, in which he contended that the Grand Lodge was not competent to entertain a protest against the proceedings of a private Lodge; and called upon the Grand Secretary to say whether a single precedent to that effect could be found on

the books of the Grand Lodge from its first establishment to the present time. And if no precedent could be adduced, he hoped the present process would be rejected as informal.

"This able and conclusive defence," the Square continued, "was followed by a desultory conversation, in which all the principal parties to the dispute on both sides delivered their opinions freely. There was a clash of arms—loud words—but no bones broken. The case was so clear that the Committee came to no formal resolution on the subject; and Bro. Preston and the members of the Lodge of Antiquity withdrew—not, it is true, singing *Te Deum*—but without having any censure passed on their conduct, and scarcely able to ascertain correctly why they had been summoned to attend. They flattered themselves, however, that, after this vapid exhibition, the unpleasant subject would be allowed to sink quietly into oblivion.

"Alas," said the Square, "they were never more mistaken. At the very next Quarterly Communication, Bro. Hull, a Past Grand Warden, and Clerk in the Salt Office, moved that in the opinion of this Grand Lodge, Bro. Preston had been the promoter and instigator of all the measures taken by the Lodge of Antiquity in derogation of the authority of the Grand Master, and calculated to bring the Grand Lodge into contempt with the Brethren.

"This motion was intended as a preparatory step to a new censure on his conduct; and being immediately seconded, it would have been put to the vote at once by the Deputy Grand Master, if some of the Brethren had not desired to be heard against it. While the matter was in the course of discussion, Bro. Hull was advised by some Brethren, who were under the apprehension of being in a minority, to withdraw his motion. The evening being now far advanced, and two other motions having been quashed by the D. G. M. on account of their tendency to revive the dispute, it was imagined that nothing further would be heard respecting the Lodge of Antiquity or its members; and on this presumption many of the most attached friends of Bro. Preston retired.

"But at this late hour," the Square continued, "a motion was made and duly seconded, to the effect, that the Hall Committee be continued with its usual powers, except that Bro. Preston's name be excluded; for it was thought by his adversaries that if this were carried, it would be tantamount to actual expulsion. The proceeding was not strictly regular; but as all advantages in strategy are accounted fair, the reso-

lution, though combated by Bro. Preston, with his usual tact and ability, and though the Deputy Grand Master, perceiving its tendency, and feeling confident that it proceeded from an unfriendly spirit, observed that unless the Brother could be prevailed on to withdraw his motion, he should be obliged, though reluctantly, to submit it to the decision of the Grand Lodge, it was persisted in ; and the question being put, it was carried in the affirmative, and Bro. Preston was excluded from the pale of Masonry.

“ The R. W. M., Officers, and Brethren of the Lodge of Antiquity,” the Square proceeded to inform me, “ felt the indignity which had been cast upon them by these proceedings so warmly, that at the very next Lodge they expressed their sentiments on the subject in a manner not to be mistaken, by the expulsion of the three chief agitators, Bros. Bottomley, Noorthouck, and Brearly. They passed an unanimous resolution, in which they pronounced the late transactions of the Grand Lodge to be a violation of their inherent rights ; declaring that from henceforth the Lodge of Antiquity renounced all communication with that body ; and that they would for the future act on their own legitimate authority as an immemorial institution.

“ For ten consecutive years this arrangement continued undisturbed ; and the Lodge of Antiquity held on its course, independently of either of the rival Grand Lodges which were at the head of the two sections into which English Masonry was divided. During the period of Bro. Preston’s exclusion he seldom attended a Lodge ; but devoted his attention to other literary pursuits, which contributed more essentially to his advantage. To the Lodge of Antiquity, and to ours,” said the Square, “ he continued warmly attached ; and it was a matter of deep regret with many of the best friends of the Institution, that so useful and zealous a Brother should have had occasion to withdraw his active co-operation from a society to which he had proved himself a diligent and faithful advocate.

“ At length,” the Square continued, “ in the year 1787, when the metropolitan fraternity had become grieved and disgusted at this unsatisfactory state of things, so disreputable to the Order, and his Royal Highness the duke of Cumberland was Grand Master of Masons ; he was earnestly entreated to interfere. Under his superintendence, therefore, the case of Bro. Preston and the Lodge of Antiquity was submitted to the consideration of the Grand Lodge in a better spirit ; and

that body at once rescinded all the former proceedings, reinstated the Lodge of Antiquity in all its Masonic privileges, and restored Bro. Preston to his dignities and honours. And, to the unfeigned joy of all the fraternity, this eminent Brother, like the sun bursting through a bank of clouds, once more resumed his usual activity in the sacred cause of Masonry. He revived the Order of Harodim, and instituted a Grand Chapter, where the Lectures of Masonry were periodically illustrated by the Companions. Over this Chapter the Right Hon. Lord Macdonald presided as Grand Patron ; and James Hesletine, William Birch, John Spottiswoode, and William Meyrick, Esquires, as Vice-Patrons.

“Through the medium of this institution, Bro. Preston’s system of lecturing became prevalent in all the Lodges both in town and country ; and,” the Square added, “I considered it to be a great blow and discouragement to Masonry, when the Order of Harodim was suffered to fall into desuetude, inasmuch as, while it preserved the ancient purity of the science, it refined the vehicle by which it is conveyed to the ear ; as a diamond is enhanced in value by being polished.”

THE ACCOMPLISHED MASTER.

We know him by his apron white,
An Architect to be ;
We know him by his trowel bright,
Well skill’d in Masonry ;
We know him by his jewel’s blaze,
His thought, his word, his care ;
We know him, as the Lodge we raise,
And all for work prepare.*

* Boston (U. S.) *F. M. Monthly Magazine* for August, No. 318.

LONDON PLATITUDES.

BY HARGRAVE JENNINGS.

PLATITUDE THE FIRST.

WHEN new opinions are of so flimsy a texture that they are scarcely worth the wearing, we do right in falling back upon the old, and in sporting those ancient garments which, at all events, have the gloss of antiquity. We forget which reverend philosopher it was of the older day, who propounded that quiet and comfortable axiom, that to be asleep was better than to lie down, to lie down was better than to stand upright, that to stand upright was preferable to walking, that walking was to be chosen before running, and that as to no exertion at all, why that that was the best of all!

Agreeably to this amiable and do-nothing way of settling things, we ought strictly to refrain, and no more to profane an unoffending goose-quill than we would pluck wisdom from the bird of knowledge itself. We have all our lives had a high idea of idleness. There is a dignity about it which we in vain look for amidst the busy and restless. Kings are idle; the earth takes his time about his journey round the sun, and he is no more to be hurried out of his pace than Saturn is in the twisting off his belts.

All honour to Idleness! Well, indeed, might Thomson bestow a Castle upon his Indolence. The keys sleep in drowsy locks; they turn, but only turn on the other side. Wreaths of poppy to thy brows, thou Mighty Mother, nursing so many craving younglings, famished for sleep, in thy soporific lap! Blessed peace surround thee; dozy clouds sleep out their light around thy resting form! Pillows of cloud roll beneath thy head, and be all the points of the lightning drawn out of those clouds which thou selectest for the supports to thy sinking shoulders! Amaranth, *mandragora*, and *nepenthe*, all the double-distilled blooms winking into subsidence on "Lethe's Wharf;" all the night-flowers that do hang their heads," thyrsusses dropping with laudanum, not dew, cluster to grace thy decadence, thou Sister of

Quiet, wonderful in hard-breathings ! We marvel at the taste of the ancients, who raised temples to Mars, Bellona, and to various other violent divinities, to stormy Neptune and his noisy Triton, perpetually blowing needless blasts through that altogether extravagantly curved conch-shell. All of clatter and clap-trap seemed to find favour in the eyes of these ancients, whilst that innocent goddess (we forget her name) who presided over "nods," if not over "becks and wreathed smiles," was, as it would seem, purposely overlooked. Well, indeed, might she be overlooked, for she wanted the spirit to assert her prerogative ; she was never awake to her own weight in the scale of things. That idleness divides the one half of the world is evident, else why do people go to sleep ?

In pulling weights upon our head, we forget for what sin we have to answer. I as little know the evils I now provoke in seizing, with rash hand, that dangerous implement the quill, as Jupiter did, what might come of it, when he began to thunder. Better sleep for a week, and overturn your ink-stand and permit the sable flood itself to inundate those sinless sheets of paper, lamb-like in their whiteness, than perhaps blacken them in two senses. Snores are sacred, but your rash thoughts, too hastily committed to life, you may find to quicken into *snakes*.

We imagine that we afford a proof of our heroism in thus breaking through with these cobwebs of the mind. Sleepers have spoken, and we, as waking men, shall perhaps sleep good dreams. If we wait too long that a sensible man should speak to our profit, we may not do amiss in applying to a fool that he may, at all events, *sleep* towards it. We have a high opinion of fools. They are as the silver cows that are always standing ready to be milked. Those only make the mistake about their productiveness who bring the wrong pail.

It is easy to unlock the heart of the world when you have an inkling of the true secret. Most people fumble with strange keys, and curse the lock, when they should blame the locksmith !

Blessed with an indomitable desire to travel, I have yet been as one of those Cockneys who are always at their happiest in clinging to their London post. I was ever of so restless a disposition, that no clock ever went fast enough for me. I remember very well that I was once caught mounted on a chair, with a stick in my hand, reaching on tiptoe to set on the hands of a clock, which, somehow, did not please me,

inasmuch as it only measured sixty minutes to the hour. The hour-hand seemed awfully to creep, and even the minute-hand, I thought, might be quicker over his work. I could not understand why pendulums should be so deliberate. Being made to go, I calculated that they ought to go in good earnest! Never was I so delighted as when once I impatiently removed the dead-headed weight to an old clock of my grandmother's, and had the pleasure to see the hands twirling round, and the cords running down, and the bells striking as brisk as you please! The day was done in no time, for there were twelve hours marked on the dial as having been circumvented.

Coupled with this impatience of time, the leverage which sets most travellers in motion, was a desire to penetrate into remote spots. My marbles insinuatingly rolled away between palings, and would penetrate into unknown backyards. I have actually severed the strings of some kites, and permitted some of the most inestimably painted to

“Down the wind,”

in order that, though I might not attain to those extraordinary spots to which my kite found access, at least my representative could. I have left “parents and guardians,” nay, I have turned a deaf ear to the objurgations of nursery-maids. Intent on my darling project, that of unveiling some of the mysteries of this lower world—of visiting regions which haunted my imagination as the song of birds, reminding them of home, provokes the memory of languishing pilgrims, I committed myself in various *escapades* which had much of luck and little of sagacity to recommend them.

PLATITUDE THE SECOND.

CURIOSITY is a noble faculty. The glorious fault of angels and of men, it leads up to wonderful effects. That vexing wonder which besets the quick-witted sent Columbus measuring his leagues of sea until the three juts of the sunny Trinidad hove up out of that brilliant western blue. Curiosity tempted Schwartzo, the Monk of Cologne, until the very caves in which he wrought grew blacker with the thick mysteries which he sought to cause to flash. Who would have imagined a holy man, whose nose, one would suppose, only ought to have dipped down between the leaves of some sublimely

learned tome, prying into pewter basins and conversant with lazy smokes! The good brothers must have thought their comrade *benighted* into insanity; we may imagine their curious looks as, perhaps, they peered after him through some rat-hole, and gathered his flitting semblances in the twilight, until they not only made them up a whole, but converted that whole into the very identity of their erring housemate. What but curiosity drove Alexander hither and thither over the continent of Asia? What brought the Queen of Sheba to the foot of Solomon's throne? What sent the Caliph Haroun Alraschid peeping about those streets and blind alleys of Bagdad? That same fatal curiosity was the cause of the fall of not only Bluebeard, but the fall of Bluebeard's head. And we avow and make asseveration that if curiosity can be forgiven in anybody, it can in a woman.

I was so *curiously* occupied one fine morning at about four past meridian, when London was in the height of its season, and its carriages proportionably *enraged*. It thus happened that I essayed the crossing at Charing-Cross in an unfortunate obliviousness as to there being aught besides myself and the sun to share the glories of as fine an afternoon as ever shone out of heaven. I had just made the turn off from Northumberland House, and with my eye fixed upon a sparrow which had just taken the liberty of alighting on the head of King Charles, was adventuring a passage which common sense commonly assumes as dangerous. I was sensible of some impediment as I stepped off the pavement, and was recalled to a sense of it, as well as to a persuasion of my danger, in recognising a crossing-sweeper whose broom was the warrant of his character.

"For Lord's sake, master, stop a bit, and let them carriages go by!"

"With all my heart, my friend," I thought, though (being proud) I did not say it. I looked at the utterer of this well-intentioned caution, and saw that he was diminutive, even of his calling, which breeds the dumpy.

There was a pert vivacity in his face which seemed to have grown by what it fed on, namely, the heedlessness of the public to him. His garments were nondescript; his head was small, which was all the better, as he had a shrivelled hat, or rather a rim and crown. I did not dare to count his buttons, for I feared them. His broom, the ensign of his dignity, was a scrubby broom which had seen better days, and had perhaps swept Pall-Mall.

As I stood irresolute, he continued:—

“Don’t pass, your honour, till the way’s clear. ’Tain’t always like this; the ’busses will have their way, and it’s of no use contradicting them. Got a copper, your honour, this morning, for Poor Jack?”

The godfathers and godmothers of crossing-sweepers seem to be sadly wanting in richness and variety of names. Every third brother of the broom of my acquaintance is a Jack, and not only a Jack, but a poor Jack.

“You make a good many coppers, I imagine, on a dirty day,” said I, drawing a little aside to await my turn at the crossing.

“Not half enough, your honour,” replied he. “The people’s in too great a hurry to mind the sweeper. But I forgive it ’em, sir, cos I see they don’t attend. I tell ye wot aggravates me: to see a great fat hulker of a alderman, wot takes up all my crossin’, come sweeping across it, and not minding I no more than the lamppust! We’re not four-footed creeters, sir, and we pays for our eating. D’ye know what brought me here, sir? (don’t venture yet, yer honour,) ’twas curiosity. I had as nice a sweep (there’s two ’busses a drivin’ down like winkin’), as nice a sweep as ever a chap was born’d to, but (take care, sir) it war too quiet—too quiet and philosophical: I couldn’t stand it—a precise man with spectacles wot passed me every day, quite did me up. I fell into a bucolical state, sir; lost flesh, sir, and grew as thin as my broom. Here’s two Elephants and a Woxhall, and they’ll be spinning that old woman as sure as a turnup! Here’s the world to be seen here, sir, and plenty o’ variety. I likes the noise. I likes the coppers. Now, sir, them carriages have driv’d up Cockspur-street. Now’s your time, ma’am. Don’t go to be afeard, my lady. That chap won’t be here till to-morrow morning. Cuss that butcher’s boy! don’t step, or you’ll be upon him. Got a copper, sir? Sveg it *werry* clean, wery perticular clean. Be smart, marm! My eye, how she cuts! there’s a splash upon her stocking! Thankee, sir. I hopes as how to see your good-looking face again, sir!”

I gave my pilot a *dim* halfpenny, went on my way, and, as Christian in the “Pilgrim’s Progress” says, “rejoicing.”

PLATITUDE THE THIRD.

I AM not one of that thoughtless class who permit good resolutions to long pine in their bosom-depositories. The seeds of good determinations soon *ripen* with me, and it is no flattery to myself to say that they sprout up sometimes into goodly trees. Many a man may have a holy and Christian-like thought playing at hide-and-seek in his heart, and so easily bestowed in its soft place that its entertainer shall be all but unconscious of it. However, we have Bacon's authority that good intentions, though God accept them, have but as little moment to man as good dreams; and a non-realized resolution, excellent though it be, has as little practical value as the noblest sermons in stones, preached to the most immediately accessible thereto, on Salisbury Plain.

The good resolutions to which I thus indistinctly refer, bore relation to a certain visit to the Low Countries, which had long lain *ripening* in my mind. Like pears, purposes of this kind are not the worse for being left a considerable time to ripen. If walls have ears, as we are assured they have by some sages who might have put their ears to better purpose than to ascertain so profitless a fact, walls may bear pears of purpose, and sun them into disintegration or dropping.

Many things conduced to my desire to visit that ancient land which sent its ships to cover the ocean with their whiteness. I have many things to say of these Low Lands, and lest I should say them all at once (no slight infliction to the reader, and all the less considerate, too, since he is by no means yet prepared for it); lest I should be tempted to *make upon them at once*, like "men in metal," I say, I will draw myself suddenly up, arrest the thick-coming fancies, and, in the first instance, speak of a few of the things "of this world."

It happened, a day or two after my *rencontre* with the crossing-sweeper, and while the means "wherewith" I should make the transit lay *soddening* in my mind, that I received an invitation to dine in that reverend and somewhat old-fashioned neighbourhood which boasts Cavendish-square as its sort of *Capitol*. Not being Michaelmas, however, there were no geese.

My umbrella was seized by a sort of hybrid flunkey, neither man nor boy, the watercress binding to whose coat had not yet expanded into the three-leaved majesty of the lace of "a full footman." This "briskly juvenal"

appeared to imagine that the proofs of his title to his post rested in his officiousness, for his affection was almost overpowering as he grasped me by the collar ; and he would not only have wrested away my *parapluie*, but also divested me of my coat, if I had not, with some decision, quelled his zeal. Before I could look at him, away was some precious article of my furniture. His great mutton-fisted grasp was hovering about me, raging with an inveteracy that nothing seemed likely to assuage but my entire demolition. First my hat was engorged, then my gloves seemed, almost, to *dive down* his gullet ; my great coat confused him for a moment, but from that he recovered, and, like a giant refreshed, he was hungrily looking about for more, to satisfy the cravings of this bearish or rather this hyena-like good-nature, when my host appeared, and rescued me from the *rending* of his pitilessly-hospitable serving-man. At all times the approaches to a dining-room are a trying matter, but this man made mine a regular Dardanelles of calamity to me. Thank heaven, I was rid of him at last !

These ferocious footmen are really an insupportable social nuisance. Masters need well look to it. They may be assured it is not only sufficient to have a footman, but to be convinced that he is one of the orthodox soft-stepping and blandly-assisting order. There cannot be "more of offence" in anything than in a fellow's perpetually whisking about one as if his hands were hot, fidgeting, breathing hard in your face, lifting one foot after another off the floor as if it were hot, snorting like a *rampaging* horse, and verily suffering agonies, as well as inflicting them, in his clumsy attempts to be obliging and well-bred. One is sometimes pulled to pieces in these well-meant but overpowering attentions, and it is but an unpleasant introduction to a man's drawing-room to have previously suffered a martyrdom in his hall or vestibule, through the officious good offices of a clownish domestic, albeit ruddily-visaged only through his natural good humour and his anxiety to oblige.

Salutations exchanged, I mounted the stairs, preceded by my friend, who threw open his drawing-room door and announced me with :—

"My dear, here is Mr. Hargrave Jennings come to see you."

"And I am very happy to see *him*," said the lady advancing. "Really I esteem it something of a charity to be visited at this time of year, Mr. Jennings, when everybody is

going, if not gone out of town. And whither does your excellency think of bending *your* steps?"

I replied with a groan, for, till I am fairly *afloat*, I suffer the torments of that gentle place devoted, to speak the mildest of it, to *the correction of offenders*.

"My dearest lady," I answered, "professedly a champion of Chance, to which blind deity, on these occasions, I invariably commit myself, I have now nearly as distinct an idea of where I shall be to be found this day week, as the admiral of the Spanish armada had, what should become of him, when he set sail from his Hispanian port. To revert from the Spanish armada to the bloody-minded duke of Alva is no unnatural transition, and as Alva and the Low-Country towns are bound, on his side, by a tie of infamy, suppose if I bring you back, some three weeks hence, some specimens of the finest Brussels, and some magnificent Mechlin and a real Dutch skillet."

"Oh, I perceive," the lady rejoined. "There would be little trouble in guessing from what part of the world you came, in that case. If you are bound for Holland, I will compound for the tiniest, prettiest brass kettle, such as might have served Queen Titania's own tea-table under a dock-leaf."

Those few dull minutes before dinner being consumed, we descended the stairs. The party at dinner was small, but pleasant; the viands were excellent of their kind; the service was zealous, though somewhat fierce. I noticed my corsair of the servants'-hall, and accorded him a forgiving nod, as, awed by my manner, he somewhat tamed his impetuosity to hand me a plate of partridge. It seemed that the rage of reception had partially abated by the dinner-table service-time. I noticed more quiet; and was almost pleased by an *insouciant* lassitude that I thought I caught in the face of the gentleman in private clothes. On the whole there was but little to find fault with: the dinner was excellent, the claret cold, and there were two men to wait, the night and the day of social life, both a livery and a dark suit.

Amongst the jingling of glasses and the rattle of plates, there was yet time for some improving though not vivacious converse. I heard the name of the new Turkish ambassador, and the quantity of barrels of gunpowder that were stored near Liverpool. I learned that Sir Bencher Lincoln was stopped on circuit by a *vertigo*, and that the marchioness of Blaze had lost her diamonds. A uniform sort of hum, in

which distinct words were occasionally *jerked up* like corks in a current, went on around me. Austrian frontier; mackerel at Dublin; lions of the desert; Tennessee; Caffreland; Capel Court and morris-dances; these and other "hints" upon which *parties*, like Othello, were dilating, were addressed to few Desdemonas, if to as compliant old gentlemen as the irascible Brabantio himself.

I am an absent individual, needing a "flapper," and apt to fall into a reverie over my dinner, especially if it be at a party. This is a disadvantageous habit, as is at once apparent, for soup cools. Moreover, vivacity is some recommendation at a dinner-table, where everybody is to speak and everybody to listen. I acquitted myself tolerably well. Like a lazy champion in a tilting-ground—a "*noir fainéant*"—I could *languish* my hit when people fell in my way. I made no exertion out of my corner. The seeker satisfied, I "carried" my sword as if it had been a mere wooden pole.

Next me was a fat, puffy old gentleman, who fidgeted in his chair, looked me full in the face, with great round eyes, when he spoke, and who had a soul for the dishes. He helped, and he bustled, and he used spoons with an *aplomb* and a presence in his business which was quite impressive to me, who am a mere baby at these things. On my other side was a long, thin, hollow-cheeked divine, with a spotless white neckcloth and as white a shirt, with scrupulous pearl buttons, that looked the very picture of innocence. Opposite me was a black-whiskered notability, whom I took for an East-India colonel or Corporation lawyer, at least,—he wore so many rings, and was altogether so "well kept." A lady, abundant in turban, sat next, with a high-peaked face of the Henri Quatre stamp, and next her was her daughter, a muslin divinity with white shoulders, profuse dark hair, and tarlatan frock. "Yes" and "no," and an alarmed simper, was the discourse of this damsel.

Must I confess to a weakness I have, in a new introduction to a company, to pick out the most likely-looking damsel for the purpose, and to elevate her into queen for the night—to make my approaches, as in regular siege, to her as the fortress;—to seek her confidence by looking into her eyes for it;—to wind into her heart, although it be but through a plate of plum-cake;—to steal into her good graces, albeit but in praising raspberry jam;—to establish a telegraphic communication, perhaps to heighten into the "electric," into rapture, though it be but for the particular two or three hours

that we may then spend together. In ranging round an assembly, the eye alights, as by a happy chance, upon the one that is to be your all — almost your all — during the time of your occupancy there. Threes and fours are rejected at a bound, while nestling in some corner, unseen, or at least inaccessible, to any but yourself, may be that pink of perfection — that winking little daisy of delight — that shall set you longing and looking for the rest of the evening, and be your lodestar during it.

More than my usual luck awaited me on this occasion. In the drawing-room I had been disturbed — general. I was occupied with my host and hostess, had to praise a child, and was compelled into admiration of a worsted dog, worked in incredible Berlin. Spite of these discouragements, and notwithstanding that want of settlement inseparable to a party in the drawing-room waiting for dinner, I had yet contrived to make some favourable observations of a young lady, who with some slight air of consciousness to it, yet seemed mainly unaware of the presence even of a person whose entrance was announced by the somewhat unusual flourish of the throwing open of the drawing-room door by the host himself. *That is the one*, thought I to myself; although I placed fetters on my inclination and walked down with the lady of the house herself, instead of craving that honour from her whom I had already elected as my divinity for the evening. But the *dii minores* must shuffle these cards for us and put them in our hands, and I waited with a certain self-assured patience for that lucky minute that should drift this fair galley down my way. Like a stout Algerine, I trumpeted hands to board her, the moment that the current should set in my direction. I was not long kept waiting.

“Will you help Miss ——”

I could not catch the name. There was such an infernal clatter at the moment, that, although I bent all my attention towards them, I could not seize the words. It however sounded like “*Hufftingun.*” Judge my indignation when I discovered, some six weeks afterwards, that, as any one might have anticipated *of her*, instead of such an inelegantly sounding appellation, my charmer’s name was *Walkingame*: — I thought of Arithmetic and Tutors’ Assistants directly.

“Will you help Miss ——?” was repeated in a soft silvery voice, and when I looked up I saw the lady of the house looking, with her own sweet eyes, full in my face, and by the direction which her glance then took I gathered that

it was something that resembled superb cauliflower, bedevilled in an unaccountable fashion, that it was expected I was to assist Miss Hufflingun to.

Of course I seized an implement and made an enterprising incision into the very "heart of the matter." A smile and a bow, when I handed it to her, conveyed much, but the plate conveyed more. It was pronounced excellent, and I blessed the cauliflower as afterwards introducing me to as improving a passage of conversation, broken in upon as it was by *heartless borderers*, as I ever had the pleasure of being treated to.

I found Miss Hufflingun's eyes were whole wells of delight. There was the prettiest simper about her mouth, and though she had to lean over while sundry delectables were being handed athwart her neck, and I had to crane to the perpetual disturbance of my elbows by seekers of sherry, our dialogue was flutteringly delightful to one—I was almost daring to say to *both* parties. I felt myself successful. If I stuck at a word, my very expressions, nay better, were substituted for me by this inimitable young lady, and her whole manner had a seduction in it which would have persuaded a cork out of the tightest-necked bottle. She was *so* convinced that all I said was right;—she said, "just so," with such a ravishing air of acquiescence. That her sense was exquisite I had no manner of reason for doubting, when I found her ratifying as correct everything that I advanced. If she dissented, it was only as if she would recall me to my own fine sense of the rights of things. This was prolonged until a whole cataract of new bottles was discharged upon us, and I lost her for a time in the *glare*.

These occasional glimpses; these stealthy oglings; this persuasion of a community of sentiment between you and a very pretty person on the other side of a table; this looking out for eyes that are to meet yours, and your starting back, with a sort of shame, at encountering them; as if your new amour was becoming rather *too* public;—all these pastimes are peculiarly delicious. It is a very pretty game to play at. There is evil, however, in the best things, and while you are thus agreeably occupied, you are apt to forget that there are further, though not as equally urgent, calls on your good nature. I love encouraging a woman who seems to be marshalling her batteries of flirtation against me, generally answer to the third or fourth gun, and am not sparing of my powder when occasion seems really to demand it. But it

becomes a prudent general to have his telescopes pointed in all directions, and it does not do to leave your rear open. There is an ordinary traffic that goes on at the table, of forgetfulness of which no white-headed toper or amiable proser would excuse you. The æsthetics of a dinner-table are all very well; but there are other obligations. The handing of wine, the answering those who exert themselves to prove conversible to you, the attention to the thousand and one little duties which spring up in the course of a two or three hours' banquet, all these are expected to engage your attention as equally as the idealities of passion or the languishments of the most confirmed flirtation. For my part, I have a heart of butter, and but very little cold philosophy, indeed but a scanty amount of politeness, is to be got out of me when beauty solicits from the other side of the table.

At length, the ladies being *warned away*, Miss Huffingun rose; but she was the last to quit her seat. I thought I could detect a reminding glance that I was not to remain long amongst these ivy-crowned votaries of the white-shouldered god. By the *thyrsus* of the blooming Bacchus I swore to obey her—I determined soon to cut the cords which bound me to the altar of worship of these savage men, these men of Ind! Goblets thenceforth became my ghosts, and wine-glasses my witches. I smelt the blood of British men in those purple and crimson decanters, and in the mawkishness of my temporary idolatry, with my divinity beckoning from amidst her clouds, I fancied myself assisting at some ogre festival, or at some grim *saturnalia*, of which brass nose-rings were the savage but most predominating feature.

Oh Raffaele, assist me from these leering Fauni, with goatish pants and hands dripping wine as blood! I could sing a hymn to thee, classic as that of the shepherds of Ida; but the stars wink at me from amidst the tangles of this wine-dropping covert. I am not worthy of thee, oh serenest painter! Wash off this umber, and cleanse this clotted carmine from my eyes, and with my fresh heart, and with clean hands, will I leap to thine honour, yea, dance as a Corybant, though not in frantic joy, but only with that chaste and becoming hilarity wherewith the kingly sage of Israel celebrated.

The company could make nothing of me. I sat dumb for the remainder of the celebration, looking, I dare say, as gloomy as Nox himself on his throne of rolls of black cloud. I was ungrateful even to mine host, who kindly sought to win me

out of my melancholy by putting sundry answers in my way, which I *ought* to have made. As it was, the questions put, after some polite waiting, during which I sat speechless as the statue of Cato himself, were answered by others who seemed to feel the awkwardness.

Time passed, however, and I went up-stairs. I looked round for my divinity, but saw her nowhere. No matter, thought I, she may have merely disappeared for a moment. I watched and waited, expecting her to come in again; but all was in vain. I remember trying to be agreeable, but I am sure it must have been a ghastly affair, for the people were so civil. They were bland to them, but nobody laughed at my pleasantries. I astonished one or two very honourable old ladies by an abrupt remark, and "one fair daughter and no more," at whom in desperation I made an uncalled-for set, rose in some slight discomposure, and with a very demure face "passed over to the other side." These failures made me ferocious. I was conscious of looking quite the reverse of fascinating, and in the despair of my heart at it, at last I ventured a hesitating inquiry as to what had become of Miss Hufflingun. Good heavens, she had been gone these two hours, and I like a fool had been watching and trembling all the time at every opening of the door, quaking, and vainly enough expecting to see her enter.

I advanced across the room, stammered a sort of excuse to the lady of the house, and made my escape down stairs. I almost *glared* at my officious friend in coach-binding, and as he opened the street door, and as I felt the fresh breath of heaven come woingly to cool my forehead, as well as the persuasion that *he* had seen the last of my fascinator, if he had not gone home with her, I scarcely restrained the exclamation, *Thou* hast done this!

I am thus particular in these circumstances, as this was my last dinner in London. The next day I spent in packing up, and I changed a cheque into notes, silver, and gold, that I might be prepared for all exigencies. Golden words are the best that you can exchange as a traveller.

HISTORIC DOUBTS
ON
THE BIRTH-PLACE OF CELEBRATED MEN ;
With special reference to that of the late
DUKE OF WELLINGTON.

“ The hero’s name, on the brazen book of Time,
Is writ in sunbeams, by Fame’s loving hand.”

FEW subjects have more deeply engaged the attention of inquiring or erudite minds, than the investigation of historical doubts ; more particularly those regarding the *solum natale*, or birth-place of eminent men ; and this, perhaps, will not appear surprising, inasmuch as, whenever a great man’s life is to be reviewed or discussed, the first and most natural question asked is, *Where was he born ?* Although we concur in the sentiment of a distinguished writer, that “ the man who possesses great and well-directed talents, does not belong alone to the country which witnessed his birth,” yet we do not mean to confound the word *country* as some do, with the government by which it is regulated, or, on the other hand, to confine its application to the districts and civic localities of some particular portion of the globe ; but we understand the word *country* in its widest sense, as *one community of people living under the same laws, and actuated by the same general interests*. Thus, it was well said that Athens was in the Grecian fleet with Themistocles, when the houses and walls of that famous city were deserted and destroyed. Nevertheless, we cannot but be perfectly well aware that there is something inherent in the nature of all people, whether they be members of great or of small states, which awakens in them a thrill of pleasure, when they are able to claim an eminent individual as their *countryman* ; and hence it is that the most talented historians and antiquaries have employed their talents in investigating the origin of distinguished characters, and fixing the time and locality of their birth. Even the most profound inquiries of the learned, however, on these subjects have not always proved successful ; for let us open the pages of

biographical history where we may, still we find obscurity enshrouding the origin of many of our most distinguished men, whether poets, philosophers, or heroes, and too often do we discover that

“Time and tide
Have washed away, like weeds upon the sands,
Crowds of the olden life’s memorials.”

As regards the period at which Homer flourished, Herodotus, the father of Grecian history, and Velleius Paterculus, no mean Roman authority, are at issue; and as to his *nativitas*, we find similar uncertainty prevailing, for several illustrious cities, we are told, disputed the right of having given birth to the greatest of poets. With reference, also, to the birth-place of the celebrated philosopher Pythagoras, historians are similarly divided in opinion; and as to the precise origin of that wondrous military commander Julius Cæsar, the Roman chroniclers have left it an historical doubt.

We have been led to the consideration of this subject more particularly from perceiving that a warm literary contention has recently arisen, regarding the birth-place, and birth-day of the late Duke of Wellington, of whom it will not be forgotten that, in addition to his other numerous honours, he enjoyed that of Chancellor of our ancient and venerated school of learning—that great school which was founded by the illustrious and heroic Alfred himself—the University of Oxford; and which circumstance alone must awaken in the mind of every scholar a vivid interest as to the solving of any moot question appertaining to the great man’s history—besides which, *we* must never forget that his Grace was a distinguished member of the Order of Freemasons. Although it had been long accredited that the Duke of Wellington was born in Dublin, on the 1st of May, 1769, nevertheless, no conclusive evidence of the fact has ever been published by any of the celebrated hero’s biographers; consequently the point remained open to conjecture and cavil.* Immediately after

* It is worthy of notice, that an erroneous opinion had hitherto been entertained as to Wellington and Napoleon having been born in the same year. In a letter, however, which recently appeared in the *Times*, attention is directed to the fact, that although the French emperor chose to call himself Napoleon Bonaparte, and to fix his birthday on the 15th of August, 1769, yet his real names were *Napolione Buonaparte*; and he was born in the island of Corsica, on the 5th of February, 1768. He did so not without a reason; for Corsica was not annexed to France until June 1769: consequently, to make himself out a Frenchman by *birth*, he was obliged to substitute a subsequent date. His contract of marriage with Josephine Beauharnais, in 1796, still exists in the registry of the second arrondissement of Paris; and its preamble states that, according to his baptismal register then produced, “he was born on the 5th day of February, 1768.”

the demise of the duke, a letter appeared in one of the Dublin journals, announcing the discovery, that the Honourable Arthur Wesley (for so the duke's family name was originally written) was born in the county of Meath, in the month of March, 1769, and in proof thereof the writer says :—

“A petition was presented to the Irish House of Commons in the year 1790, praying that the return of the Honourable Arthur Wesley for the borough of Trim might be declared null and void, on the ground that the honourable gentleman had not attained his majority; and the same was, in the usual way, referred to a committee, before which the following testimony was given by a female of the name of Daly (if my memory from reading the report serves), who was produced to negative the averment on which the petition was founded :—“I remember having attended the Countess of Mornington during her *accouchement* in March, 1769, and was present in her Ladyship's room in Dangan Castle when the Honourable Arthur Wellesley was born : I do not remember the day of the month; he was, therefore, twenty-one years old last March.” Any one sceptical upon the subject, may satisfy themselves by a reference to the report of the minutes of the proceedings of the Trim Election Petition, 1790-91.—See Parliamentary Reports (Ireland) for that year.”

On this statement, it is maintained that the late Duke of Wellington was born in the county of Meath, and in the month of *March*. Another correspondent of the Irish journals states, that he discovered in the Registry of Baptisms, in St. Peter's Church, Dublin, an entry as follows :—“1769, *April* 30—Arthur, son of the Right Honourable Earl and Countess of Mornington :” and hence the editor infers that the duke was born *in the month of April*. The duke, again, is claimed as being a native of the county of Meath, by “the Chairman of the Town Commissioners of Trim,” on the ground of an entry found in the books of that borough to the effect that, “on the 10th day of August, 1787, the Honourable Arthur Wesley was proposed as a Burgess of the Corporation, together with the Honourable Gerard V. Wesley, the Honourable Henry Wesley, Thomas, Earl of Bective, the Lord Longford, the Lord Viscount Headford, the Baron Langford, and the Honourable Hercules Taylor;” and further, that “on the 29th day of June, 1789, the said parties were admitted and sworn Burgesses of the said Corporation.”

As regards this last-mentioned statement, we may at once observe, that it in no way tends to elucidate the *birth-place* of the Honourable Arthur Wesley; for the parties so mentioned were naturally admitted into the Corporation of Trim, as being members of families that had large estates in the county of Meath; and we may add that all of them were relatives, the

two former (viz. Gerard Valerius Wesley, afterwards Prebend of Durham, and Henry Wesley, afterwards Lord Cowley,) being the duke's brothers, the others his cousins.

Now these various and incongruous statements are so utterly unsatisfactory, that we are pleased to find that a member of the equity bar has thrown other and more satisfactory light on the subject; and we doubt not that our readers will agree with us in opinion that the following letter is of considerable interest.

“ Birth-place of the Duke of Wellington.

“ TO THE EDITOR OF BELL'S WEEKLY MESSENGER.

“ Sir,—Although many articles have appeared in the public journals on the subject, yet, from their conflicting statements, considerable doubt seems to be entertained regarding the actual birth-place of Arthur, first Duke of Wellington; he who was ever

“ The sage in counsel, and the brave in strife.”

“ The following paragraph, however, which I copy from an Irish journal of 1769, may probably be considered conclusive on the subject :—

“ ‘ Births.—In Merrion-street, the Right Hon. the Countess of Mornington, of a son.’—*The Dublin Mercury*, May 2, 1769.

“ You will, perhaps, Sir, deem the above worthy of a place in your valuable journal, inasmuch as the circumstance reverted to is incidentally connected with the history of that great man, who may be justly regarded as the ‘ British Nestor,’ and who

“ All his good being done, he lays him down
And sleeps with Fame, for ever.”

“ I remain, Sir, your obedient Servant,

“ CHARLES EGAN.

“ Chester-street, Belgrave-square.

“ P.S. The duke's birth-place is also recorded in *the Dublin Freeman's Journal* and *Dublin Gazette*, 2nd May, 1769, and therefore are refuted those vague surmises, recently printed, as to his having been born at Dangan Castle, Trim, county Meath, &c. &c.”

It will be seen that the above writer confines his remarks to the question of *locality*, and which is undoubtedly the more important question; but we append also the following letter written by the duke's mother, in 1815, as being of interest with regard to the birth-day of our great military hero.

“ TO THE EDITOR OF THE TIMES.

“ *London, Henrietta-street, Cavendish-square, April 6, 1815.*

“ Sir,—In answer to your inquiry respecting my son, the Duke of Wellington, I inform you that he was born on the 1st of May, 1769. I am much flattered by your intention of celebrating his birth-day: the good wishes and prayers of worthy respectable persons, I trust, will continue to my son the good fortune and success that it has

hitherto pleased the Almighty to grant him in the service of his king and country.

“ANNE MORNINGTON.

“To Mr. James Cuthbertson, Seaton Mains, by Tranent.”

Having noticed the different statements put forth with reference to a fact, necessarily interwoven with the biography of Britain's most celebrated military chief, we will now take a review of the evidence of the case, and see on which side it preponderates. As regards the testimony said to have been given on the Petition against the Honourable Arthur Wesley's return for Trim, we have examined the history and proceedings of the Irish Parliament for 1790 and 1791, and find that a petition was presented on the 21st of January, 1791, against the return for Trim; but that was a general petition against *both* the sitting members; we find, however, that the select committee, appointed to try the merits of the petition, reported, “That the Right Honourable John Pomeroy and the Honourable Arthur Wesley *were duly elected representatives for the borough of Trim.*” On the other hand, we do not find any report of the evidence given before the committee; but from the absence thereof, we by no means intend to infer, that testimony such as that alleged to have been given by the witness Daly, was not adduced by the agents of the Honourable Arthur Wesley; but we do maintain that such testimony, if ever given, cannot be received as conclusive proof that the late duke was born at Dangan Castle.

We fully admit that the Irish House of Commons had amongst its members some of the most honest and independent, as well as eloquent and patriotic men, which probably any nation ever produced; for the names of Grattan, Burke, Yelverton, Bush, Curran, Egan, Flood, Burgh, Penefather, Moore, Plunket, and Saurin, would not suffer in the comparison with those of the most celebrated orators and patriots of ancient Greece and Rome; but it will be candidly admitted, after a dispassionate review of the history and proceedings of the Irish House of Commons, that the parliamentary elections on that side the Channel were as truly charged with corruption as are too frequently those of a still more distinguished legislative chamber nearer to our own doors. A reference to the *Parliamentary Proceedings of the Session 1790 and 1791*, shows that numerous petitions were presented against the return of several of the most independent members of the Commons of Ireland, and amongst those unseated during that session were the following:—“The

Right Honourable Robert King (commonly called Lord Kingsborough), the Honourable Edward Moore (commonly called Lord Moore,) the Right Honourable Sir Henry Cavendish, the Honourable Chichester Sheffington, the Honourable John Loftus, Sir Fred. Flood, William Hancock (afterwards Lord Castlemaine,) John Egan (afterwards Judge of the Cc. Dublin,) Christopher Armitage Nicholson, Sheffington Thompson, George Hatton, Wm. Todd Jones, Richard Griffith, Abraham Morris, and John Moore, Esqrs." All these individuals were confessedly upright and independent characters: men who were not less distinguished for their private virtues than for their public worth; nevertheless, each and every of them were, on that occasion, declared by committees of the House of Commons, "*not duly elected, nor duly returned to Parliament.*" That the parliamentary agents of that day, like some of those of subsequent times, were not over-scrupulous in fighting the political battles of their clients, will be fully apparent from the following statement, which is by no means without its parallels:—

"The Chairman of the Select Committee appointed to try the merits of the Petition against the return for Antrim, reported to the House: 'It is the unanimous opinion of the Committee, that Mr. Dennis O'Brien, Mr. Matthew O'Brien, and Mr. Benjamin Bradshaw, *agents for the sitting Members*, have been guilty of *repeated gross acts of contempt of the said Committee in their conduct before them by producing numbers of frivolous, suspicious, and unnecessary witnesses, &c.* All which acts have been productive of grievous and unnecessary expense to the sitting Member and Petitioner, and have tended in the strongest degree to delay and obstruct the course of justice.'—See *The Journals of the House of Commons for the Kingdom of Ireland*, A. D. 1791.

We may add that the same records announce the numerous and frequent committals of witnesses to the gaol of Newgate, for pervarication and other similar offences; therefore, with such facts as these before us, we feel warranted in placing the testimony of the witness Daly in the category of ordinary election witnesses' evidence. It is quite manifest, that if the Honourable Arthur Wesley was born in May, 1769, he could not have been of age when returned for Trim, in April, 1790. But in former days the Commons even of England do not appear to have been over strict as to the admission of juveniles into their Senate. "Fox took his seat for Midhurst in 1768, being then *scarcely twenty years of age.*" See *The Earl of Albemarle's Memoirs of the Marquis of Rockingham*, vol. ii. p. 295. And Wm. Pitt, we are told, was designated "the boy-minister,"—

“A sight to make surrounding nations stare,
A kingdom trusted to a schoolboy’s care.”—*ROLLIAD.*

Nevertheless, Mr. Pitt far eclipsed many of the seniles who followed him. After all, however, there could not have been much difficulty in establishing the duke’s birth; for his parents, the Earl and Countess of Mornington, were residing in Dublin, and they might have been called as witnesses: moreover, other satisfactory evidence might also have been obtained from various Members of the House of Commons, as several of the duke’s connections were returned to the same Parliament, viz., the Pakenhams, the Rowleys, the Taylors, the Ponsonbys, and the Conollys, all of whom were connected with the Wesley family either by consanguinity or affinity, and were, doubtless, well conversant with their relative’s birth-place and birth-day; but no such evidence appears to have been adduced, the agent of Arthur Wesley probably considering it to be his sole duty to secure the seat for his client; and that he did successfully perform his task, the records of the Irish House of Commons furnish abundant testimony. We must not, however, be too severe on the old Parliamentarians of “College-Green;” for if they had their boroughs of Lismore, Antrim, Lisburn, Tallagh, and Trim, do not our own parliamentary blue-books demonstrate that we have had our Gatton, Old Sarum, East Redford, Harwich, Sudbury, and St. Albans?

As regards the attempt made to prove, from the entry in the registry of St. Peter’s, Dublin, that the duke was born in the month of *March*, we may observe, that, legally speaking, there is, perhaps, no species of evidence received with a greater degree of unwillingness than that of entries found in the parish registers of former times: indeed, we do not find any case in our law-books where such evidence has been held conclusive *per se*; but, on the contrary, we find many of our most eminent judges utterly repudiating such testimony. In the case of *Wiheu v. Law*, it was laid down by Justice Sir John Bailey, that “an entry in the register of the christening of a child, is not of itself sufficient evidence of the age.” (*Storkie’s Reports*, vol. iii. p. 63.) In *Rex v. Clapham*, Lord Chief Justice Tenterden held, that “although a parish register of baptisms states that the person baptized was born on a particular day, yet that is not evidence of the date of his birth.” (4 *Carrington and Payne’s Reports*, p. 29.) And we also find the same principles thus laid down by Baron Sir Edward Alderson in the case of *Burghart v. Anger-*

stein: "An entry in the baptismal registry, that the party was born on a day therein mentioned, *is not evidence of that fact.*" (6 *Carrington and Payne's Reports*, p. 690.) Similarly Lord Chancellor Erskine, in commenting upon such testimony, observed, that "while the feudal tenures prevailed with the ancient institutions, as inquisitions *post mortem*, opportunities of establishing descents were afforded *much superior to the modern means by the register of births and baptisms.*" (*Vowles v. Young*, 13 *Vesey's Ch. Cas.* p. 143.) Consequently, it is clear that, as entries in parochial registers, unless such entries be supported by corroborative testimony, are not to be held as conclusive evidence, it follows, that the entry in the registry of St. Peter's Church cannot be said to prove that the late Duke of Wellington was born in the month of *April*.*

As regards the inference which that worthy functionary, "the Chairman of the Town Commissioners of Trim," wishes to be drawn from the circumstance of Arthur Wesley (and a snug family party of his connections) having been admitted into the corporation of Trim, viz., that he must necessarily have been born in the county of Meath, the proposition is, in our opinion, too romantic to require a momentary attempt to refute. As regards, however, the most important feature of this inquiry, namely, the birth-place of the late Duke of Wellington, we feel that we are justified in concluding that it was Dublin, for we have shown that it is so recorded in *The Dublin Mercury*, and it is also recorded in *The Dublin Freeman's Journal*, as well as in *The Dublin Gazette* of May the 2nd, 1769. All of these publications are, in our estimation, of far greater weight as evidence on such matters, than those privately and negligently kept documents, the old "parish registers," inasmuch as the former were open to the observation and comment of all the world, and if an error happened to occur therein, it was more certain to be detected and corrected than in the latter; independently of which, we have the general current of public repute for a long period, in favour of Dublin having been the late Duke's birth-place. To the correctness of the statement, moreover, we have the

* We could not, perhaps, have a stronger proof afforded of the little dependence that can be placed on the old parochial registers than that furnished by the above-cited case of *Vowles v. Young*; for there a verdict had been obtained by means of a *forged entry* in a parish register having been submitted to the jury who tried the first issue, sent from the Court of Chancery in this cause; and therefore the Lord Chancellor very properly directed a new trial. (See 13 *Ves. jun.* p. 147.)

acquiescence, for upwards of eighty years, of the relatives and friends of the late duke ; and on this latter ground alone, we consider the statement sufficiently sustained, for the averment is fully supported by all that class of testimony usually required by courts of justice to establish such a fact. The following observations of two eminent equity judges, on questions of this nature, are so apposite that we deem them worthy of citation here. "In making out a relationship," said the erudite Eldon, "you may clearly give the declarations of a relative in evidence ; for, has it ever happened in ordinary conversation that you heard a declaration made without something leading to it, as that natural effect of the knowledge of the relation making the declaration?" (Lord Chancellor Eldon, in *Walker v. Wingfield*, 18 *Vesey's Ch. Reports*, p. 446.) And Lord Chancellor Erskine, in a similar case, said, "Upon these questions, inscriptions upon tombstones are admitted, as it must be supposed that *relatives of the family would not permit an inscription without foundation to remain*. So engravings upon rings are admitted, upon the presumption that a person would not wear a ring with an error upon it." (See *Vowles v. Young*, 13 *Ves.* p. 143.)

As regards the allegation, therefore, that the birth-day of the late duke was the 1st of May, 1769, we are on the whole of opinion that there can be little, if any doubt ; for, in addition to the various announcements and the letter of Lady Mornington on the subject, hereinbefore noticed, we are enabled to add also our own testimony, having frequently heard the venerable and excellent mother of the illustrious hero declare that her son Arthur, Duke of Wellington, was born in Dublin, on the 1st of May, 1769. But whether the late duke was born a few minutes before or a few minutes after twelve o'clock on the night of the 30th of April does not materially affect the merits of the main question, *viz.*, his "birth-place," and which we may fairly conclude was the city of Dublin.

Daily experience shows how frequently questions respecting births and birth-places arise before our judicial tribunals, in cases of legitimacy, peerages, and claims to real property ; therefore, we have thought the subject deserving of more than ordinary comment ; but we are happy in being able to express our conviction that doubts on matters of such a nature are not likely to arise henceforth, at least in this country ; for, in order to provide a remedy against the recurrence of evils similar to those which accrued under the old

system of parochial registers, there were passed 6 & 7 Wm. IV., cap. 85 & 86, 7 Wm. IV., cap. 1, and 1. Vict. cap. 22, whereby was established a more accurate and wholesome system than that which heretofore existed for the registration of births, baptisms, marriages, and deaths in England and Wales.

O D E.*

Ho, worthy Craftsmen, all,
 Up cheerly to your toil,
 While strength is given—
 Strike boldly for the right,
 Drive error from your sight,
 Grasp virtue with your might,
 And trust in Heaven.

By Trowel, Plumb, and Square,—
 By watchfulness and prayer,
 Our Temple 'rose ;
 And while the mystic *three*,—
 While Faith, Hope, Charity,
 Shall Masons' motto be,
 We fear no foes.

Fight with the arms of Love—
 Press for the Lodge above—
 Never despair ;
 Our work is just begun,
 Toil till your task is done,
 Speed till the goal is won,—
 The prize is there.

When blood shall cease to flow—
 When sickness, care, and woe
 Are felt no more ;
 When slander's tongue we hush,
 When crime's huge form we crush,
 When right on wrong shall rush,
 And overpower ;

When orphans shed no tears,
 When widows have no fears,
 When want's unknown,—
 When foemen foemen greet,
 When lambs and lions meet,
 Our mission is complete,
 Our task is done.

* By Br. David Barker. Boston (U. S.) *Freemasons' Monthly Magazine*.

THE HISTORY OF MAGIC.

“ Under thy mantle black, there hidden lie
 Light-shunning Theft and traitorous Intent,
 Abhorred Bloodshed, and vile Felony,
 Shameful Deceit, and Danger imminent,
 Foul Horror, and eke hellish Dreariment ;
 All these I wot in thy protection be,
 And light do shun, for fear of being shent.”

SPENCER—*Faery Queen.*

“ Perhaps thou wert a Mason, and forbidden
 By oath to tell the secrets of thy trade ;—
 Then say, what secret melody was hidden
 In Memnon’s statue which at sunrise played ?
 Perhaps thou wert a Priest,—if so, my struggles
 Are vain ; for priestcraft never owns its juggles.”

HORACE SMITH—*Address to a Mummy.*

MODERN researches, as they have brought into light the works of art, habits of life, and extent of knowledge generally among the ancients, leave no room for doubt that they were, in especial, familiar with the physical sciences ; and in order to discover the character of such scientific knowledge, and the way in which it was applied, we have only to turn our attention to the records of the temples, and of the wonders worked in them by the priests of old. In the earliest civilized countries this kind of skill was confined exclusively to the hierarchy, and was cultivated by them for the sole purpose of maintaining an ascendancy over the ignorant multitude. Thus an essential difference exists between ancient and modern science as to the objects of their cultivation—the former consisted of a vast amount of experimentally discovered facts, not disseminated and recorded in order to elucidate the workings of Nature, but kept secret by every possible precaution, and traditionally imparted to those only who had undergone the ceremony of initiation. Hence, the accounts handed down of such miraculous works are obscure and exaggerated, owing to the ignorance of those who witnessed them, and have in consequence been set aside as utterly unworthy of belief ; although in many cases, when the film of superstitious belief and of hyperbolic language has been cleared away, the simple ground of narration displays nothing for which science cannot now account.

Nor are we to be surprised at the extravagance of supersti-

tion into which the ancients were led by such exercise of the occult sciences. Credulity is natural to man, and leads to superstition among the unenlightened—nay even in those otherwise highest in the scale of reasoning beings.

With such a fact in remembrance, we no longer ridicule the improbability of the mystic transactions described by the ancients; indeed we can readily conceive that certain natural phenomena might even have been mistaken by the ignorant historian, and recorded as miracles. Thus, some were led to state that the heavens rained blood—that on certain occasions flour bread became imbued with blood, and occasioned severe diseases to man. Many causes are capable of giving red stains to stone-buildings and walls, yet some supposed them to have been the results of a bloody shower. In 1825, M. de Candolle, the distinguished botanist, examined the water of the Lake of Morat, which appeared coloured with blood; and found the phenomenon to be caused by myriads of the *Oscillatoria Rubescens*, a creature half vegetable, half animal, of a bright purple colour. Again, the grain of the bearded darnel mixed with wheat, gives a reddish tinge to bread—and this if eaten will produce violent giddiness; here we have the second assertion accounted for. At the springs of Baden, and on the waters of Ischia (an island in the kingdom of Naples), the *zoogene* is gathered—a strange substance resembling human flesh and skin; hence we may understand the accounts of showers of human flesh, regarded as the manifestations of Divine wrath. In 1824 and 1828, a shower, supposed to be of bread, fell in a district of Persia; this proved to be a well-known lichen, devoured greedily by cattle, and forming a very eatable kind of bread. Upon Mount Erycus, in Sicily, an unextinguishable flame burnt night and day in the open air, without wood, cinders, or coal, and in spite of dew and rain. Doubtless this was a similar escape of carburetted hydrogen to those at Pietramala, in Tuscany, the salt-mine of Szalina, and other places. Democritus states that by an inspection of the entrails of animals sacrificed, colonizers might draw an omen as to the soil and climate they were to encounter. These were judged of from the appearance and condition of the liver; and thus some of the ancient religious usages exhibit traces of genuine philosophy. Plutarch says, “In the vicinity of the Red Sea are seen creeping from the bodies of some diseased people, little snakes, which, on any attempt to seize them, re-enter the body, and cause insupportable suffering to the wretched beings.” Instead of being a con-

temptible fable, this describes precisely the disease called guinea-worm. The body exhibits white pustules, which, on bursting, disclose the head of the worm. It is of considerable length, and is drawn by twisting it round a stick. This malady is now known on the coasts of Guinea and Hindostan. These instances serve abundantly to show that such accounts should not be too inconsiderately rejected, and that even the most improbable of them may appear worthy of credit when calmly scrutinized. By so doing we are enabled to give both a due share of veracity to the narrators and arrive at a pretty correct estimate of the capabilities of their magicians.

In order to trace the historical progress of the secret art, let us look back to it as practised by the ancient Egyptian hierarchy, when the fearful authority it afforded was well exemplified. Their priests were expounders of the sacred writings, counsellors to the throne, and judicial officers—and asserted their capability of foretelling future events, and of invoking on all offenders the vengeance of the deities. The power of science over the natural elements enabled them to retain the people under the strongest fetters of reverence and awe. Even the highest personages in the state were not exempt from their domination; and Clement of Alexandria testifies that partial initiation was necessary to their princes before entering upon the duties of the government, although even such initiation was not permitted them prior to their investiture. The pretended miracles, when subjected to the light of scrutiny, we find to be simply experiments in physics, which formed, indeed, an essential part of the priestly education. Not seeking science, however, for its intrinsic value, the *Thaumaturgist* did not hesitate to make use of sleight of hand, and to incorporate mere juggling with his deeper arts, in order to render his performances more complete and better calculated to effect his objects. Nor did he omit to bring into play all the accessories of ceremonial which might inspire religious deference, thereby materially aiding the concealment of mechanical appliances—strange to think, for the self-same end that the juggler of our own day attains by his raillery, address, and uncouth invocations! Every precaution was also taken lest their secrets should become known to the uninitiated. *Michaelis* says, “that an universal language invented by the learned exclusively for their use, would secure to them the sole possession of science. The multitude would resign themselves to the governance of learned impostures, as was the case in Egypt, when all discoveries were concealed under the veil of hieroglyph-

phics." These very hieroglyphics were known only to a certain grade among the priests, called the Chartomi. The books of instruction were guarded in the most secret places of the sanctuary; and all their invocations were clothed in the most metaphorical garb. Thus we may trace an analogy between the experimental pursuit of the ancient occult arts and that of alchemy in later ages—both now alike uncared for and unknown, no records having been transmitted by their followers of their principles and results for the instruction of their fellow men. Of the latter we can discover no example of any kind for nearly a century.

Such, however, were the methods by which scientific pursuit was rendered mystic among the older professors—formularies chanted in verse forming their only fixed method of instruction, much in the same way that precepts of morality and religion have found preservation in the garb of proverbs. This plan was subsequently disused under the Themgists, who derived the arts from the Egyptians, through Zoroaster.

From the occult science of the Egyptians, which we have thus particularized, arose the art called that of *magic*—a name given to it by the Greeks, and comprising those mysteries in which they had been instructed by the *Magi*, or sacerdotal class of ancient Persia, who worshipped the sun and fire as emblems of Ormuzd, or the good spirit, and whose religion existed 2000 years before the Christian era. Though the invention of magical art was thus attributed to Zoroaster, the leader of the Magi, he only added to, and improved it, as practised by the Chaldeans and Egyptians. We have other authority for affixing an earlier date to the origin of magic. St. Epiphanius, Bishop of Salamis, relates, that when Nimrod founded Bactria, he there established this science, and also that of astronomy, the first ever cultivated by man. In his time existed the worship of Baal at Babel—the tower of Belus, 800 feet in height, being the most ancient observatory in the world. Cassein speaks of a treatise on magic in the fifth century, attributed to Ham—and St. Epiphanius refers the origin of enchantments to the time of Jared, fourth from Seth.

Quitting, however, these distant epochs, authentic research commences with the priest-aristocracies of India and Egypt, powerful enough, as we have said, to limit even the kingly authority. At this era, we find magic prominent among the Canaanitish and Hebrew nations. Of the former we read, that they did "most odious works of witchcraft and wicked

sacrifices—merciless murderers of children and devourers of man's flesh in the feasts of blood, with their priests out of the midst of their idolatrous crew." Cadmus, a Phœnician, brought the Eleusinian mysteries into Greece about 1400 B. C. Moses, taught the secret arts by the daughter of Pharaoh, became "learned in all the wisdom of the Egyptians." The Amalekites, warring with the Hebrews during their flight from Egypt—Balaam besieged in his city by the Ethiopian King, and afterwards by Moses—had alike recourse to magic as a means of defence. Four centuries later, Saul sought the Witch of Endor, a woman who professed to invoke the shades of the departed. In Hindostan, science received much regard from the earliest ages, though even here the Egyptian priests were considered the most subtle of magicians.

The sages of Egypt, Hindostan, and other parts of Asia, became in course of time the instructors of the Greek and Roman nations. The cause of this was the decline of the sacred sciences among their own people. Persecuted at home, the Hindoo and Chaldean professors carried into exile their mystic arts. Thus the pagan sorcerers of Canaan were scattered abroad by the Hebrews, their latest successors being those whom Saul persecuted, anxious as he was in after troubles to seek the aid of one of their craft, then with difficulty to be found. In 716 B. C., the Roman religion was founded by Numa Pompilius, who established colleges for the priests. From this time to that of Cicero auspices and auguries became of great public importance; during a great portion of this period also, the offices of king and high-priest were combined in one ruler, and subsequently many pagan ceremonies were mixed with the Roman rites. In Greece, Demosthenes is the earliest writer who notices the existence of sorcerers. But previous to the rise of magic among the Greeks and Romans, there are some other points worthy of attention.

Zoroaster (Zerdusht) flourished in the sixth century before Christ, though by some accounts, two centuries earlier. He was the reformer of the ancient Persian religion, and, as already mentioned, the founder of that of the Magi, which was retained in Western Asia from the time of Cyrus to the conquest of Persia by Alexander. Their peculiar worship is not extinct in that country even at the present day. The word *magi* is thought to be derived from the Sanscrit or original Hindoo language, in which the word *Mahagi* signifies "great or wise men—men devoted to study and meditation." The priests of the Parsees are still called in the Pchivi dialect,

Magoi. The arts of the Magian professors were widely scattered, owing to some circumstances which took place on the death of Cambyses, 521, B. C. One of their number, named Smerdis, relying on his personal resemblance to the heir apparent (who had recently been put to death) attempted to usurp the Persian throne; the fraud being discovered, a conspiracy was formed, which terminated in his destruction, followed by a general massacre of the Magi, and the elevation to the regal power of Darius, by whom the kingdom was reorganised. The *Magi* were never again re-united, although they held communication with Socrates, and other of the Greek philosophers. Some portion of their art fell into the hands of the profane and ignorant, while they themselves carried its precepts into the newly-civilized countries.

In looking at the condition of the sciences among the Western nations, we must premise, that the Egyptian rites, preserved under Alexander and the Ptolomies, were only tolerated by the Romans. The yoke of subjection was felt upon Egypt, and its flourishing hierarchy dwindled to decay. Many of the inferior sorcerers travelled to Rome, there to exhibit their arts for money. These subalterns were held in contempt by Cicero and the enlightened Romans—while the progress of civilization and rise of Christianity conduced to the disappearance of augury and superstition of every kind.

The priests of the Ganges, however, were instrumental in transmitting their magical skill, not only to the Western Empire, but to the tribes of Northern Europe and to Britain. The time of such communication cannot be fixed with certainty; but it is indisputable that the Druids of Britain and Gaul, and the Scalds of Scandinavia, were taught by them. Odin, 70 B. C., is regarded as the founder of the art in the latter country. The torch-light assemblies of the Druids are thought to have formed the origin of the famous *Sabbat*, a mystic convocation of sorcerers. The *Faidhs*, or adepts of the occult science, are supposed, too, to have dwelt in the immense grottoes of the Alps, whence they may have given rise to the tradition, still believed, that these caverns are in the hands of the fairies. We can pause to name only the modern gypsies, Zingari, or Bohemians, whose original seat appears to have been in Hindostan, whence they migrated at the commencement of the fifteenth century of our era, during the invasion of India by Timur-Beg. Their peculiar language manifests a very strong resemblance to Sanscrit; their dis-

tinctive art, that of fortune-telling by the hand, or chiromancy, is of early date—lectures were delivered upon it in the schools prior to the appearance of the Zingari in Europe.

Following the thread of our inquiries, we find the fall of polytheism receiving a hastening impetus in many quarters. In 186, A.C., the Roman magistrates denounced the representations of the *mysterics*, which seem to have been connected with the ancient mystic orgies. Their religious ceremonies had, about thirteen years before Christ, been corrupted by the introduction of Egyptian mystical rites. Again, in the second century lived Lucius Apuleius, a Platonic philosopher, who had studied magic in Carthage, Rome, and Athens, and who wrote the celebrated romance of the *Golden Ass*, a satire on the absurdities of magic and the crimes of the priesthood. The downfall of magianism was completed by Mahomet. This man abnegated all pretensions to miraculous power, stating that his God had refused him supernatural gifts. His enthusiastic followers, having vanquished Persia, savagely persecuted the Magi; and, in 680, A.C., Mahomedanism may be considered to have wholly overcome magianism, which was subsequently followed by a few Ghebres only in remote provinces. Again, in the name of Islamism the Turks overran the continent of Asia, and it was in these two epochs that the secrets of the occult sciences were widely scattered. After the taking of Constantinople, the progress of magic in the west becomes more difficult to follow.*

At the commencement of our era, magic was admired by religious philosophers, one of whom describes it as “the science which unveils the operations of Nature, and leads to the contemplation of celestial powers.” This shews a juster estimate of the true importance of science. One hundred and fifty years later, however, the worthlessness of charlatans rendered it contemptible, and though in the darkness of the

* In the fifth century we have an account of the *Sabbat*, which arose out of the religious meetings of the Waldenses. These latter were the first seceders from the Roman creed, and were charged with following unhallowed rites, for which they were persecuted and dispersed in the twelfth century. This *Sabbat* was a kind of imaginary orgie, to which sorcerers were transported during sleep. A confession made by a sorcerer at an Inquisition in Spain, in 1610, informs us, that the application of a certain ointment to the body was the means used to produce such translation. The sorcerers in the West derived these practices from the wretched charlatans of Greece and Italy, who compounded love-potions, or philters. John of Salisbury, 1187, is the last author who mentions the *Sabbat*. In the same age, similar meetings are described by Maximus of Turin; and in the following century we find the Franks and Visigoths issuing severe laws against such arts, as practised by the ignoble.

middle ages it again rose, an object of superstitious dread, it has in the present day finally descended to mere matter for ridicule.

In the eighth century Gregory of Tours speaks of Pythonesses among the Gauls; and in the Capitulars of Charlemagne reference is made to a prescribed class of female diviners called *Striæ*. At a much later period came the nightly assemblies in worship of Diana, or Hêra, with their accompanying feasts, races, and dances—all relics of the ancient polytheism and sorcery. In the succeeding century, the Arabs, at rest after their great conquests, ardently studied magic; and turned their attention in particular to the transmutation of metals into gold. From this race the love of learning was borrowed and fostered by Charlemagne, the dismemberment of the Arabian monarchy in the east dating from about 800, A.C. The age of Arabian learning was coeval with that of European ignorance, and lasted about 500 years—the decline of the former keeping pace with the improvement of the latter. In the tenth century Cordova, in Spain, became the great seat of Arab and Moorish literature, where it was preserved for about seventy years. Commercial intercourse was opened between the Arabians and Europeans in the eleventh century, during which the former nation brought over much scientific knowledge, though highly tainted with superstition. Schools of the occult sciences were established at Toledo, Salamanca, and Seville, the former of which was a very celebrated one. Students from all parts hastened to study at these schools, which subsisted until the fifteenth century. Connected with them were the secret societies, which also mark this age, and demand a few words of notice. They were chiefly established for the purpose of guarding the mystic secrets of the learned—the most important of them being the Templars, the Fehmgerichte, or secret tribunals of Westphalia, and the Illuminati of Bavaria. The first and very powerful body was founded in 1120, but abuses, unjustly alleged against it, tended to its abolishment in 1311. The Fehmgerichte rose in 1180. The Inquisition was established in 1233, by Gregory IX. The Rosicrucians were founded in 1484, by a German named Christian Rosencruz. They professed acquaintance with the sciences, and particularly with that of medicine, and claimed to have derived their knowledge from the Egyptians and Chaldeans. They were also supposed in the eighteenth century to be the Illuminati, Immortals, or Invisible Brothers, signing themselves *Fratres Rosæ Crucis*.

Similar societies were discovered and penetrated into by Leibnitz at Nuremberg, which appeared to carry on their assemblies in many respects after the model of the ancient initiations. It is from the adepts of these societies that we have acquired the physical and chemical inventions of the Arabs.

We have now to bring down our inquiries to more modern times. Leaving the thirteenth century, in which Roger Bacon flourished, we find that in the fourteenth and fifteenth the sciences of magic, alchemy, and astrology were in common vogue. The philosopher's stone, the elixir of life, and the transmutation of metals, formed the chief objects of pursuit. The first of these *desiderata* was said to have been discovered by Nicholas Flamel of Paris, in 1413. At this period an improvement took place, on the whole, in scientific knowledge. Ordeals went out of use; although England is the only European country in which judicial torture was not employed. Trial by combat was also abolished in France.*

The annals of witchcraft and their eccentricities now become most painful to the reader of our educational century. In 1515 no less than five hundred persons were executed at Geneva; in 1589, in France, fourteen men, certain parts of whose bodies were insensible to feeling, were regarded as sorcerers, and were supposed by that sign to be in compact with Satan, and narrowly escaped death. In the time of Henry VIII., witchcraft was adjudged to be punishable as felony, "without benefit of clergy." In 1617, a father is recorded to have murdered his daughter, and to have intended the same fate for both wife and sister, on similar suspicion. And yet, contemporary or within a few years of the commission of such atrocities as these, lived a Napier, a Harvey, a Torricelli, a Newton! At length, an Act of Parliament in France, 1682, decreed that none should be persecuted as sorcerers, except on the grounds of deception or poisoning. This was placing the question on its true footing; for out of the many victims of this superstition, not a few really merited condign punishment as quacks and dispensers of

* Thomas à Kempis, a celebrated mystic, who maintained the doctrine, that all knowledge was obtainable only by direct revelation, now flourished; and also Paracelsus, who pretended to have successfully searched for the philosopher's stone, and the elixir of life, and blended chemistry with therapeutics and cabalistic mysticism; he was the founder of the modern Theosophists, and, having travelled over the greater part of Europe, and in Africa and Asia, died at Salzburg, without benefit from his life-prolonging elixir. At the latter end of the same century judicial astrology was much in vogue.

vile and deadly compounds. Since then, the number of witches decreased, though the eighteenth century still witnessed a large amount of persecution. A witch was burned at Wurzburg so late as 1750 ; and in the following year two old women were drowned on charges of this kind, at Tring, near London. Still later, in 1760, at Dalecarlie, an inland province of Sweden, twelve families were nearly sacrificed to the popular fury. In 1785, Müller, the historian, was reading Dante with some friends, seated under a tree at Lucerne, where he narrowly escaped with his life, the notion having spread abroad that he was a practitioner of magical arts. It was still a moot point in the schools of Rome, in 1810, whether sorcerers were only mad, or really possessed. Seven years subsequently, several works appeared in Paris, upholding magic, though advocating the burning of witches. About the same time, the famous Prince Hohenlohe appeared, who pretended to cure diseases by prayer ; and even in this our own nineteenth century, we need not cross the ocean to find the grossest instances of superstition. The town of Spire, in 1826, refused to bury their bishop within the chapel, on the ground that he was addicted to sorcery ; and in the same year a peasant of Dax, in France, was nearly murdered on a similar charge. In 1836, a woman of Hela, near Dantzic, was put to death on the accusation of having cast a spell on a sick person. This was repeated in the department Cher, of France, in the same year.

We have now completed the historical portion of our subject. If the reader has had patience to follow us, he will have seen how the secret arts accompanied the great advancing movement of civilization from east to west, a movement still in progress. The east was the ancient seat of the sciences, and the Hindoos appear to have been the earliest civilized race ; from them the mystic arts reached the Babylonians and Persians, and, successively, the Ethiopians and Egyptians, the Greeks and the Romans. We ourselves, now foremost in the rank of nations, have dispelled the gloom of mysticism by the light of true science. The latest mystic sects that have arisen are those of the Hutchinsonians, in 1727, and the Swedenborgians, pretenders to supernatural revelation, in 1740. In the seventeenth century, a sect of Quietists or Mystics was founded by Molinos. In Germany, the commencement of the present century witnessed the great struggle between Mysticism and Rationalism, carried on between Tholuck and Gesenius, of Halle, respectively the champions,

among others, who wrote in support of their creeds. In 1785 Jacobi wrote on belief and mysticism. In conclusion, it may not be amiss to hazard some conjectures as to the means by which the Thaumaturgists of old produced their so-called miracles. And first, a quotation from a modern French writer on this subject, describing the visions presented to the neophyte during the ceremony of initiation.

“At first he seemed enchained in the depths of an obscurity as profound as that of the infernal regions; and although flashes of light broke for a moment the darkness which surrounded him, horrors only were revealed to him. By these transient flashes he caught glimpses of monstrous phantoms and awful spectres—he heard near him the hissing of serpents and the howling of wild beasts * * * * * The scene next became lighted up; and suddenly he perceived a change coming over the aspect of the place and its decorations; the earth trembled and raised itself up, almost into a mountain, and again sunk into a profound abyss. He then felt himself raised, or drawn rapidly along, although unable to discover the impulse which he was constrained to obey. Under his eyes, whilst gazing upon them, the pictures and marbles became animated—the bronzes shed tears—unwieldy and colossal figures moved and walked, and statues uttered harmonious sounds. He was compelled to advance forwards, whilst awful monsters, centaurs, harpies, gorgons and serpents with a hundred heads, surrounded and menaced him, bodiless heads grinned at him, and mocked alike his fear and his courage. Phantoms, bearing a perfect resemblance to men who had been long laid in the grave, fluttered about him, and shrunk from embraces which they appeared to seek. Thunders rolled, lightnings flashed, waters became inflamed and flowed in torrents of fire. A dry and solid body fermented, dissolved, and changed into waves of foaming blood. In one place were seen wretched beings in vain attempting to fill with water a shallow urn, the liquid they unceasingly poured into it never rising to its top; in another place the favoured of the gods proved their right to this title by braving the influence of boiling water, of red-hot iron, melted metal, and burning wood. They commanded as masters the most ferocious beasts; they gave the word, and venomous serpents came and crouched at their feet; they seized asps and tore them asunder, whilst the reptiles dared not revenge themselves upon their tormentors. A light, as bright as that of the sun, suddenly bursting forth, discovered to him, at an immense distance, enchanted gardens and palaces, the magnificence of which induced him to recognise in them the abode of the immortal gods. There he saw and heard them; his mind troubled, his imagination confused, and his reason, overwhelmed by so many miracles, abandoned him; and, intoxicated and transported with admiration, he worshipped the glorious proofs of supernatural power, and bent in devotion before the certain presence of the deities.”

These supposed miracles were as nothing, however, in comparison with the knowledge reserved for the tyro, if his zeal

should enable him ultimately to attain a high rank in the priesthood.

“He was informed that he should possess the power of disturbing the minds of men, of plunging them into brutish stupidity or ferocious rage. Arbitrator of their disputes, a simple ordeal should enable him to distinguish the innocent from the criminal. Woe to the man who should offend him; he might be struck with leprosy, with blindness, or with death. The most terrible of the elements, fire, should be his slave — at his command it would spring up spontaneously; water should not extinguish it; it should burst forth awful as thunder against his victims, and tearing open the bosom of the earth, compel it to engulf and devour them. He should have power to still the thunder and to play with the lightning; while trembling men should believe him to be endowed with the power of hurling it at their heads. Such were the promised gifts of the deity; and all men were constrained to believe, to adore, and to obey.”

We can recognise, without great difficulty, in this account, a clever adaptation of the mechanical and acoustic arts, combined with the illusions of optics; and some inventions connected with hydrostatics and chemistry, and the results of observations on the habits and sensations of animals. English travellers have, in examining the vestiges of the temples, discovered indications of machinery calculated to move the flooring—and the enormous size of the stones used in them, of itself proves that they must have possessed powerful machinery and mechanical appliances. The inventions of Archimedes alone are enough to give credibility to their wonders as regards the motion of heavy masses. Again, a knowledge of ventriloquism would account for the phenomena of the speaking heads. This art was indisputably known to the ancients.*

The Greeks gave the name of *Engastrimythes* to the Pythiæ, women who practised divination — which indicates that they employed a similar art. It may also have been used in the case of the Delphian oracle and the colossal statue of *Siva*, in which latter is to be found a commodious seat within the head gear of the god. The much-disputed Teraphim are reported by the Rabbins to have been embalmed heads of the dead, under whose tongues a thin plate of gold was fixed, and who gave wholesome advice to men; buildings were erected expressly for them. And can we not infer the reason why care should always be taken to fix them against the wall, in a position, doubtless, favourable to a miracle

* We gather from the historian Josephus, that it was used by the witch of Endor to produce the responses of the pretended spirit of Samuel.

depending on an acoustical experiment? A clever contrivance was that which caused the Egyptian statue of Memnon to give forth melodious sounds at the rising of the sun. Similar automata were presented to Charlemagne in the ninth century by Haroun al Raschid.

Again, with regard to the phantoms and the hideous and delightful visions exhibited by the Thaumaturgists, the whole is producible by an apparatus similar to our diorama or phantasmagoria. When the latter was brought out in London, in 1802, the effect it produced upon the audience was most startling. The frightful spectres which, advancing and receding with moving jaws, awful eyes, and hideous aspect, were accompanied by flashes of lightning and the pealing of thunder—exceedingly terrified many of the spectators, several of whom fainted away. We may hence receive in good faith these accounts of Thaumaturgic wonders, and that without necessity for supposing them to be, like the thousand authentic tales of modern apparitions, merely phantasies of the brain. It is now generally agreed that the *ghost* results either from nervous susceptibility or temporary derangements of the nervous system.

To recur once more to the wonders of initiation.—The thunder and lightning are still further instances of the clever application of science. It will easily be seen how electricity would facilitate the representation of the former, and some explosive material allied to gunpowder, the production of the latter. In Hindostan and Thibet some such substance was employed in the fire-works which were used at public rejoicings; and it has been proved by missionaries to have been known from the earliest ages. The Moors in Spain used it at the beginning of the fourteenth century, and we are not, therefore, to regard this invention as belonging exclusively to the date of its first use in this country. The *Greek fire* of the seventh century was apparently compounded of phosphorous, naphtha, and other inflammable ingredients well known to modern chemistry. In addition to the secrets already mentioned, need we add those of the air-gun, steam, galvanism, and the magnet, all of which would become, in the hands of the crafty Thaumaturgist, most powerful miracle-workers? In reference to the last-named agent, the compass was known in China, 2600 years before Christ; and the Finns possess one, the origin of which is traceable to remote ages, and which could not, consequently, have been transmitted to them from England.

In estimating the probable effects of these marvels upon the beholder, we must keep in mind that even ordinary arts, if known but to few, are capable of producing results which pass for magical. Thus, certain industrious men, who carried the art of working iron into Cyprus and Rhodes, were reckoned as magicians, and received the name of *Selchines*.

The Finns of Scandinavia are described in their poetry as sorcerers, on account of their skill in the manufacture of weapons and armour—and the northern legends speak of *Wailand* the armourer and sorcerer — a blacksmith who had been initiated in the mysteries of the sciences.

Much might be said on other matters which connect themselves with the art of *magic*. In the trial by *ordeal*, the results were in the hands of the officiating priests; if by water, the ligatures might be arranged either as life-preservers, or to more effectually confine the victim; in the case of the iron collar, it was so contrived as to allow of its being closed by the priest and strangling the person whose guilt it was requisite to establish; if by fire, it was possible to render their garments, their bodies, (even internally as well as externally) proof against the effects of a most powerful heat. Augury, also, is supposed to have been managed by connivance, and assisted frequently by equivocation and the dubious wording of the prophetic statements. Tarquin cut through the flint-stone with a razor upon the augur Nævius informing him that it was possible; but it seems likely that Tarquin wished to withdraw in honour from his projects, and concerted this trick with Nævius, to give to his withdrawal a colour of deference to the gods. Many of the omens were founded upon the results of natural occurrences, the flight of birds, &c., and to them we may refer the absurdities as to the unluckiness of Friday, the spilling of salt, the deathwatch, and other superstitions familiar to all.

We might further enlarge upon the faith in amulets, the abraxas, and talismans, which have, in different forms, appeared in many ages and countries, and played an important part in the hands of the ancient magicians, as well as in those of more modern professors. But enough has already been said to illustrate these matters, so far as they are connected with the history of the occult sciences—that antique lore, whose mysteries we smile at, though our ridicule is tinged with something of wonder and of reverence, when we consider its enormous influence and vast antiquity. The magic, if such a name can be applied to the jugglery, of the

present day, bears, of course, no sort of resemblance to these arts of old; merely exhibitional, it is only connected with them as the reflection of a disused mirror is with the glass from which it springs; it is the shred of that occult skill which has been handed down, in varying forms, from age to age, and from nation to nation—but may still claim to derive its origin from the mystic rites of antiquity.

We have thus traced the progress of the secret science, from the mists of Chaldean obscurity to modern times; and, in the course of the inquiry, the thinking mind must have been impressed with conviction of the powerful influence it has had on the character and destinies of nations. We have pondered over the errors into which it has led the uneducated of all ages—the various reasons which have, at different times, enveloped it in mystery—the unhappy prejudices resulting from that mystery—and, finally, how it has silently, though surely, perished in the hands of the truly enlightened.

FROM ÆTNA.

GOOD MY FRIEND,—

No more at ease
I write beneath the forest trees;
Yet no fret, or sad restraint,
Makes my weary senses faint;
Not a trace of life's hard stress
Checks my spirit's happiness.
Not a care, or sombre cloud,
In whose shadow joy is bow'd,
Falls upon my trusting heart,
Loving still with loving art.
But mine eyes are very dim,
And I know not if I see
Truth, or some dread fantasy
Round about this mountain's brim.
Evermore I hear a song
Sung, as if its numbers told
Homage to the brave and bold,
And defiance to the wrong.
Evermore there comes a cry,
As of mortal agony;
Now a louder, wilder strain,
Breaks upon the wearied ear,
As though earth were rent in twain,
And all life convuls'd with fear.

Something like a deep despair
Trembles through the lurid air,—
Something like a voice of grief
Whispers round each drooping leaf ;
Portents all of mystic sense
Spread their horrid influence.

Rainbow-flames, above, below,
Wildfire roving to and fro,
Something is sublimely grand,
Wonder-fraught, as dreams may be
Whose semblance mocks reality,
And tasks the mind to understand.

Lo ! upon yon wood-crown'd height,
Love itself seems lost in night ;
Darker tints the olives wear,
Cypress boughs are rent and bare ;
Sadly round the rifted pine
Clings the scorch'd yet constant vine,
While along the wither'd grass
Hissing adders slowly pass :
Hark ! the raven's notes of wrath
Sound above the rock-strewn path ;
Fiercer tones than his uprise
To the dull and leaden skies.
Vainly peals the convent bell,
Vainly, in his lonely cell,
Prays the brother ;—all is vain
Nature's pastime to restrain.

Fearful darkness ! fearful light !
Come, ye stars, with gentle sheen,
Calm the tumults of this scene ;
Come, relieve our aching sight.

Thus, my friend, you may conceive,
When stern Mongibello raves
In his dark unfathom'd caves,

And Sicilian maidens grieve
For their ruin'd trees and flowers,
And their lava-hidden bowers,
It is not a time to be

Lying by the greenwood tree ;
Rather should my footsteps move
Here about this sulphurous grove,

That with heart intent to praise,
And an earnest, watchful eye,
Bent before God's majesty,

I may see his wond'rous ways.

Distant friend, when summer smiles
On Palermo's fruitful isles,
And its valleys, meads, and rills,
Musical with crystal rills,
Shall beguile me to resort
To my pleasant sylvan court,
I will send new embassy,
Credited to welcome thee.

SANTERRE.*

CHAPTER I.

SANTERRE is to the ancient province of Picardy, of which it forms a part, what the Abruzzi and Calabria are to Italy — a genuine country of brigands.

If this assertion be not at present strictly true, it was so at least thirty years ago. I can state as a fact to having seen in one year at the place of capital punishment, in the city of Amiens, ten or twelve criminals executed, all of whom were natives of this formidable country; to which it is also right to add, that the least guilty amongst them were convicted of the crime of incendiarism, to which the greater part added that of assassination.

We deceive ourselves, however, if, after the comparison which I have drawn between this strange country and those provinces of Italy, of which I have just spoken, we suppose *Santerre* to be surrounded by mountains, crossed by deep ravines, and covered with forests, — in one word, rich in those undulating features that are so favourable to those who gain their living on the highway.

We should be also again in error if we supposed that the *Santerreis* were clothed in the costume or carried the arms of the Calabrian brigands, who live in the proud indifference of their terrible calling, singing of love and carnage in their nightly orgies after a victory.

So far from this being the case, *Santerre* is a land of plains, where wheat is only grown, whence it has the appellation of *the granary of Picardy*. Its only rocks are enormous grindstones, its caverns vast barns, destined to receive the wheat sheaves when the time of harvest has arrived. Its inhabitants are simple peasants, who have nothing about them, either of a *picturesque* or martial character, to redeem the insignificant physiognomy which is below their mean cotton caps, the common head-dress, and the blouse of coarse brown cloth, which serves in all weathers to hide their rags beneath; nevertheless, it is in the heart of this country and by such people that nine-tenths of those crimes are committed, which

* From the French.

appal the judges at the assizes of the *Somme*, and make one doubt the influence of civilization, no less than the utility of the stroke of the executioner.

In no other part of France have the landed proprietors found so much difficulty as in this, of disposing of their rural property; neither is there any other district where they received lower rents, in spite of the extreme fertility of the soil, so that the trouble of realizing their property was as great to the proprietors as it was to make the cultivators in possession pay a larger amount of rent than they themselves thought proper to fix upon. This is so true, that the leases and rentals remain just what they were a hundred years ago. Things are, in fact, at such a pass, that farmers, in managing their children, include in the contract of marriage the lands set out in their leases, as if they were themselves the real proprietors. There are even some who positively assert that these properties have cost many brave men their lives, on account of that obstinacy of character, which has induced them to protest against the law of common usage and custom. "What was the use," a proprietor once said to me, "of struggling, without the least hope of success, against the power of such a custom, when it is common in a whole province, where the population is very considerable, and where there is not an individual who has not been brought up in this manner to consider that the estate is his own, and who could not be brought to comprehend anything else than that his own interest would suffer were he to think otherwise?"

Moreover, prudent proprietors, if they struggled for their rights, took care never to set foot in the province themselves, but fought for them by aid of officers of justice, who, in the case of a rigorous execution, were accompanied by a most imposing number of armed men. And it often happened that the officers of justice, in spite of all these precautions, were shot at, either from the interior of the granaries or from behind the grindstones, which covered the fields, when those, whose persons or harvest they wished to seize, were able to do it with the least chance of success. And even when this did not happen, and the seizure was absolutely effected, the proprietor did not find himself in the least profited, because, on the one side, no one could be found sufficiently bold, or so bad a neighbour, as to come and purchase any of the articles exposed for sale; whilst on the other, none dared offer themselves as tenants to occupy a farm, from which the former tenant had been expelled.

These people, I am compelled to acknowledge, had a different character to that of all the other inhabitants of Picardy; far from possessing their vivacity, frankness, and courage, they were sly, malicious, and reserved. They bore an injury without appearing to notice it, although it produced unmitigated bitterness at heart; but this was only an effect of the power which they possess of self-restraint. The injury was sure to be, sooner or later, revenged, and often in the most cruel manner, even if they waited for years until an opportunity presented itself. They were like the Italians in this respect, though it is rarely that *their* vindictive spirit does not at once betray itself. The return of harvest was generally the period at which they preferred to take their revenge on those who had had the misfortune to give them offence; often the burning of a farm, sometimes even of a whole village, was adopted as an expiation for the displacement of a boundary, or an assassination served to wipe out an insult offered at an ale-house.

What else could be expected but the perpetration of such crimes against society from savages like these? Thus no year passed without cases, more or less numerous, being sent to the assizes at Amiens. Such an event happened in the year of our Lord 1818, at which period the circumstance took place that I am about to relate, and happened in the village where I resided.

We were much alarmed at this time by a band of brigands, who carried terror and desolation into this part of the country, to a distance of at least thirty miles round. Prudence made me take the precaution of never leaving home without being well armed; for even in mid-day, most suspicious-looking persons were to be met with; and I also frequently remarked in my country walks that large patches had been trodden down in the corn-fields—a sure indication that some persons or other had hidden themselves — for what purpose no one could tell. One of the localities to which I most frequently directed my steps, was the village of *Déniécourt*, situated at a short distance from that of *Bernis*, where my own house was located, and which formerly belonged to the gallant marquis of St. Simon. The homestead, which was separated from the house by an immense yard, had been inhabited, so it was said, partly by the visitors of that noble lord, and partly by the servants of the establishment. The offices and kitchens appear to have also occupied a large space. It would have been difficult to have found room for such visitors in that

part of the building which was reserved for the master of the house, as it was only a small square pavilion, containing eight rooms, the purposes of which it was impossible to mistake.

Unemployed, as I then was, having no other society than the actual possessor of the house, who lived in the out-offices, which I have already mentioned, with his mother-in-law, a very aged woman, I employed my leisure hours in exploring the adjacent country, and returned to pass the evening with these people in chatting over my discoveries during the day.

With respect to the preference which I gave to *Déniécourt* over the neighbouring localities, I ought to say that I decided in settling here, in consequence of the pleasure I had derived from listening to the gossip of the peasants who frequented the village ale-house, to which chance had directed my steps during my first excursion to the village. But it must be owned that my predilection for this house would not have been so strong, or at least so constant, but for the charming presence of a pretty girl, who presided as hostess. Rosa was the acknowledged belle of the canton. She shone amongst the other beauties as much on account of her amiable disposition and other excellent qualities, as by the irresistible power of her personal attractions. She was a brunette, of twenty-two years of age; her figure was tall and commanding; her features were perfectly correct; her eyes were black, and shaded by long dark lashes, whilst her mouth was perfectly irresistible when she smiled or laughed.

If we add to this description, that she had been placed at a good school by her mother for four years, and thus escaped the noisy and common manner peculiar to the girls of her condition, we can understand how this commencement of her education had been peculiarly favourable to Rosa, predisposed as she was by nature to take delight in those tastes which only belong to a higher order of character. Thus she became the pride and delight of her father, and the source of despair to all the lads of the village; for whilst the former was always being congratulated on the good fortune of having such a daughter, the latter, who could not help admiring her, knew very well that she could only insure the happiness of one of them, even should she condescend to wed a peasant.

Pierre Renard—for this was the name of the happy father—was, without doubt, to be excused for desiring that his daughter might meet with a partner worthy of her. As he was in easy circumstances, and even with some passed for a rich man, it was to be expected that he would require that

his future son-in-law should be able to bring a portion equal to that which he would give his daughter.

At the period when I first became acquainted with this family, this son-in-law appeared to have been found. He was the son of a post-master at a short distance, and, wonderful to relate, had succeeded in pleasing the father equally with the daughter. The marriage would have been celebrated at once, but for an opposition on the part of the young man's family. But it did not appear to be a subject of much anxiety to the young lovers, since they continued to see each other, as if they were sure of being able to surmount all obstacles.

It was here that I delighted to listen to their conversation, whilst I discreetly discussed the merits of a half-bottle of wine, in the chimney-corner, after my long walks about the neighbouring country.

My eyes, after curiously scanning the insignificant and ordinary physiognomies of the persons who frequented this house, reposed with interest upon the fairy figure of Rosa, sometimes leaning gracefully upon a sort of counter behind which she sat, or, more frequently, when she was modestly working at some article of dress-making. The manly and serious face of her father also often attracted my attention ; but I looked in vain in the outlines of his countenance for some resemblance to that of his daughter ; but there was nothing in common between them. His head was large, his shoulders robust and thick-set, his chest broad, and his arms were remarkable for their muscular development, which the slightest contraction would show after a strange fashion, so that they would involuntarily make one shudder. . . . In other respects, far from possessing the noble regularity of features which belonged to his daughter, his were, on the contrary, coarse and harsh, like those of a man addicted to the pernicious use of ardent spirits ; and this appeared the more strange, as Pierre Renard was supposed to be sobriety itself in the opinion of those who knew him best. But, as was afterwards explained to me, they did not mean to say he never touched wine or brandy ; on the contrary, he consumed an enormous quantity of each, but his constitution was of such an iron texture that he could indulge in both without showing the ill effects to the most scrutinizing observer. Upon the strength of his character, Pierre Renard passed as an obliging and amiable man, though a little rough, and people sought his good graces almost as eagerly as those of his daughter ; for if it were pleasant to be

sometimes paid by a smile from Rosa, it was not wise to draw upon them the displeasure of the father, who was a lover of order, as well as master of the house, and would allow no riotous person to trouble him.

This terrible tavern-keeper constituted himself at once both judge and administrator of his own code of laws, which he executed with such promptitude, that any transgressor found himself speedily ejected before he knew which way he was going. Sometimes it was by means of the door, but more generally through one of the windows of the coffee-room, when the weather permitted of their being open ; but in this case the descent was not dangerous, as the room was situated on the ground-floor, and the path in front was kept quite smooth, and upon which, according to the strict injunctions of Rosa, the servant never allowed a stone to rest. It is almost useless to add, that when the brigands, who infested the country, were the topic of the day, it was above all others the subject of conversation at Pierre Renard's. No pedlar, tinker, or pedestrian tradesman, whoever he might be, failed to bring there, as a sort of tribute, all the *on dits* that they had gathered during their peregrinations touching these aforesaid brigands. It was not known that they were a large band, but, from the number of crimes, which had often been committed on the same night, they were conjectured to be so, and there was an universal cry of reprobation against the authorities for permitting the people to become the prey of these hardy reprobates without taking the least means to prevent it.

“ There are certainly here and there some *gens d'armes*, who go up and down the roads,” said Pierre Renard, addressing himself more particularly to me, rather than to the other persons assembled in the house, because perhaps he judged from my exterior that I belonged to a better station in society, and was more able to sustain the conversation with him. “ Now, I ask you a simple question, sir,” said he ; “ if these idle fellows, from the manner in which they proceed, can ever deliver us from one of these rascals ? What else can they do, these worthless fellows that carry swords, but go from one place to another to get a glass of wine, either from the mayor or the deputy, to avoid coming to an ale-house, where they would be obliged to put their hands into their pockets ?”

At this very moment he received a flat denial to his assertion ; for, just as he had uttered these words, one of his servants, whom I had seen roving about the house, and whom I had often observed glancing furtively at his young mistress, came

to acquaint his master that a brigadier had just entered the yard with four of his men, who undoubtedly had come to refresh themselves. He asked if he should also give their horses a mouthful of hay, in case they appeared to desire it, even if they were not inclined to pay for it.

"Without doubt, Michel, certainly," replied Pierre Renard, "we can refuse these brave men nothing. And precisely at the moment in which I have been telling this gentleman that the soldiers never come here, for fear of having to pay their reckoning, here they are to prove that I have not told the truth."

"Rosa, quick, my child, rinse these glasses for these merry fellows, that I may have the pleasure of regaling them, in return for the news they may bring us upon the subject on which we have just been speaking."

Whilst the charming girl obeyed her father's command with her usual grace, the soldiers entered the room, where they were well received; they saluted the company, and gave a cordial good-day to the host; but, in accepting his wine, they did not satisfy his curiosity, as they could tell him nothing more than he already knew as well as themselves.

The most recent affair was the plunder of a farm, about three-quarters of a mile from us, which the miscreants had completed by cutting the throats of the farmer and his family, consisting of five persons, as well as of his three servants; but this catastrophe had happened a fortnight before, and the *gens d'armes* declared they had learnt nothing subsequent to this event; they could therefore only tell of their fruitless search to discover the assassins. They spoke with eulogy upon the activity of the under-prefect of *Péronne*, and that of *M. le procureur du Roi*, of Amiens, without prejudice to the compliments they paid themselves for the zeal they had manifested in their search.

"And this has lasted for four years," observed Rosa's father, clenching his fists with the air of a man extremely exasperated.

"Alas! yes," sighed the officer; "these are no common felons."

"And to say that I have never had the happiness to see them," added Pierre Renard in the same tone, his formidable fists continuing their menacing gestures.

"You ought rather to congratulate yourself than to complain," I observed; "for what could you do alone, against nine or ten miscreants, above all, if they surprised you in your sleep, as it appears it is their habit to do?"

“ Ah ! I sleep very lightly, and I take little time to dress. For the number who might arrive I do not care a rush ; only let them come and warm themselves here, I should be curious to know the price the devil would give for their skins after the affair was over.”

All laughed heartily at this sally, and the *gens d'armes*, who had been plentifully regaled, did not laugh less than the others ; they then bade us farewell, and, finding it was growing late, I followed their example.

I should not have preserved the least recollection of what I have just related, since I left the country a few days subsequent to the officers' visit to Pierre Renard, had I not, after the absence of a year, been recalled to *Bernis* by pressing business.

CHAPTER II.

I MUST here observe the singular impression that was made upon me, when I went to the Police office of the *Seine*, in order to procure my passport, the day before my departure for *Picardy*. This feeling was excited by my meeting with an individual whom, at first, I did not recognise, but whom I was certain I had met somewhere, but could not remember upon what occasion. Taxing my memory, many things recurred to my mind. The man's face exactly resembled that of the waiter of the inn at *Déniécourt*, the same fellow whose strange manner towards his charming mistress had attracted my attention. I involuntarily started at this strange coincidence ; but reflecting on the superior style of this person's dress, and the decoration which ornamented his buttonhole, I concluded that the striking likeness to *Michel*, the name of the brute which then recurred to my memory, must exist only in my imagination, and I came to the conclusion that the resemblance was really not so striking as it first appeared, or that if it did exist, perhaps he was one of that person's brothers, the several members of a family not always occupying the same rank in society. This idea nevertheless haunted me the whole of the afternoon, and it was not until the next day, that I turned my thoughts to my old companions in *Picardy*, whither I was hastening. On arriving there, I determined at once to seek news of Rosa and her father ; the latter I should doubtless find a happy wife. I rightly judged that my former landlord would be the most likely person to satisfy my curiosity, and

thither, on alighting from the diligence, I directed my steps.
 * * * * * I also thought that he would be able to tell me all the news I longed to hear. He was just going to supper when my loud ring at the bell attracted the notice of the servants. Having recognised my voice, he came out to meet me, and gave me a most cordial welcome.

Two minutes after this reception I was seated at table opposite to him, between his mother-in-law and a young man dressed in mourning, looking very sad, and whom, to my extreme astonishment, I recognised as the young post-master who was to have married Rosa. Had he indeed married her, and had he experienced the misfortune to lose her? This was a most painful reflection, and it caused me to utter an involuntary exclamation, which unfortunately attracted his attention; he fixed his eyes upon me as if to call to his recollection where we had met, and his memory apparently having rendered him the service he demanded, he uttered a stifled groan, and shortly after, his emotion quite overpowering him, he quickly rose from his place, and quitting the dining-room, by a sign begged the master of the house to excuse him.

“Is not that M. Firmin?” I asked hastily, as soon as he was at a sufficient distance not to hear my question.

“It is,” replied my host, apparently much affected; “the sight of you has recalled to him the unhappy girl, at whose house doubtless you met him,—the daughter of Pierre Renard.”

“Well, finish the tale,” said I, palpitating with fear; “Rosa, is she dead?”

“In the most frightful manner.”

“How frightful? how, and when? Did he marry her, and render her miserable? Oh! that would be a terrible thought.”

“It was more horrible than anything you have yet imagined; they were not married, but it was the week preceding that on which the marriage was to have taken place, that the catastrophe occurred.”

“But yet, what occasioned this catastrophe? you cannot imagine how much this affair troubles me.”

“Let us sup,” said he, passing me the wing of a fowl; “I will tell you all when we have finished, for it is a most distressing history. As for M. Firmin, poor fellow, I doubt if he will come here for some days, for fear he should again meet you, and feel himself in a degree obliged to tell you of his

misery. I would wager that, though he came with the intention of supping, he is at this moment saddling his horse, to return home, without stopping."

This supposition proved to be a reality, for we quickly heard the trot of a horse in the court-yard, and the turning of the gate upon its hinges a minute after, when all was silent, and we sadly turned to the table without uttering a word.

I felt so dreadfully depressed that I could eat nothing, and it was only out of respect to my host and his companion that I did not follow the example of M. Firmin, not to fly as he had done, but to go out in order to inhale the fresh air, which was far more necessary to me than supper.

"Well," said I to my host, when he had set me the example of deserting the table, and drawing his large arm-chair to the stove, where an excellent wood fire was blazing, "pray, relieve my anxiety by the recital you have promised me, that I may rid myself of the species of night-mare, under which I am labouring."

"I doubt much if am about to do you a service," replied he; "for even when I think of the horrible history, I am quite upset, and although it is almost a year since it occurred, I have never since had a good night's rest: you had only left for Paris two months before it happened."

I intimated by a movement of my head my desire that he should continue his narration.

"Without doubt," said he, "you remember the horrors that were committed by a band of brigands, with whose doings we were so often occupied?"

"Great powers! I guess," cried I, wringing my hands. "Rose and her father were assassinated by those miscreants."

"Much worse than that," replied my host, with a melancholy smile, which made me regret having again interrupted him. "Doubtless," he continued, "you have also not forgotten the day when you saw the officers stop and refresh themselves at Pierre Renard's, and that he then said that these robbers formed the topic of all the conversation in the country."

"Perfectly, and this brave man regretted that they had not paid him a visit. I think I now see the threatening manner in which he shook his fists, and I believe in truth, that three or four thieves would not have shone in the affray, if they had found him awake and stirring, as he was pleased to remark."

“Did you not also notice an hostler with him of the name of *Michel*?”

“Ah! I believe you. I often observed him, and I shall not a little astonish you, when I tell you, that only the day before yesterday, in going to the Police-office to obtain my passport, I met a man, who so much resembled him, that I should have said it was he, if his elegant dress and the decoration which”

“It was he” said my informant, who appeared much to enjoy my surprise; “himself,” added he, making a sign for me not again to interrupt him. “Perhaps you also remember that odd old fellow, Father Dufeuilley?”

“Parbleu! your neighbour, that is to say, who lived at the end of this street, which is not very long: the old fool who always slept with his coffin at the foot of his bed, and who, to save firing, did his cooking for eight days.”

“Precisely. If I recall these things to your memory, I have good reason, as you will soon perceive.

“And first, if I speak of this old churl, it is because the robbers alighted at his house one fine night five or six weeks after the apparition of the *gens d’armes* at Rosa’s father’s; it is for that reason I ask you, if you also remembered these particulars. In those five or six weeks there had been three or four bad affairs in the parishes, more or less distant from this place; but as there were only two murders committed, we did not think much about them. But the affair of M. Dufeuilley has been talked about, and will yet be talked about, as it is from this date alone that the country has recovered its tranquillity. On the evening of that day, then, it might be about seven o’clock, when my mother and myself had just seated ourselves at supper, there arrived the chief quartermaster of *gens d’armes* of the brigade at *Péronne*, a brave man, whom you have seen here more than once, for he came frequently to show me his list in my capacity of mayor, and I am sure you will believe I always made him welcome, and never let him depart without uncorking a bottle of wine. After wishing us good evening, ‘M. Mayor,’ said he, lowering his voice, ‘there will be some news to-night in the village. You will not do wrong on this account, to have all your servants armed, without breathing a word, nevertheless, and to hold yourself ready to march with them to the locality where the fighting may take place—but I have no mystery with you—it will be at Father Dufeuilley’s.’

“ ‘What—what is to happen?’ asked I, hastily. ‘Is it the brigand’s band?’

“ ‘The same,’ said he, smiling; ‘they are expected to play their pranks this same night—we do not know at what hour—at this old man’s, where they propose to make him taste steel in order to carry off his crowns.’

“ ‘How have you learned this?’

“ ‘A member of the office of the public prosecutor of Amiens has heard of the affair, and told the officers of *Péronne* and the second magistrate. Our captain was called, and I immediately received orders to command twenty of our stoutest fellows to hide themselves in the house that the gang are to attack. Some are come from as far as *Marchepot*, not to awaken suspicion here, and all our party are to meet at nine o’clock, at Father Dufeuilley’s. For myself, now that I have warned you of what is about to happen, I return to my people, and we hope to bring you good news during the night.’

“ I leave you to judge of my astonishment at what I had just heard; my mother-in-law trembled like a leaf, to think that this gang of robbers was coming so near to us that very night. I assured her I would do my best, and occupied myself with my fire-arms, which are always in good condition, as I now shoot with the same ardour that I did when you first knew me—that is, from morning till night.

“ Without mentioning the affair to my servants, I gave them to understand that I might wake them in the night, in order to watch for the dawn. They were not surprised, for they had often risen for a similar purpose. This done, and having seen my mother to her bed-room, I waited tranquilly in the arm-chair in which I am now sitting, for news of the *gens d’armes*. Hearing nothing at half-past twelve, I thought that the secret had been divulged, and that consequently the gang would not set foot in the village that night, or for some time to come. Quite out of humour with this idea, I rose to go to bed, worn out by the fatigues of the day and longing for sleep. I had just taken this step, when seven or eight reports of guns, fired one after the other, gave me the idea that I had been too hasty in my conclusion. In the twinkling of an eye I seized my arms and awoke my people. ‘Rise,’ said I, ‘rise, and follow me. Have you all your guns?’ Three minutes after I found these brave fellows, whom I hastily made acquainted with the facts, with me at the door of Father Dufeuilley’s, motionless, but armed to the teeth, and ready to fire at my command.

“ There was a fearful tumult in the house ; and evidently the combatants fought with fury. Few gun-shots were now fired, but instead there was a clashing of swords, and cries which made one’s hair stand on end, proving to me that the banditti were struggling with the officers.

“ The sound of persons endeavouring to escape rendered me more attentive, and as they appeared to be approaching on our side, I told my men to hold themselves in readiness to arrest the fugitives. Three rascals rushed out like runaway horses, and soon fell into our hands, in spite of their resistance. I then ventured into the yard, and saw a group of *gens d’armes*, four or five at least, struggling with desperation against a single robber, who appeared to give them plenty of trouble ; a cry of triumph at length announced that he was conquered, to which I responded. ‘ Fire ! fire ! a light here ! ’ shrieked a voice, which I recognised as that of the quartermaster, while three men bound the brigand with ropes, whom they had succeeded in throwing down. Seven or eight *gens d’armes* now came out of the house with lights, and my eyes then beheld the most frightful spectacle it was possible to conceive. Many bleeding bodies were lying on the ground, some dead, others wounded, equally those of the conquerors and the conquered.

“ All the brigands had their heads covered with a sort of hood of black linen, only leaving the eyes visible ; they were dressed in the blouse of the common order.

“ ‘ We have got them at last,’ said the quartermaster on perceiving me ; ‘ but there is one scoundrel, who has given us plenty to do ; he has the strength of a horse ; look, sir, he has twisted my bayonet as if it were a pewter spoon, and without the help of my comrades, the beggar would have strangled me with his two pincers, without giving me time to count ten. But now his billet is settled, look you, he will be none the worse for the blood he is losing. I don’t trouble myself about it ; be sure there will be enough left in him to enable him to salute the fish-market.’ This was a popular saying in use among the lower class in Amiens, and which owed its origin to the place in which the scaffold was erected ; as the fatal collar which surrounded the throat of the condemned was placed opposite to the fish-market, the head, in falling, appeared to bow to it.

“ ‘ Now get up, scoundrel,’ cried the quartermaster, assisting the *gens d’armes* to set the brigand upon his feet, ‘ and let us see your hang-gallows face,’ added he, tearing off the black head-dress which hid his countenance. Imagine my astonishment

when the rising of the mask revealed the features of Pierre Renard."

"What do you tell me?" I shrieked, seized with horror at this terrible revelation, "the father of Rosa?"

"Alas, yes! it was he himself who followed, but unknown to his unhappy daughter, the frightful trade, against which he had so indignantly, and apparently with so much energy, exclaimed. It was he, who, for the last four years, had organized this terrible gang, composed for the most part of agricultural labourers, who lived during the day at their masters' farm, as honest fellows..

"Pierre Renard left his home almost every night, to carry on his villanous practices, sometimes on one side and sometimes on another, according to the assignations he had made. It was thus, that when a farmer had sold a considerable quantity of corn at market, if he carried the money home with him, he was sure to receive that night a visit from these miscreants, his betrayer generally being one of his own men.

"Pierre Renard always returned from these expeditions before five in the morning. This will explain how his poor daughter remained in ignorance of these horrors, and how she did not hear of the dreadful affair, in which her father had taken so prominent a part, until seven or eight hours after it had occurred.

"When she knew the truth, sir, her brain at once turned with grief and despair, and M. Firmin, who came the same day to visit her, ignorant of what had transpired, when he saw her appearance, was overwhelmed with agony. She fled from him. Shame and grief had driven her mad. She rushed across the yard, and reaching the well, threw herself down head foremost—the well was a hundred feet deep, and when they drew her out, it was only to find a wounded and bruised corpse; she had fractured her skull against the side before reaching the bottom."

I was dumb with horror at this frightful recital, and could only ask in a hollow voice, "And this *Michel*, of whom we have spoken?"

"This *Michel* was a spy, whom the police of Paris had sent to discover, no matter by what means, the cause of the success of this devastating troop. It was said that he was a thief by profession, and I believe under this character he did not deceive them; he was a liberated convict, and for this reason able to render some service to these murderers. He

assisted them both in theft and assassination during nearly fifteen months, and only gave them up to justice when he knew their number, and the connection they had with the other malefactors of the country. It is not astonishing, after this, that you met him in the quarter where you saw him. As to the decoration which he wears, it is without doubt in order to practise his dangerous calling with greater success, and I conceive that he merits it, considering the greatness of the service he has rendered to the country, if it can condescend to grant distinctions to men of his class; he must also have been a fellow of undaunted courage, to have undertaken such a task, for he played a dangerous game in remaining so long within the reach of the talons of Pierre Renard; but I am happy to tell you that he loved the daughter!"

"He loved Rosa," cried I with horror, that I cared not to conceal; "well, this solves the enigma that I could never understand; he loved her, and notwithstanding—"

"He delivered the father of this charming girl and seventeen of his accomplices up to justice; and he did wisely, for, I ask you, in what could the love of this wretch end? He well knew Rosa would never give him either her hand or her heart, and then the trade he followed had its duties, and these duties were most pressing."

"It is true! I will not dispute it; you say then that he gave up seventeen of these wretches to justice?"

"Quite as many, not to speak of three others, who soon died of their wounds, and who made up the number of the gang. Six weeks from that time the executioner of Amiens did not want for work, but he who gave him the most trouble, and struggled with him even upon the scaffold, was the terrible innkeeper of *Déniécourt*."

And for years afterwards in the country, the name of this cunning and unprincipled scoundrel, so fatally celebrated, was never pronounced without causing those who heard it to shudder.

CANZONE.—BY FILICAJA.

Dico, Signor, che, qual dai fondi algosi
 Saglie à fior d' acqua, e beve
 Marina conca le rugiate, ond' ella
 Le perle à concepir sugo riceve ;
 Tal'io la dolce e bella
 Pioggia serena allor degli amorosi
 Tuoi raggi a ber mi posi,
 E n' empiei l' assetato arso desio.
 Ma, siccome del Ciel la perla è figlia
 Non già di sua conchiglia ;
 Così lo stil, che mio
 Sembra, mio non è già : gli accenti miei
 Han da te suono, e tu l' autor ne sei.

TRANSLATION.—BY M. H. RANKIN, ESQ.

As from the briny depths and coralline,
 The sea-shell to the surface floats, where she
 May drink the sparkling dew—thence changed, 'tis said,
 To a bright pearl, by wondrous alchemy—*
 E'en thus, Almighty Lord ! have I essay'd
 From Thy outpouring flood of rays divine—
 For whose sweet, holy stream, I ever pine
 To quench my ardent, panting thirst : that so
 Thy peace and love into my soul may flow !
 But, as the precious pearl descends from Heaven,
 And is not by the shell's own virtue given,
 E'en so my thoughts seem mine : but well I know
 They are not mine,—my accents draw their tone
 From Thee,—and Thou of them the Author art alone !

* Alluding to the poetical superstition, that the pearl of the oyster is congealed dew.—*Translator.*

CORRESPONDENCE.

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

DEDICATION OF THE NEW SCHOOL-HOUSE OF THE ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

DEAR SIR AND BROTHER,—

CONSIDERING the acknowledged and total failure of the Dedication Festival, to which you referred at some length in the last number of the *Freemasons' Quarterly Magazine and Review*, the Building Committee of the Girls' School would have acted, I think, wisely to have passed over the events of that day with the shortest possible reference. But from the following extract of the Report, which they presented at the last Quarterly General Court, it will be seen that they have had the temerity to cast the blame of that failure, partly on the Grand Secretary and Grand Director of Ceremonies, and partly on the Brethren, who (I was nearly saying, acted, but they were not permitted to do so) offered to act as stewards:—

“The Committee cannot close this Report without adverting to the dedication of the building, which took place on the 2nd of August last. They beg to state that the day and hour of assembly were fixed by the M. W. G. M., that the ceremonies were *under the sole direction of the Grand Secretary and Director of Ceremonies, that all the Committee had to do with the arrangements was faithfully to comply with the directions they received.* The Committee found that the expenses of the day would necessarily be large; although the Quarterly General Court had most generously voted the sum of 400*l.* for the purpose of carrying out the ceremonies with due effect, it was felt by the Committee how important it was to avoid encroaching, if possible, upon that sum, forming, as it did, a portion of the capital of the Institution. They therefore threw themselves upon the generosity and good feeling of the Craft, and endeavoured to enlist as many of the Brethren to serve as stewards upon the occasion as could be induced to come forward, and they have the satisfaction to state that upwards of two hundred Brethren most kindly responded to the application. *Tickets were accordingly forwarded to them for distribution, with a request to each that the number disposed of should be returned to the Secretary on or before a day fixed. On Saturday, 31st July, two days before the ceremony took place, the Secretary had*

received returns amounting to four hundred and seventy. Dinner was ordered for six hundred, payment has been made for eight hundred and seventy; and attracted, it is supposed, by the interest of the occasion, the splendid weather, &c., it is conjectured that nearly one thousand five hundred persons were present, and that at least one thousand partook of the refreshments supplied by the contractors for the *déjeûner*."

Now with reference to the part attributed to the Grand Secretary and Grand Director of Ceremonies, do the Committee mean to state that those officers are responsible for a programme, which contained the following paragraph?— "The Dedication will afterwards" (that is, after opening of the Grand Lodge) "take place in a room prepared for the purpose, at which ladies and *all who have admission-tickets may be present!*" This programme, placarded on all the hoardings and blank walls in and about London, and plentifully posted inside and outside of omnibuses, thus invited the public at large to qualify for admission to a Masonic ceremony by the purchase of *three-shilling tickets!* And this announcement was not only improper in itself, but necessarily involved a breach of faith. It would appear that the number of persons who purchased tickets was "nearly one thousand five hundred:" the room, "prepared for the purpose" of the Dedication Ceremony, was scarcely capable of holding one-tenth of the number. Is it surprising that those, who found themselves excluded, should have raised a clamour at the door, which continued during the whole of the ceremony, and utterly destroyed its solemnity? It cannot be alleged that more were not expected to attend than the room would contain. "Upwards of two hundred Brethren" had sent in their names as Stewards; and these alone were more than the room could accommodate; not to speak of the *sixty ladies*, who were to present purses, and of the members of the Grand Lodge, who attended in obedience to the Grand Master's summons.

With respect to the "Stewards," how can the Committee hold these Brethren accountable for the failure of arrangements, which they were not permitted to share in making? They had the greatest difficulty in obtaining information what the "arrangements" were; and many of them did not receive the tickets, which were "forwarded to them for distribution," until a very few days before the Festival. I believe, moreover, that it was *not* the Stewards, who sold the bulk of the tickets that were used on the occasion. It was reported in the building that a large number of tickets were disposed of on the very morning of the Festival. And it must have been evident to all who were present, that a considerable portion of the persons on the ground were not Masons, nor Masons' friends, interested in the Institution and anxious to promote its welfare,—but of that class whom any novel amusement will always attract, and who went for the purpose of witnessing the ceremony, hearing the concert, and dancing to Adams's band; just as they would flock to a *fête* at Vauxhall, or Cremorne, White Conduit House, or the Casino. The Committee invited the presence of persons who were useless to the Institution, and kept away very many of those who would have benefited it. Many Brethren declined at the last moment to take their families to the Festival, rather than encounter the mob which they feared would be present; and those who attended the

déjeûner, and ought to have had places reserved for them, can vouch that they were literally thrust out by the mob. No stronger instance can be given of the utter want of management that was displayed throughout than the fact that, notwithstanding the extraordinary efforts, which had been made to procure the attendance of the multitude, no other precautions to preserve places was thought requisite than simply to put cards in the plates; and although this was done at a very early period of the day, no members of the Building Committee, nor any persons appointed by them, were stationed in the tent to see that they were not removed. Is it at all to be wondered at, that when those, who had purchased seven-shilling-and-sixpenny tickets, entered the marquee and found all the chief places already appropriated, they were restrained by no feelings of delicacy from removing the cards and taking possession of the seats! Even Grand Officers found their places occupied, and were driven from the Grand Master's table to find accommodation for themselves as they best could at the very outskirts of the tent. Amongst them was the Reverend Brother, who had preached in the morning on behalf of the Charity, and who would positively have had no seat or refreshment, had it not been for the exertions of Brethren, who were not members of the Building Committee. It was probably in anticipation of the confusion at the *déjeûner*, and of the quality of the visitors, that every member of the Grand Lodge was furnished with a paper, signed by the Grand Director of Ceremonies, on which was printed, in conspicuous type, "No Brother will be admitted to the *déjeûner* in Masonic costume."

I have been sorry to speak thus of Brethren for whom, individually, I entertain a high esteem, and whose zeal for the Charity no one can doubt; but it cannot be denied that in their collective capacity they so mismanaged the Dedication Festival as to subject the Craft to ridicule. And unable to deny that there really was mismanagement, they now attempt to cast the blame on two Grand Officers, who merely arranged the actual ceremony of Dedication under the Grand Master's direction, and on the "Stewards," who had no part whatever in the arrangements. It is asserted that the reason the Stewards were never called together is, that it would have been impossible to summon so great a number. But there was manifestly no such impossibility. Is it not more probably the real reason, that the Building Committee, whose names were printed at the head of all the programmes, wished to keep the entire arrangements in their own hands, and to have all the honours of the occasion? Had they not invited Stewards,—or invited them only with the understanding that they would be merely *nominal* Stewards, and that the Committee "threw themselves on the generosity and good feelings of the Craft," to get subscriptions of one guinea each towards the expenses of the day,—I should scarcely have blamed them for wishing to have that honour. They had superintended the progress of the building; and I should be the last to deny the credit due to a body of gentlemen, who gave their time to so excellent a work. But it is a reprehensible proceeding on their parts, when, finding that the results did not redound to their honour, and that they could not manage the multitude they had attracted to the *déjeûner*; to cast the blame on the unfortunate "Stewards."

Let us hope that the lesson of this eventful day will not be entirely

lost. A building for another Masonic School yet remains to be erected. Of the building for *this* Institution, the Committee of which is presided over by one of the most eminent members of the Craft, it may be safely predicted that the first stone will be regularly and Masonically laid, and the dedication *properly* conducted. To the completion of that building we may therefore look forward confidently to remove the discredit that was cast on the Fraternity upon the day of dedication of the Girls' School.

I am, dear sir and Brother,
Yours faithfully and fraternally,
"A STEWARD."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

SIR AND BROTHER,—

THE following anecdote being one of the many illustrations of the fact that Freemasons

"Do good by stealth, and blush to find it fame,"

will, I trust, find a corner in your journal:—

Michael Bruton, a native of Ireland, like many others of his countrymen, came to London for employment years ago. About ten years since, he was a hale, hearty-looking fellow, engaged, for lack of better employment, in repairing the sewers opposite the shop of Bro. Pringle, tea-merchant, in Bishopsgate-street. Bruton's companions were a sad lot of fellows, and Bro. Pringle observed that Bruton's appearance and conduct was different from that of his mates, and he took occasion to speak to him, when to his surprise, he discovered that Bruton was a Brother Mason. Bro. Pringle asked him if he was willing to leave such disreputable company, if he could get him a place, which the poor fellow was only too glad to do. Accordingly, Bro. Bruton found employment in a large Gas Works, where he continued for seven or eight years one of the most sober and attentive servants in their employment. His home was a happy one, his wife and children decently clad and fed, and none so happy as our Hibernian Brother. But days of sorrow and suffering were at hand. In consequence of the nature of the chemical department in which he wrought, he lost his health and hearing. Having become deaf as a post, he was discharged from his work as incapable of doing anything. Without work, he and his family were reduced to the lowest ebb. Furniture, beds, and bedding had to be parted with to satisfy the cravings of hunger, until nothing was to be seen in their cabin but empty walls, and this they were summoned to leave.

Under these circumstances, he applied, through Bro. Pringle, to represent his case to the Board of Benevolence of the Grand Lodge, which was strictly investigated, and Bro. Pringle was questioned as to his knowledge of the facts now stated. He said if money could be got to purchase a mangle, the woman could earn twenty shillings per week, and the man would assist her. This proposition was most generously approved of by the Chairman and Brethren of the Board, who awarded the sum of ten pounds, which sum has been expended

in the manner proposed, and at this moment Bro. Bruton and his family are in the enjoyment of an humble competence through the beneficent influence of that ever hallowed charity, "which droppeth as the gentle rain from heaven, and blesseth him that gives and him that takes."

I am truly yours fraternally,
C. M.

Obituary.

BRO. C. H. MARQUARD.

Died, Sept. 18, Bro. C. H. Marquard, J. W. of the Yarborough Lodge, 812 (Commercial Road East), aged 48 years, leaving, deeply to deplore his loss, a widow and two infant children (the younger born but twelve days previously to the death of its parent), and a numerous circle of relations and friends. Bro. Marquard was initiated into Freemasonry, in the above Lodge, on the 6th December, 1849; and being possessed of a mind capable of appreciating all that is excellent, was at once struck with the noble principles of the Order, and applied himself studiously to the working of the ceremonies, and especially of the lectures and illustrations on its allegories and symbols. As a reward of his truly Masonic industry, his Brethren were looking with anxious pleasure to an early period for his occupation of the highest office in the Lodge. Bro. Marquard was a good husband, a tender father, a steady friend, a diligent officer in his profession, and a virtuous and upright man; and in commemoration of his worth, his friends have determined to place a tomb over his grave, by subscription. The lamented Brother was one of those who joined the Metropolitan Police Force at its formation; on account of his activity and exemplary conduct, he was promoted, in the year 1840, to the office of Superintendent of the K division, stationed at the eastern end of the metropolis, and in that, as in all his previous appointments in the public service, continued to the period of his death, to discharge his onerous duties with the greatest satisfaction to his superiors. Such was the respect entertained for Bro. Marquard's memory, that near three hundred of the Police corps, with several Masonic Brethren, attended his remains to their final resting-place, at Stepney church, with a firm and steadfast hope that, as his mind had been steadily and humbly fixed on "that bright morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race," he has been removed to the "Grand Lodge above, where the world's Great Architect rules and reigns for ever."

BRO. FRANCIS HASTINGS MEDHURST.

Died, Nov. 4, in the 35th year of his age, Bro. Francis Hastings Medhurst, of Kippax Hall, in the West Riding of Yorkshire, P.G.S. of the Lodge of Antiquity, No. 2, a Brother deeply attached

to Freemasonry, in whom the Order has lost an active and zealous Craftsman.

BRO. JOHN DEWHURST.

Died, Nov. 6, aged 42 years, at his residence, Frenchwood Cottage, Preston, Lancashire, Bro. John Dewhurst; a faithful and sincere Mason, and universally beloved and respected.

BRO. CHARLES HERBERT CORNWALL.

Died, Nov. 11, aged 36, Bro. Charles Herbert Cornwall, P. M. of the Yarborough Lodge, 812 (Commercial Road East), whose death is seriously lamented by a young and amiable widow (to whom he had been married but the short period of eighteen months), many relations, and numerous friends. Bro. Cornwall was initiated into Freemasonry, in the Royal Athelstan Lodge, No. 19, on 11th Nov. 1845 (the day of his decease being the 7th anniversary of his Masonic birth). He was admitted a member of the Yarborough Lodge on the day of its consecration; served the several offices therein, and ultimately succeeded to the Master's Chair in 1851. His Masonic talents were of a superior character, his demeanour gentlemanly and courteous, but steady and firm, and gaining the respect and esteem of his fellow-men and Brother Masons; as a small reward for such merit, the Yarborough Lodge had presented him with a valuable Past Master's Jewel, bearing a suitable inscription. Bro. Cornwall will be remembered from having been for several years a regular attendant at the weekly meetings of the Emulation Lodge of Instruction, where he did the greatest credit to Freemasonry by his working of the ceremonies and lectures, in a manner seldom excelled. The deceased Brother was a liberal contributor to the Masonic charities. He was also a Companion of the Royal York Chapter of Perseverance, No. 7; and had it pleased the All-wise Disposer of Events to have spared his life, would likewise have proved himself, in the ineffable degree of the Royal Arch, a gem in its diadem. As a commercial man, Bro. Cornwall's conduct was guided by industry and integrity, consequently his loss is severely felt by all who had the pleasure of his acquaintance.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November 3, 1852.*

Present.—M. E. A. Dobie, as Z. ; W. F. Beadon, as H. ; H. L. Cröhn, as J. ; W. H. White, as E. ; J. H. Goldsworthy, as N. ; C. Baumer, as P. Soj. ; G. W. R. Potter, as Assist. Soj. ; T. R. White, as Assist. Soj. ; F. Pattison, P. Assist. Soj. ; J. Havers, P. Stand. Bearer ; T. Tombleson, P. Stand. Bearer ; M. Costa, G. Organist ; G. Leach, Dir. of Cer. ; R. Gibson, P. Dir. of Cer. ; J. B. King, P. Dir. of Cer. ; L. Chandler, P. Dir. of Cer. ; A. A. Le Veau, P. Dir. of Cer. ; Geo. Biggs, P. Dir. of Cer. ; The Principals and Past Principals of several subordinate Chapters.

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

The report of the Committee of General Purposes stating the amount of receipts and disbursements of the last Quarter was read and approved.

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

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *December 1, 1852.*

Present.—The Rt. Hon. the Earl of Zetland, M. W. G. M. ; H. R. Lewis, Prov. G. M. (Sumatra), as D. G. M. ; W. F. Beadon, P. J. G. W., as S. G. W. ; F. Pattison, P. J. G. W., as J. G. W. ; W. Tucker, Prov. G. M. (Dorsetshire) ; A. Dobie, Prov. G. M. (Surrey), and G. Reg. ; Col. Burlington, C. B., Prov. G. M. (Bengal) ; F. Dundas, *M.P.*, P. S. G. W. ; Rev. J. E. Cox, G. Chap. ; Rev. E. Moore, G. Chap. ; S. Tomkins, G. Treas. ; W. H. White, G. Sec. ; H. L. Cröhn, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburg ; J. Hodgkinson, S. G. D. ; W. F. White, J. G. D. ; J. H. Goldsworthy, P. S. G. D. ; G. R. Rowe, P. S. G. D. ; J. Havers, P. S. G. D. ; J. Nelson, P. S. G. D. ; T. R. White, P. S. G. D. ; B. Lawrence, P. J. G. D. ; S. C. Norris, P. J. G. D. ; C. Baumer, P. J. G. D. ; L. Chandler, P. J. G. D. ; T. Parkinson, P. J. G. D. ; J. B. King, P. J. G. D. ; G. W. K. Potter, P. J. G. D. ; P. Hardwick, G. S. of Works ; R. W. Jennings, G. Dir. of Cer. ; T. Chapman, Assist. G. Dir. of Cer. ; G. Leach, G. S. B. ; J. Masson, P. G. S. B. ; G. P. D. Rhé Philippe, P. G. S. B. ; J. L. Evans, P. G. S. B. ; E. H. Patten, P. G. S. B. ; R. J. Spiers, P. G. S. B. ; F. W. Breitling, G. P. ; the Grand Stewards of the year ;

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

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

The M. W. the G. M., being about to direct four Brethren appointed by himself, and four nominated at the General Committee on the 24th of November, to collect the balloting papers for the election of twelve P. M.s, to act on the Board of Benevolence for the ensuing year, several Brethren, chiefly members of the Royal Athelstan Lodge, No. 19, rose in succession to request that their names might be erased from the list, they having given no sanction for the use which had been made thereof. The number of P. M.s having by this method been reduced to twelve, the number required by law, the M. W. the G. M. was about to declare such Brethren elected, when Bro. F. Burges begged to withdraw a refusal to serve, which he had previously given in writing, and to request that the ballot might proceed. This request having been granted, the M. W. the G. M. intimated that the ballot must now be taken upon the original list, which contained the names of the following Brethren, viz. :—W. H. Andrews, P. M., No. 752; M. Atwood, M. P., No. 212; J. Barnes, P. M., No. 30; F. Burges, P. M., No. 72; H. S. Cooper, P. M., No. 276; R. Hawkins, P. M., No. 19; C. Robb, P. M., No. 281; D. Samuel, P. M., No. 264; J. Scambler, P. M., No. 237; J. Smith, P. M., No. 206; W. H. Varden, P. M., No. 57; J. F. White, P. M., No. 36; John Savage, P. M., No. 19; S. Gale, P. M., No. 19; W. Honey, P. M., No. 19; S. Burch, P. M., No. 19; J. J. S. Hopwood, P. M., No. 7. The Scrutineers then retired to take the ballot.

The minutes of the last Quarterly Communication were read, when, upon their being put for confirmation, Bro. the Rev. John Huyshe, Dep. Prov. G. M. for Devonshire, moved that the following portion of such minutes be not confirmed: viz., "That the W. M. of the Lodge, No. 185, Devonport, did, on the 8th of January, 1851, exceed the powers vested in him; that therefore the decision of the R. W. the Prov. G. M. for Devon, be in this respect reversed, and that the W. M. be admonished to a more strict observance of the laws of Masonry in future." The Rev. Bro. showed that no copy of Bro. Jackson's appeal had been furnished to the Prov. G. M., or to the Prov. G. Secretary for Devonshire; upon an assurance given by the said Bro. Jackson, to the effect that such copy had been served, the decision of the last Quarterly Communication had been given. Bro. Tucker, Prov. G. M. for Dorset, seconded Bro. the Rev. John Huyshe's amendment, upon which a lengthened debate arose, in which many Brethren took part, at the conclusion of which, the question being put on the amendment, it passed in the affirmative. The remainder of the minutes of the last Quarterly Communication were then put and confirmed.

This being the usual period for nominating a G. M. for the ensuing year, the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the county of York, Lord-Lieutenant of the North Riding of Yorkshire, &c., was put in nomination for that high office, the nomination being accompanied with every demonstration of respect, gratitude, and affection.

The Scrutineers, having returned to the Grand Lodge, announced

the result of the ballot, and that the election had fallen upon the first twelve of the above-mentioned Brethren, who were forthwith declared to be the P. M.s of the Board of Benevolence during the ensuing year.

The M. W. the G. M. proposed that "a sum of £500 be granted out of the fund for general purposes to 'the Royal Masonic Institution for clothing, educating, and apprenticing the Sons of indigent and deceased Freemasons,' to be invested in the public funds in the names of Trustees towards the formation of a fund, to be kept separate and distinct, and to be applied exclusively for the purpose of upholding, repairing, sustaining, and maintaining the structure about to be known as 'the Royal Masonic Institution for Boys, the sons of indigent and deceased Freemasons;' the dividends arising from the stock to be purchased with the said sum of £500, and of any increase, and augmentation thereof, to be applied from time to time, as need may be, for the purpose of upholding, repairing, sustaining, and maintaining the said building when erected and completed; and in the event of the dividends receivable at any time not being required for the repairs, &c., then the sum to be invested in augmentation of the capital stock, and so from time to time."

The motion was then put, and carried unanimously.

The Report of the Lodge of Benevolence, for the months of September, October, and November, was read, when,

On the recommendation of the Lodge of Benevolence, and on motion duly made and seconded, it was resolved, "That the sum of £30 be granted for the relief of Maria, the widow of Jabez Gadd, late of No. 52, Manchester."

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

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

THE ANCIENT AND ACCEPTED RITE.



Prov. Grand Superintendent for Dorsetshire); the Ill. Sov. Inspector, Henry Emly (Grand Chancellor of the Grand Encampment of

Templars); the Ill. Sov. Inspector, J. A. D. Cox (Grand Registrar of the Grand Encampment of Templars); the Ill. Bro. Dawes (Prov. Grand Commander of Templars for Lancashire); the Ill. Bro. J. N. Tomkyns, of the 31st Degree, who were ably assisted in the ceremonies by the Ill. Bro. Johnson, of the 30th Degree; the Ill. Bro. Snell, of the 30th Degree; the Ill. Bro. Wilson, of the 30th Degree; the Ill. Bro. Lemanski, of the 30th Degree; the Ill. Bro. Newmarch, of the 30th Degree; the Ill. Bro. G. B. Cole, of the 30th Degree; the Ill. Bro. Giampietro, of the 30th Degree, and by other distinguished Brethren of the Order. After the higher Degrees had been opened in solemn form, a grand installation took place, and two eminent and distinguished Brethren, Charles John Vigne, of Bath, and Charles Goolden, *M.A.*, late of St. John's College, Cambridge, who had previously taken the degrees of Kts. of the Sun and Kts. of St. Andrew (the 28th and 29th Degrees of the Order), were installed into the rank of Knights K. H. of the 30th Degree. After the installation had been concluded, it being intimated by the Ill. Sov. Grand Inspector, W. Tucker, that two eminent Brethren of the 18th Degree, of his Coryton Chapter of Rose Croix, were in attendance, it was resolved that a Rose Croix Chapter should be opened for their introduction, and the eminent Brethren, Sir John George R. De la Pole, Bart., and Frederick William Drew, were formally introduced to the Chapter. After the solemn ceremonies of the Order had been gone through, and the Convocation closed, the Brethren banqueted together, the Ill. Sov. Grand Inspector, William Tucker, presiding at the banquet. After the usual loyal and national toasts had been given, the Ill. Commander in the Chair gave "The health of the Sov. Commander of the Order, Dr. Leeson," which was received with great applause, and drunk with all the honours. He then gave successively "The Duke of Leinster and the Members of the Supreme Council for Ireland," and "The Duke of Athol and the Members of the Supreme Council for Scotland." In proposing his next toast, — that of the Sov. Commanders and Members of the two Supreme Councils in America; that of the Southern Division at Charleston, and that of the Northern Division at Boston (removed from New York), he took occasion to allude to the great kindness that had always been shown by the members of the latter Council especially in assisting the Supreme Council for England, thus paying the English Brethren back some of the obligations that had been conferred by their forefathers in establishing Freemasonry in a pure and uncorrupted form on the soil of America. He particularly instanced the kindness of the late Sov. Commander Gourgas in the pains he bestowed on the early formation of this Council, and the same unwavering kindness had been continued by the present Sov. Commander Raymond and the other members of his Council. This toast was received with the greatest Masonic respect and true fraternal regard. The Ill. Sov. Inspector, Henry Udall, adding to what had been said by the Commander in the Chair, that a fresh instance of the kindness of the Ill. veteran and patriarch of the Order, the Sov. Commander Gourgas, had been given within a few days of their meeting, as he had received a letter from him, in which he stated that he had prepared for this Supreme Council copies of manuscripts of great Masonic interest, which would be forwarded to England as soon as a faithful and safe hand could be obtained

to undertake the charge of them. This announcement was received with great applause. The Ill. Sov. Inspector then said, that he would call upon them, in the language of old Masonic times, "to fill high," as he intended to propose the health of a Brother who deserved every honour that the meeting could confer on him,—he alluded to the Commander in the Chair, his Ill. friend and Sov. Bro. Inspector, William Tucker. He said it was scarcely necessary in that company to attempt to give a sketch of the Masonic career of that distinguished Brother, it was so well known and appreciated by them all. Whether he spoke of him in his character of Prov. Grand Master of Craft Masons,—that of Prov. Grand Superintendent of Royal Archmasons,—that of Prov. Grand Commander of Knights Templars,—or in that of his highest position—in which he appeared before them to-night—that of a Sov. Grand Inspector-General, and one of the officers of the Supreme Council of the 33rd Degree for England,—in any of which characters he could add but little to his well-known fame. He, however, had to thank him for what he had done in his Provinces lately, in superintending the opening of two Chapters of Rose Croix, and he doubted not that the Brethren would consider this a fresh claim upon their Masonic regard and esteem. The toast was given with full Masonic honours, and received with great applause.

The Ill. Sov. Inspector, William Tucker, returned thanks. He said he was gratified, as of course he must be, by the kindness evinced towards him by all his Brethren. He had taken a very great interest in all the Degrees of Freemasonry; but, of course, he considered that the particular Order over which he was now presiding—alluding especially to the higher Degrees of it—were those with which *the instructed Mason* would most especially desire to be identified. All parts of Freemasonry were entitled, in his opinion, to consideration and regard. What were the fraternal feelings produced by connection with the Order, he had had varied opportunities of observing, and the longer and better he was acquainted with his Brethren the greater was his appreciation of the value of Freemasonry. His Ill. friend the Treasurer-General of the Order had kindly alluded to the exertions he had lately made to extend the influence of the Ancient and Accepted Rite in a legitimate manner by presiding over Chapters of Rose Croix in the Provinces, with which he was more especially connected. He was proud to say, that since their last meeting he had opened two Chapters of Rose Croix,—the Weymouth Chapter of Rose Croix and the Coryton Chapter,—and that both are producing their good results in bringing distinguished Brethren forward in the Ancient and Accepted Rite; for he had the pleasure of announcing that many Brethren, of good social and Masonic position, had been found desirous of joining that most interesting Degree. He concluded by thanking the Brethren, and saying that he should at all times be desirous of using his best exertions for the good of the Order.

The Ill. Sov. Inspector, Henry Emly, proposed "The health of the Grand Treasurer-General of the Order, Henry Udall." He said that the thanks of the Brethren were always due to the Ill. Brother for the manner in which he sustained his position; but they were especially due to him when he presided over their solemn ceremonies, as he had done in the Convocation to-day. The Ill. Treasurer-General of

the Order returned thanks. He said, that although he had presided over them at the Convocation to-day on account of the unexpected absence of his friend, the Sov. Commander of the Order, Dr. Leeson, he hoped that for the future his distinguished Brother would be able himself to perform those duties. He had intended to have done so to-day, but at the last moment he was obliged, from the pressure of his avocations, to send to him to undertake the duties. The Sov. Commander, he was happy to say, was likely to have more leisure, as his Ill. friend had told him that he intended to relieve himself from some of the public professional duties that had so much pressed upon him during the past year. He thanked the Brethren for their continued kindness towards him, and hoped that, by the exertions of the members of the Supreme Council in establishing the Ancient and Accepted Rite in its purity in the Provinces, a higher tone of Masonic feeling, if possible, might be inculcated there, so that persons of the highest social rank would consider it an honour conferred on them to be admitted into the Order.

The Commander in the Chair then gave the healths of the visitors.

The Eminent Bro. Sir John De la Pole, Bart., returned thanks. He said he was delighted to meet his Brethren in Freemasonry. He had seen many meetings, but none that more impressed his mind than the proceedings to-day. He thanked them for the kindness with which he had been received, especially as he understood that, except at the annual meeting, it was unusual to admit Brethren, who had not attained higher rank in Masonry than himself. He had seen much of Masonry both here and on the continent, and it was endeared to him by the kindest recollections. After giving several instances which he had personally seen of its beneficial effects, he concluded by thanking all for the kindness exhibited towards him.

The Eminent Bro. Drew also returned thanks.

The Sov. Commander in the Chair then gave the healths of those Brethren who had this day been called to the distinguished rank of Knights K.H. of the 30th Degree.

The Ill. Bro. Charles John Vigne and the Ill. Bro. Charles Golden returned thanks, and said that now having been admitted into the distinguished position they found themselves, that they would, in every possible way within their power, exert themselves to extend the knowledge of the principles of the Order.

The healths of the Officers of the High Grades Union, and other toasts, were given and duly responded to, after which the Brethren separated.

It was stated during the evening that the Metropolitan Grand Lodge of Perfection would shortly be opened, and that some very distinguished Brethren had undertaken the conducting it under the sanction of the Supreme Council.

The next meeting of the High Grades Union will be held in the first or second week in February, on which occasion the Supreme Council will hold a Convocation of the Order for the purpose of conferring Degrees.

* * * To prevent mistakes, our country Brethren are informed that all petitions for Warrants for Chapters of Rose Croix (without which that sublime Degree cannot be conferred), should be addressed

to Davyd W. Nash, Esq., Secretary-General of the 33rd Degree for England and Wales, &c., Freemasons' Hall, London. To whom, also, all applications should be made in writing for admission into the higher Degrees of the Order.

ROYAL FREEMASONS' GIRLS' SCHOOL.

A QUARTERLY General Court of this Institution was held at the School-house, St. George's Fields, on Thursday, 14th of October, 1852. Bro. R. Hervé Giraud in the Chair. Four children were elected into the school. The successful candidates were—Emma S. Cox, Mary Anne J. Brewster, Ann Mitchell, and Lucy Randel. There were but six candidates. It was decided that there should be an election in January next, to fill vacancies, of which there will then be three. This was the last day for receiving petitions; and only one having been presented, the new candidate, in addition to the two that were unsuccessful at the present election, will be elected without ballot. The Building Committee presented their Report, in which the completion of the new school-house was announced; and it was decided that the children should remove thither as soon as the medical officers had certified that they might do so without detriment to their health, from damp or other causes. The thanks of the Court were voted to the Minister and Churchwardens of St. Ann's, Wandsworth, for the use of the church and pulpit on the day of the dedication of the building; to Bro. the Rev. W. A. Hill, for his assistance in the service; and to the V. W. Bro. the Rev. J. W. Gleadall, P. G. C., for the able discourse he delivered. Thanks having been voted to the Chairman, the Court adjourned. The next Quarterly Court will be held on Thursday, 13th of January, 1853, at twelve o'clock.

METROPOLITAN.

GRAND STEWARDS' LODGE.—The Public Night of this Lodge was held on the 15th December, when the Lectures of the 2nd and 3rd Degrees were worked by the W. M. Bro. Emly, assisted by the following Brethren:—J. Hodgkinson, S. G. D., Cox, J. Newton, Tomkins, Burgess, and Johnson. We could have wished to have seen a larger attendance of the Craft, to have received the benefit of hearing the Lectures, which are so perfectly worked in this Lodge.

The Lecture of the 1st Degree will be worked on Wednesday evening, the 16th March next, at which all E. A. can attend. We strongly advise all our younger Brethren to avail themselves of the opportunity which will then be afforded them by the members of the

Grand Stewards' Lodge, to learn somewhat more of the principles and tenets of the order than are generally developed in private Lodges.

GRENADIER LODGE, No. 79.—This Lodge held its first meeting for the season on Thursday, the 28th October, under very flattering auspices. Bro. Fredrick Bigg, W. M., had the honour of proposing and initiating the following five gentlemen:—Anthony Peck, Esq., Actuary of the Engineers', Masonic, and Universal Mutual Life Assurance Society; James Johnson, Esq., of Gravesend, surgeon; William Bellingham, of Beaufort Buildings, wine-merchant; Alfred Bingham, Esq., of the Stock Exchange; and Alfred Williams, Esq., of the Stock Exchange. The ceremony was very ably performed by the W. M., who bids fair to emulate the zeal and ability so prominently displayed by his lamented father, the late Bro. John Bigg, P. M., of the Moira Lodge.

At the banquet, Bro. Peck returned thanks for the Entered Apprentices in a neat and humorous speech. Officially connected as this gentleman is with the Engineers' and Masonic Assurance Society, in which the late Bro. Crucefix took so prominent a part, it is not to be wondered at that he should desire to be enrolled among the members of the Craft, or that his advent among them should be otherwise than interesting.

In the course of the evening the W. M. alluded to the all-absorbing topic of the day, in the following terms:

"Before proceeding to what may be regarded as the domestic toast of the Evening, I hope the worthy P. M. of the Grenadier Lodge will pardon me for departing from the ordinary routine, and permit me to submit to you and them a sentiment which, as a military Lodge, it becomes our mournful duty to drink, with all the solemnity it necessarily inspires. Brethren, since we last had the pleasure to meet at this festive board, it has pleased the G. A. O. T. U. to withdraw from us that great pillar of the constitution, our illustrious Brother, the Duke of Wellington, whose very name was a tower of strength to the land: and I conceive that we should hardly be justified in meeting together after the loss of the Colonel of the Grenadier Guards, without devoting a glass to his immortal memory. Of the merits, valour, and judgment of this distinguished hero, I feel thoroughly incompetent to *speak* , but we may *sing* of them, and when it is remembered that we have the happiness to number amongst our body, our amiable and musical Bro. P. M. Stanbridge, who never sings Moore's immortal couplet to Wellington's Name without rendering both the song and the singer more popular, I now call upon him to gratify us with this composition, after we have drunk in solemn silence to "the Immortal memory of our Brother, the Duke of Wellington."

The proceedings of the evening were much enlivened by the musical talents of Bro. Bellingham, and other newly initiated Brethren.

EMULATION LODGE OF IMPROVEMENT.—This most respectable and thoroughly regular Lodge of Improvement held its anniversary meeting on Monday, November 29, when upwards of eighty members were present. Bro. W. F. Beadon, P. J. G. W., in the absence of

Bro. Rowland Gardiner Alston, P. J. G. W., who was prevented being present from having met with a severe accident, occupied the chair, to the entire satisfaction of the Brethren. The work was performed in that highly efficient manner, which has made this Lodge so deservedly celebrated throughout the Craft, and the Lectures on the Tracing Boards were given by Bros. Stephen Barton Wilson and John Hervey, with an accuracy which produced universal satisfaction. After "labour" the Brethren retired to "refreshment," and spent a delightful evening, under the presidency of Bro. Beadon, the entire proceedings being conducted "in peace, harmony, and Brotherly love."

ROYAL ARCH.

ON Tuesday, October 26th, a very interesting ceremony took place at the Freemasons' Tavern, in the constitution and consecration of a new Chapter of Royal Arch Masons, under a warrant from the Grand Chapter of England, in connection with the Enoch Lodge of Craft Masonry. The Enoch Lodge has long been distinguished as one of the most numerous and influential in the order; and therefore, upon an application to the Grand Chapter, the very unusual honour was accorded them of a warrant for a new Chapter to be attached to their Lodge. The ceremony of consecration being very rare, it attracted a number of visitors from other Chapters, including Comps. Rowland Alston, G. J. and P. G. M. for Essex; A. Dobie, G. R. and P. G. M. for Surrey; R. G. Alston, P. J. G. W. and Pres. B. G. P.; J. Biggs, P. G. S. &c.

The ceremony of consecration was performed by Comp. J. Savage, P. Z., assisted by Comp. Biggs. The ceremony commenced by a voluntary upon the organ, during which a procession was formed, consisting of the grand officers, the principals, the officers of the new Chapter, and the members and visitors, who proceeded to their appointed places in the Chapter.

The acting Principals having been saluted, an ode was sung by the choristers. The petition to the Grand Chapter for the warrant, and the warrant of constitution, having been read, the jewels and collars of the new Chapter were presented to the acting first Principal; after which, the Principals named in the warrant were presented in due form. The ceremony of consecration was then proceeded with, and when brought to a close, Bros. Temple, Bird, Kennedy, and Gurton were exalted into the order, the ceremony being most ably performed by Comps. P. Matthews, Z.; G. Friend, H.; R. S. Williams, J.; D. Watts, E.; and W. Young, N.

The whole of the business having been brought to a conclusion, the Companions sat down to a very elegant banquet; and in the course of the evening a number of toasts were given and responded to—Comps. R. G. Alston and Dobie taking occasion to refer to the very excellent working of the Principals, and more especially of Comp. Friend.

The whole of the music at the ceremony of consecration was arranged by Comp. Genge, who presided at the organ, and was assisted by Comps. Ransford, T. Young, and Turner.

PROVINCIAL.

CHESHIRE.—MACCLESFIELD.—Wednesday, Oct. 27, being the day appointed for the holding of the Prov. G. L. of Cheshire, was quite a gala day in this town. The morning was ushered in by merry peals from “the bells of St. Michael’s tower,” which continued to “ring out their joyous notes” up to the time of divine service. From the tops of St. Michael’s and Christ Church towers floated “the flag that braved a thousand years the battle and the breeze;” and throughout the route that the procession was expected to take, very many descriptions of our time-honoured flag, together with many pretty banners, waved in front of the houses of a considerable portion of the inhabitants. In front of the hotel, a lofty triumphal arch of evergreens was erected, from which depended banners bearing the inscriptions—“Welcome, Combermere,” “Torres Vedras,” “Oporto,” and “Salamanca,” the whole surmounted by an enormous Union Jack. A pretty arch of evergreens, also decorated with flags, &c., was erected on Park Green. The first movement of those who were to take part in the day’s proceedings was the arrival of the splendid band of the 82nd regiment (which by the way is a Cheshire regiment, raised in 1793). The day being beautifully fine, as the time announced for the procession to take place wore on, the streets became densely thronged with people anxious to witness the procession. The band met his Lordship and Lady Combermere on their entrance into town in a carriage and four from Capesthorpe, where the noble couple had been on a visit to Lord and Lady Hatherton. An appropriate air was played up to the hotel, where his Lordship was received by the Brethren. The Craft Lodge having been opened immediately on the P.G.M. arriving, the Grand Lodge was formed, assisted by the visiting Grand Officers from the neighbouring Provinces, and the Lodge proceeded to church. On their arrival there, the Brethren opened right and left, leaving room for the P. G. Master, preceded by his standard and sword-bearer, to pass up the centre, the P. G. Officers and Brethren following in succession from the rear. The organ pealed out the national anthem, and the service commenced by the choir singing the 100th Psalm. Prayers were read by the Rev. G. Dowty, P.G.C. East Lancashire.

Full cathedral service was performed under the able direction of Bro. Twiss, W.P.G. Organist of the Province.

The sermon was preached by the R.W.P.G. Chaplain, the Rev. J. W. Newell Tanner, who took his text from Acts vii. 26: “And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another?” The rev. gentleman introduced the subject of his discourse by observing, that

It was the desire of many of the uninitiated to become acquainted with the great secret that united in one undivided chain of love and good-will the members of the Grand Royal Order of Masonry,—a fraternity whose influence was felt and whose precepts were known and acknowledged by people of every

nation of the earth. And because that great secret was known only to the initiated, some persons were splenetic enough to speak evil of the Craft. Masonry, however secret it had been kept since its ancient formation, had nothing in it that was opposed to the Word of God, but all its rites and precepts were strong incentives to the veneration and support of our holy religion. No one could understand the sacred mystery of the Trinity; and though there might be much mystery in the Unity, would any one deny that the sacred Three had had great and holy effects upon mankind? Masonry had its mysteries, too, and those who were not acquainted with those mysteries could not by any possibility comprehend the ties that bound the Brethren in an indissoluble bond of love and secrecy; and they should not declaim against it because they were ignorant of the principles of the royal and sacred Order. The reverend Brother urged the Brethren to a scrupulous attention to the precepts of the Order, that they might not "give the enemy occasion to blaspheme," nor give those who came among them an opportunity to think or say that they were not what they pretended to be. He wished them to bear in mind the solemn engagement they had entered into before God and the Brethren. There was nothing more sacred, nothing more binding, than those engagements, and if they did not fulfil them as Masons, they would be the worst of men as men. The preacher warmly advocated the claims of the Provincial Fund of Benevolence and the Macclesfield Dispensary upon their support, and concluded an eloquent and Masonic discourse by praying that the Almighty might approve of their benevolence in the support they would give to the Institutions whose claims he had advocated, that the contributions might bring down "the blessing of those who were ready to perish," and cause the orphan's heart to sing for joy, thus demonstrating the truth of the remark, "Sirs, ye are Brethren."

The "Dead March in Saul" was then very feelingly played on the organ, at the special request of Lord Combermere, in memory of his much-revered and lamented commander and companion in arms, Brother the late Duke of Wellington. A collection was made in aid of the Benevolent Fund of the Province and the Macclesfield Dispensary, which amounted to £33.

The benediction having been pronounced, the Brethren adjourned, in the same order as they had entered the church, to the hotel, when the Grand Lodge was closed, and the Brethren proceeded to the banquet in the Town Hall Assembly-room. Ladies were provided with accommodation in the orchestra and on a platform at one of the extremities of the room. The hall was decorated with Masonic emblems and evergreens, among which was distinguished a beautiful bust of Viscount Combermere, R.W.P.G.M., by Bro. Macbride, of Liverpool, in which the artist has been very successful in catching the features of that celebrated cavalry general, the hero also of Bhurtpore, who has recently been deemed worthy by the Queen to succeed the Great Duke as Constable of the Tower of London, and Lord Lieutenant of the Tower Hamlets.

In the course of the evening, the noble Pro. G. M. in returning thanks for the proposition of his health, made the following allusion to his late lamented chief's (the Duke of Wellington's) connection with Masonry, which at once sets at rest the question of that immortal hero having been a Brother Mason. "Another year," said the noble Pro. G.M., "had rolled over, and many changes had taken place. Amongst the foremost to be regretted was the death to the nation of his commander, the Great Wellington. He had been associated with him since 1793. *Perhaps it was not generally known that the Duke was a Mason; he was made in Ireland,* and often when in*

* The Duke of Wellington was initiated into Freemasonry, December 7, 1790, in the Lodge, No. 494, then held at Trim, Ireland, and of which Brother

Spain, where Masonry was prohibited, in conversation with his Lordship, he regretted repeatedly how sorry he was that his military duties had prevented him taking the active part his feelings dictated; for it was his (the Duke's) opinion that Masonry was a great and royal art, beneficial to the individual and the community. Could they then," added the noble lord, with feelings of deep emotion—"could they then depart from that great edifice without drinking to the remembrance, Masonically, of their late Bro. the Duke of Wellington, in solemn silence?"

The toast was duly honoured.

Presentation of the Bust of the P. G. M. to Lady Combermere.—On Thursday, Oct. 28, a deputation of the Brethren proceeded to Combermere Abbey to present to her ladyship the bust of Lord Combermere. The gentlemen forming the deputation, were Bro. S. Moss, P. P. J. G. W. of Gloucestershire; Bro. J. Smith, P. P. G. R. and W. M. of 334; Bro. — Lewis, P. P. S. G. D.; Bro. Ramplung, P. P. G. S.; Bro. W. H. Dixon, P. S. G. D.; Bro. J. Fenton, P. J. G. D.; Bro. J. H. Brown, P. G. Steward; Bro. J. Griffith, W. M. of 701; Bro. W. L. Greene, W. M. of 785, and were accompanied by Bro. W. P. Macbride, of Liverpool, the sculptor.

They arrived at Combermere about two o'clock, and were received very cordially by the noble host, and having been introduced to Lady Combermere, were invited to partake of an elegant luncheon.

The presentation of the testimonial subsequently took place in the library, when the following address to Lady Combermere was delivered by Bro. S. Moss, P. P. J. G. W., of Gloucestershire, Hon. Secretary of the Testimonial Committee:—

MY LADY COMBERMERE,—As members of a Fraternity, over which your noble husband has so ably presided for many years in this Province, we approach your Ladyship with sentiments of the most profound respect.

The Presidency of Lord Combermere over us, as our Provincial Grand Master, claims the special regard of the Fraternity, who have now the honour of offering this address. By his paternal care and attention to preserve the tenets of our Craft in all their integrity,—by his courtesy and affability to every member, he has added dignity to our Order, elevated the character of our Lodges within his Province, and has rendered our noble institution still more noble in the estimation of society.

But while we are desirous of embracing every opportunity to pay honour to the worth of our Right Worshipful Provincial Grand Master, we are not insensible to the many virtues, which adorn and add lustre to your Ladyship's distinguished position.

To you the sound of distress, the appeal of the widow or orphan, are never made in vain. Your support has always been freely extended to charitable institutions, and your honourable name is ever foremost in the list of their benevolent contributions. Our grateful remembrances are especially due for the many acts of liberality and deep interest, which you have evinced towards our Fraternity.

In order to present you with a suitable memorial of our gratitude, we applied to Lord Combermere, who kindly consented to allow his Bust to be taken, and having engaged the services of an eminent sculptor for its accomplishment, we have now the gratification of presenting to your Ladyship the result of his labour, which we are induced to hope will prove satisfactory to you and the members of your noble family.

William Elliott was W. M. His signature, "*A. Wesley*," is still extant. The Lodge was afterwards removed to Dublin. This information will correct one or two errors, which inadvertently appeared in the Obituary of the illustrious Brother, in the September number of the *P. M. Q. M. & R.*—ED.

A list of the names of the Lodges, and a list of the Brethren who are subscribers to the testimonial, accompanies this address. Amongst them will be found some eminent Brethren of other Provinces, who, at their earnest request, desired to participate with us in this tribute to distinguished Masonic worth.

In conclusion, we earnestly pray that the Great Architect of the Universe may preserve the life of our much-esteemed Provincial Grand Master in the enjoyment of every blessing, and that he may continue as heretofore to preside over us with honour to himself and advantage to the Brotherhood, and that you, Lady Combermere, also may long be preserved to adorn that high station in society which Providence has destined you to occupy, and that the evening of your days may be cheered by the retrospect of a well-spent life, engaged in promoting the glory of God and the welfare of your fellow-creatures.

Signed on behalf of the subscribers,

JOHN FINCHEET MADDOCK,
Deputy Prov. Grand Master,
Cheshire.

Samuel Moss, Hon. Treas. and Sec.
P. P. J. G. Warden, Gloucestershire.

Lady Combermere received the address with evident gratification, and returned a reply to the following effect:—

GENTLEMEN,—I accept, with deep feelings of satisfaction and gratitude, the gift which has been so considerably prepared, and so kindly proffered, for my acceptance. Lord Combermere's Bust is the offering of all others most agreeable to me; and in making this declaration I confirm one of his first claims to pre-eminence in your Craft,—for a good Mason must ever prove a devoted Husband and an affectionate Father.

Impressed with this conviction, it is natural that I should deserve your kind compliment to my admiration of your noble Institution,—that I should revere its ceremonies, and respect its mysteries. Whatever your grand secret may be, in reality its evident purpose is to draw a magic circle around the initiated, from whom are expelled the worthless and the profane; while within its mystic precincts the deserving plight each other mutually to good faith, good fellowship, and good feeling.

That Masonry is a reality, and no gaudy deception, has been lately proved by the condemnation to which it is doomed in countries where free institutions are prohibited by the ministers of that religion, which discourage all morality that *they* do not control—all duties that *they* do not direct.

No one better than myself can estimate Lord Combermere's attachment to Masonry, or his feeling of esteem and regard for all of those, with whom he has been so long associated in its useful duties; and this new proof of their affection for him he duly appreciates.

May I beg you will thank the Brethren for the very flattering manner in which they have addressed me. I accept their encomiums as an additional and graceful compliment to Lord Combermere.

For their valuable gift I will ask you to offer them my warmest acknowledgments, and to assure them, that in presenting me with my husband's likeness, so admirably executed, they may feel convinced that my gratitude for such a gift will ever be unalterably interwoven with the most ardent and happiest feelings of my existence.

Combermere Abbey, Oct. 21, 1852.

MARY COMBERMERE.

Lady Combermere expressed her warm approval of the execution of the bust, and complimented the artist on his success in having secured so faithful and pleasing a likeness. Her Ladyship again intimated the pleasure, with which she received the testimonial, and frequently requested that her acknowledgments might be conveyed to the subscribing members. And, addressing the gentlemen from Macclesfield, her Ladyship assured them that her recent visit to that town with Lord Combermere had afforded her much satisfaction; they were both highly gratified with the cordial and respectful welcome they had met there.

CHESHIRE.—A new Lodge was opened on Thursday, 2nd of Dec., at the Egremont Hotel, under the auspices of Bro. A. Henderson,

whose zeal for the good of the Craft has induced him to cross the water and assist his Cheshire Brethren. The Lodge, which is entitled the "Combermere Lodge, No. 380," was opened by Bro. Willoughby, P. P. G. D., assisted by Bro. Fenton, P. G. J. D., and Bro. Butterworth, P. G. S. B. for Cheshire. After the ancient ceremony of convoking the Lodge was gone through, the officers were severally installed in their respective chairs—viz. Bros. Henderson, P. G. R. for West Lancashire, W. M.;—Holbrook, S. W.; W. Thompson, J. W.; C. C. Chambers, Treas.; J. A. Hall, Sec.; Crawley, S. D., and F. Harbord, I. G. Five gentlemen resident in the neighbourhood were initiated into the mysteries of the Order. The Lodge was attended by the following visitors:—Bros. J. Eckersley, P. G. S. W.; H. S. Alpass; E. Pinkess; A. Adshead, and J. E. Adshead; E. Buckley, T. Shaw, Staleybridge; T. J. Kilpin, P. G. W.; A. Stevens, P. G. D.; S. Brown, Chester; T. A. Humphries, Liverpool; S. Moss, P. P. G. J. W. for Gloucestershire; and others. The thanks of the Lodge were voted to the W. M. Bro. Henderson, for a beautiful and costly chair of most appropriate Masonic design, executed from the drawings of Bro. Clayton, architect, and presented to the Lodge. Bros. Chambers and Thompson also made acceptable presents to the Lodge. In the evening the Brethren sat down to refreshment provided by Bro. Mansell. The W. M. presided, and the usual loyal and Masonic toasts were duly honoured, the proceedings of the evening being enlivened with music.

DORSET.—CHARDESTOCK.—The annual meeting of the Freemasons of this Province was held on Thursday, Oct. 28, under the presidency of Bro. W. Tucker, of Coryton Park, R. W. Pro. G. M. The attendance was more numerous than had been anticipated. The different Lodges in the Province were represented, and several eminent Freemasons from other Provinces honoured the Lodge with their presence. The usual business on such occasions was transacted in a satisfactory manner, the following officers being appointed for the ensuing year:—W. Buckland, S. G. W.; W. B. Hancock, J. G. W.; H. H. Still, G. R.; W. Hannen, G. T.; J. Jacob, G. S.; W. Keech, S. G. D.; John Graves, J. G. D.; Dr. J. Bucknill, G. S. of W.; Jos. Robertson, D. of C.; C. Morgan, A. D. of C.; R. T. Poppleton, G. S. B.; R. Rooke, G. O.; J. Osment, jun., and W. S. Oake, G. S. Bs.; G. H. Gutch, G. Pur.; and R. Walker, J. Hartley, W. Hartley, T. Ellis, J. Boyt, J. R. Brown, G. Stewards.

A petition was presented to the R. W. P. G. M., from the widow of the late Bro. T. Oakley, of Blandford, an old and highly respected member of the Province, lately deceased, who from misfortunes, and an illness of considerable duration, was much reduced in his circumstances. The sum of £15 was voted.

The Lodge having been closed in ancient form, the R. W. P. G. M., accompanied by a goodly party of his officers and Brethren, adjourned to the Tytherly Arms, and partook of an excellent dinner, after the discussion of which the usual loyal and Masonic toasts were drunk and duly honoured, and the party separated at a very reasonable hour, much gratified with the business of the day.

In the course of the day's proceedings, the R. W. P. G. M. directed the especial attention of the Brethren to the fact that an attempt had been recently made by some London swindlers to entrap young or

unwary Masons from the country, by opening a betting-office in the immediate vicinity of the Freemasons' Tavern, which they dignified with the title of "The Masonic Betting-Office," having Masonic emblems and devices painted and gilt on their plate-glass windows. He (the R. W. P. G. M.) had taken some pains to endeavour to ascertain who were the managing men of the concern, and he had, as well as others, who had been earnest in the same endeavour, come to the conclusion that there was not a Freemason among them, but that they were a set of sharpers, who ought to be publicly exposed.

LANCASHIRE, LIVERPOOL.—On Wednesday, September 1, at the Royal Hotel, Dale-street, a number of learned and distinguished Brethren, Companions of the Lodges and Chapters of Liverpool and Birkenhead, assembled to present a Past Principal Chief's jewel to Brother Lowry, on his going abroad, as a mark of their high appreciation of his Masonic accomplishments and virtues, and as a memento of their paternal affection. After partaking of an excellent repast, the usual loyal toasts were drunk, when the object of the meeting was opened by the following address being given by Brother John Molineux, P. Prov. G. Dir. of Cer., West Lancashire; P. Mr. of 35, 226, 263 and 368; P. Z. of the Jerusalem Chapter 35; also of the Chapter of Liverpool 368; K. Com. of Masonic K. T., England and Wales, &c.:—

Brother Lowry,—Eleven years have elapsed since you joined the Masonic Brethren in this town. During this time you have endeared yourself to the Brotherhood, by your readiness ever to aid them individually as men, and collectively as Brethren. Few have been equally assiduous to qualify themselves as conductors of the various works in the Craft—few have been equally assiduous to fulfil the duties of Brethren of all grades who have been unavoidably absent from their several chairs, and no one has surpassed you in your efforts to share your acquirements with those whose ambition, and their desire to make themselves useful in the Order, have led them to seek your instruction. With much pain we learn that you are about to leave this part of the world. It may be that some other may arise and step into your place of varied usefulness; but we fear that it may *not* be that your successor will supply your place with so little affectation of superiority. Many of your Brethren and Companions, "desirous to acknowledge and to reward your zeal and activity," have contributed to furnish you with a Testimonial of your accomplishments and of your services. This Past Principal Chief's Jewel, formed of pure gold, and ornamented with precious stones, is a very significant exponent of your Brethren and Companions' affectionate appreciations. It is sterling in its matter and in its manner; and if it fail to substantiate a good picture of their estimation, the inscription may not inadequately supply the deficiency.

"Presented to Brother Lowry, P. M. of the Lodge of Sincerity, No. 368, and P. M. E. Z. of the Chapter of Liverpool, by the Brethren and Companions of the Lodges and Chapters of Liverpool and Birkenhead, as a token of their high appreciation of his Masonic accomplishments, zeal, and activity, and as a memento of their Fraternal affection. Liverpool, September 1st, 1852."

The good feeling of your Brethren and Companions thus evinced, is a sufficient guarantee that their best wishes for your health, happiness, and prosperity will accompany you into whatever country Providence may choose for your residence. The Book of the Constitutions of the Grand Lodge of England, published in the year 1723, clearly shows that the Name and the doctrines of our Lord and Saviour Jesus Christ were then interwoven with Freemasonry; and that the "peculiar system of morality, which is veiled in allegory, and illustrated by symbols," was considered as merely the handmaid to Christianity. It is provided, too, that no future Grand Lodge should have the power to remove the ancient landmarks. Although the Sacred Volume informs us that there is no other name by which we can be saved, yet in these days the name

of Jesus Christ is omitted from the Book of Constitutions, as well as from the lectures and rituals of the Order, except in those which are published by the Rev. Dr. Oliver. How this very important change has been insidiously effected may possibly be traceable; but it is notorious that the connection with the Holy Royal Arch and St. John the Evangelist was broken during the latter days of the late Grand Master, by the substitution of a mutilated quotation of a passage from the Old Testament, for a passage from the commencement of one of the Gospels. Unhappily a reverend doctor consented to the alteration. The old Book of the Constitutions proves that either there were no Hebrew Freemasons at that time, or if there were any, that they were content to take the Order which professes "Glory to God, peace on earth, and good-will towards men," exactly as they found it. Christ has said that "He that denies me before men, him will I deny also before my Father who is in Heaven." Our Jewish Brethren are too wise and too generous to require such a sacrifice from a Christian Brother. Indeed there can hardly be a doubt that but those clever men amongst us laugh in their sleeve at the sickly sentimentality of a Brother who would take such a fearful risk, for a delicacy so false and so needless. In Liverpool we have known but one clerical Brother who, when in the Lodge, preserved his integrity as a Minister of the Gospel. To him the Hebrews were singularly respectful; and when death overtook him, they proposed the most liberally to alleviate the calamity of his distressed family. By the time the Sun shall next enter into Aquarius with the favour of the Great Architect of the Universe, you will be in antipodes to the Brethren with whom you have hitherto stood foot to foot. At midday we shall behold the Sun in a completely different aspect; and when, at the same instant, we raise our eyes to Heaven for assistance and blessing, we shall look in completely different directions. But let us remember in these different circumstances that we behold the selfsame grand luminary, and that we look up for assistance, and stand accountable to the selfsame Supreme Being. May your future efforts in the Order tend again to commingle Christianity with Freemasonry, and again to embody the true name of the chief Corner-stone with its mysteries. And as often as you may conduct our ceremonies, and failing of these restorations, you may imitate the conduct of Naaman. When, by the obedience to the Prophet to wash seven times in the river Jordan, Naaman was cured of his leprosy, he returned to Elisha, and he promised that thenceforth he would offer "neither burnt-offering nor sacrifice unto any gods, but unto the Lord;" and he added, "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, that he leaneth on my hand, and I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing." The season at which you are to depart for Australia augurs well for the future. That the summer and long days which will accompany you on your hoped-to-be short and prosperous voyage may be succeeded by the countenance and support of the Great Architect of the Universe during your hoped-to-be long and prosperous life, is the earnest desire of all your Brethren, Companions, and friends. Brother Lowry,—Eleven years have passed since you and I met on the floor of a Freemason's Lodge. During the whole of that time we have maintained an uninterrupted friendship. Delighted to see and to hear of your career of usefulness in the Order, you may believe that to see you thus adorned with that valuable testimonial of your industry, adds much to my gratification. I do hope that that beautiful Jewel, when hanging on your breast, may ever stimulate you to persevere in your efforts, and induce other brethren to imitate your excellent example.

The address was received enthusiastically throughout; some excellent speeches were delivered, during the evening, by the Brethren and Companions present. A most delightful evening was then closed in true Masonic harmony.

LANCASHIRE.—LIVERPOOL.—*Laying the Foundation-stone of the New Masonic Hall.*—On Thursday the 30th of September, at noon, the foundation-stone of a new hall, dedicated to Freemasonry, was laid by his worship the Mayor, Bro. Thos. Littledale. It may be stated that his worship, who has long been a member of the Craft, holds the office of Prov. Grand Junior Warden of the western

division of Lancashire. There was a large muster of the Brethren, who did not appear in the costume of their rank and offices, though in every other respect the ceremony was conducted in exact accordance with the rules of the Order, as followed by the celebrated architect, Sir Chr. Wren, on laying the foundation of St. Paul's, in London.

The front of the hall is to be in Lime-street, opposite St. George's Hall, and the premises will extend back to Rose-street. On the north side of the Queen's Hotel, a considerable portion of the vaults in the basement will be appropriated to the use of the Lodges, where ample provision is to be made for the stowing of wines, &c., in separate vaults. They will also have their own kitchens, &c., under the hall. The entrance from Lime-street will be through a handsome and spacious rustic doorcase, with Doric cornice and attic, surmounted with the Masons' coat of arms, whence the ascent will be through a vestibule by a number of steps to a circular landing, round which are placed niches for the reception of figures or statues. From this point stairs will lead right and left to the principal floor of the hall, which is to be entered by folding-doors. The hall will be 76 feet long by 36½ feet wide, and 25 feet high to the ceiling, exclusive of a gallery or orchestra over the ante-rooms, 36½ feet by 20 feet. The ante-rooms will be conveniently fitted up with closets, &c. The interior of the hall will be handsome, having Doric pilasters on pedestals, with a bold frieze and enriched cornice, from which springs a pierced fretwork coving, ending on the ceiling with a cornice enriched with pateras, and having large honeysuckle ornaments in the angles. The rest of the ceiling will be plain, excepting the addition of two large centre flowers, and pierced in the centre by a dome 17 feet diameter, the inside of which is to be pannelled for painting the signs of the zodiac. On the cone of the dome will be represented the heavenly bodies, and the whole will be lighted by obscured plate-glass. An outer dome 20 feet diameter, and about 26 feet high, is to be constructed, for the purpose of emitting a large body of light into the under dome, and also to serve for the lighting of the rooms over the hall. The hall will be lighted by gaspipes studded with jets round the four sides at intervals, which are to be concealed behind the cornice, the ventilation being effected by the pierced coving. The room will be warmed by hot water, carried behind a pierced skirting. Between the pilasters on the two sides of the hall are to be raised panels, on which will be symbols in bas-relief. Underneath the hall are to be spacious coffee-rooms, and above the hall a suite of twelve large rooms, that may be attached to the Queen's Hotel. We understand that no expense will be spared to render the whole worthy of the town, and its peculiarly happy site, near St. George's Hall, and the facade, when completed, will, with the Queen's Hotel, form a fine-looking building. The style of architecture adopted is that of the Italian. The land was purchased from Mr. Mitchell, who erected the Queen's Arms Hotel a few years ago. The cost of the building is estimated at from £9,000 to £10,000, and it is expected to be completed by the latter end of January or early in February next year. Notwithstanding the unfavourable state of the weather, a large number of spectators assembled to witness the ceremony, which possessed many features giving it a peculiar interest even to those uninitiated in the mysteries of the Craft.

Previous to the ceremony the Brethren assembled at the Queen's Hotel, and amongst those present were his worship the Mayor, P. G. J. Warden; Rev. Gilmour Robinson, Dep. Prov. G. M.; Rev. J. Birchall, M. A., of Church Kirk, near Accrington, Prov. G. Chap.; Rev. W. Hartley, of Balderstone; Bro. James Moorhouse, the founder of the hall; Bros. R. H. Hartley, Richard Shaw, jun., Alpass, Haigh, E. G. Willoughby, of Birkenhead, Addison, of Preston, and several officers of the Prov. G. L. of the western division of Lancashire; also, the Worshipful Masters, Past-Masters, and Wardens of the Masonic Lodges held in the town; and Messrs. W. and W. Duckworth, architects. Shortly before twelve o'clock the Brethren left the hotel, and moved in procession to the foundation of the new building.

The cornucopia was borne by Bro. H. S. Alpass, the silver vessel containing the wine by Bro. W. Davies, and the urn containing the oil by Bro. Gambell; the plumb rule was carried by Bro. Warburton, the level by Bro. George Gill, and the square by Bro. Walter Thompson; the silver plate with the inscription was confided to the care of Bro. Richard Shaw, jun.; and the vials, containing the records, coins, newspapers, &c., was carried by Bro. Thomas Haigh; Bro. Moorhouse came next, with the silver trowel, followed by the architects, with their plans. Bro. R. H. Hartley, Prov. G. D. of Ceremonies for the division, superintended the entire arrangements. His Worship the Mayor was accompanied by the D. G. M., the Rev. Gilmour Robinson, the Rev. Joseph Birchall, the Prov. G. Chap. for West Lancashire, and the Rev. W. Hartley.

On reaching the ground the various officers drew up near the foundation-stone, and the ceremony of laying the stone was proceeded with. Stubb's band was in attendance, and performed several Masonic and other airs appropriate to the occasion. The ceremony then proceeded in the following order:—

The MAYOR.—“To whom is this building to be dedicated?”

The DEPUTY PROV. GRAND MASTER.—“To Masonry, in the name of the great Jehovah, to whom be all honour and glory, to virtue, and to universal benevolence.”

The MAYOR.—“Let the plans and designs be presented.”

The architects, Messrs. Duckworth, then presented the plans, &c., to the Mayor, who afterwards handed them to the D. P. G. M. of the district, and returned them, expressing his approval; he called upon the Prov. G. Chap. to invoke a blessing on the proceedings.

The Prov. G. Chap., the Rev. Joseph Birchall, then offered up the following invocation prayer:—

Almighty and everlasting God, Maker of the universe, Redeemer of mankind, we ask thy blessing upon the work which is now undertaken. Deeply sensible of our own frailty and our own weakness, we supplicate thy divine aid, without which our desires and endeavours, however good, cannot be brought to any useful effect. Grant that the edifice now begun may be successfully devoted to those studies and pursuits which tend to the increase of true religion, useful learning, kindly affections, and thus to the glory of Thy great name.

Pour down thy choicest gifts, both temporal and spiritual, upon our Queen, and all that are put in authority under her, especially upon those who bear rule in this place. Let the light of thy countenance shine more and more upon this our highly-favoured country, and make it the instrument of universal and ever-increasing good to the church universal and the world at large.

Prosper with thy favour the designs of our ancient institution, and at last bring us all into thy presence, to dwell in that fulness of joy, and in those

pleasures which are at thy right hand for evermore. These, our prayers, we offer up in the name, and through the mediation, of our Lord and Saviour Jesus Christ.

BRO. THOMAS HAIGH presented to the Mayor the vial containing the coins, records, &c., which were to be deposited in the stone, and the inscription-plate was presented by Bro. R. Shaw, jun. The vial, which was hermetically sealed, contained all the gold, silver, and copper coins of the present reign, several records and constitution of the Order, the *Freemasons' Quarterly Magazine and Review*, and the newspapers of the day, was deposited in the stone by Bro. Haigh, and the cavity was covered by a silver plate, inscribed as follows:—

This foundation-stone of a Freemasons' Hall, intended to promote the importance of Brotherly love, Relief, and Truth in the Royal Art, was laid the thirtieth day of September, in the year of our Lord Jesus Christ one thousand eight hundred and fifty-two, by Thomas Littledale, Esquire, the Worshipful the Mayor of Liverpool, Provincial Grand Junior Warden, assisted by the Rev. Gilmour Robinson, Deputy Provincial Grand Master, the Rev. Joseph Birchall, Provincial Grand Chaplain, Brothers Richard Higgin Hartley, Richard Shaw, jun., and others; the officers of the Provincial Grand Lodge of the Western division of Lancashire, and the Worshipful Masters, Past-Masters, and Wardens of the Masonic Lodges held in Liverpool, in the presence of a numerous assemblage of Freemasons and their friends.

BROTHER JAMES MOORHOUSE, Founder.

Messrs. W. & W. DUCKWORTH, Architects.

The necessary preparations having been made, the trowel was presented to his Worship, the mayor, by Bro. Moorhouse. The trowel was of very elegant design and workmanship, manufactured by Bro. Quick, jeweller, Parker-street. It bore the following inscription; on one side,—“Presented to Thomas Littledale, Esq., the worshipful Mayor of Liverpool, the Prov. Grand Jun. Warden of the Western Division of Lancashire, by Bro. James Moorhouse, Founder, and W. and W. Duckworth, architects, on the occasion of laying the foundation-stone of the Freemasons' Hall. Liverpool, September 30, 1852, A. L. 5852.” The inscription is encircled by wreaths of laurel and wheat, emblems of peace and plenty, and above is the mayor's coat of arms. On the reverse side of the trowel are engraved the Masonic arms and supporters.

BRO. JAMES MOORHOUSE, in presenting the trowel, said: “It now becomes my pleasing duty and privilege, as the founder of this building, to present this trowel to assist you in the execution of the important part you have undertaken in this ceremony, that of laying the corner-stone of a building intended to be appropriated to the use of Freemasonry. In an assemblage constituted as the present is of ladies and gentlemen, and the Brethren so well known to you, I consider it would be superfluous on my part, and perhaps not pleasing to you, that I should enter into any lengthened eulogium on your character. Your long standing in the town, and the important office you have held in the administration of its local affairs, are sufficient indications of the estimation in which you are held by its inhabitants; and your having been selected to fill the important post, in which you are now engaged, is demonstrative of the respect entertained for your person and character by the Masonic body of Liverpool. I think I need not say more, except to express a hope that we may, ere long, have you presiding in a temple worthy of the Institution, of which you are so distinguished a member, and that through your influence and example Freemasonry may prosper.”

The MAYOR, on receiving the trowel, said he did so with much pleasure, and expressed a hope that the hall, of which he was about to lay the foundation-stone, would be found valuable, as he had no doubt it would, in connection with the various Lodges in this division of the county. Having himself been a Mason for a long period, he could state, confidently, that he had never seen anything con-

nected with the Order but what was commendable, and calculated to raise men in intelligence, and foster those feelings which, above all others, they ought to possess, namely, charity and benevolence. He received with great pleasure the testimonial offered to him by his worthy Brother, and he thanked him for the complimentary manner in which he had been pleased to speak of him. As regarded anything he had done, he could only say that he had endeavoured to discharge all the duties devolving upon him to the best of his ability. Again thanking the assembly for the honour they had done him, he concluded by observing that he should now proceed to discharge the duty which had been assigned to him.

The stone was then lowered into its place, three stoppages being made in the descent, during which the band performed a piece of solemn music, composed for the occasion by Bro. P. Stubbs.

Bro. WARBURTON having, at the request of the mayor, advanced to the south, applied the plumb-rule to the stone, and having declared it to be properly tried and adjusted, deposited the emblem of his office at the south side of the stone, and retired.

Bro. GEORGE GILL, having advanced towards the west, applied the level to the stone on four different parts of the surface, and having certified that it was correct, deposited the emblem of his office on the west of the stone, and retired.

Bro. WALTER THOMPSON advanced to the east with his emblem of office, the square, and having applied it to the corners of the stone, retired as the preceding officers had done.

The Deputy Grand Master then presented the Mayor with the mallet. The Mayor, having struck the stone three times, declared it properly laid, and the band immediately struck up the air, "Prosper the Art."

The Grand Chaplain having received from Bros. Alpass, Gambell, and Davies the corn, wine, and oil, placed the same on the stone, repeating as follows :—

THE CORN.

Upon this stone I place this corn as an oblation in acknowledgment of our dependence upon God for the supply of every want, and under a grateful sense of that goodness which has preserved us to this day, and given us hopes of future increased usefulness and blessing.

THE WINE.

Upon the corner-stone of this intended structure I pour this wine, emblematical of spiritual and temporal gifts, of Divine consolation, and of that strength which God will give to all them that ask him, to enable them to perform their duties in those several stations to which he has called them.

THE OIL.

Upon this, the first stone of the building, I pour this oil, after the manner of our fathers in ages past, signifying the designation of the edifice to the high and important purposes of our ancient and honourable Order ; and may the Great Architect of the Universe give to us his abundant blessing.

This was accompanied by solemn music.

Some money was placed on the stone for the workmen by Bro. William Berry, and this was followed by a prayer invoking a blessing on the town.

The DEPUTY GRAND MASTER then delivered a prayer as follows :—

May the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by His providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this city.

The Prov. Grand Chaplain, the Rev. J. BIRCHALL, *M.A.*, incum-

bent of Church Kirk, near Accrington, then addressed the assembly as follows :—

Brethren, we read in sacred history, that when the Jews returned from Babylon, and began to rebuild the walls of Jerusalem, their work proceeded amidst both rejoicings and lamentations. God, in his mercy, had turned their captivity, as the rivers in the south. Their harps, no longer hung upon the willows that grew by the waters of Babylon, could now utter forth the Lord's song in that land to which their posterity, even at this distance of time, look with greatest fondness. But, with so much cause of thankfulness, the elder brethren wept when they thought of past greatness and departed glory, when their city was the wonder and the praise of all the earth. Such feelings, differing certainly in degree from the comparative importance of the two things, are not inconsistent with the position which our ancient Institution holds at this time. It has been suffering from the inactivity of a long night ; and while we look back with fond regret upon the greatness of its past history, we feel thankful that on every side there are unquestionable signs that the day is again about to dawn upon it, and that its sons may again deserve to be called "children of light." Founded in the remotest antiquity—by whom we know not—how is it that this Order has survived the changes and chances of the world, which have overwhelmed everything, except that which we still hold supreme, the service of God, and the revelation which He has given us ? Since its first existence, empires have been founded and have passed away ; systems of philosophy have arisen, and have become exploded ; various orders have been established, and that, too, by kings and potentates of the earth ; but they have gone into oblivion. And what are we to conclude from all this ? Has not the great Father of all said, "Destroy it not, for there is a blessing in it ?" Let those who are unacquainted with the annals of our Institution take its history, only so far as our own country is concerned, and they will be surprised to find that, from the time of the first British Christian martyr, St. Alban, for more than a thousand years onward, some of the most distinguished scholars and benefactors of the kingdom were also distinguished members of our society ; and that the most splendid foundations for learning, as well as the most magnificent works of art, which command the gratitude and the admiration of the present age, owe their existence to our Grand Masters. In the past we have indeed that which will vindicate Masonry from the sneers of erudition, and the irreverent sallies of wit. But what shall I say of the present time ? Has Masonry done its work successfully, adequately, during the past and present century ? I humbly, but decidedly, answer, no. It has not kept pace with the progress of society. These are wonderful days. We travel by vapour ; we speak by lightning ; we paint with the sun. We are almost daily extorting the secrets of nature. But deep and lasting as is the debt of gratitude which the world owes to Masonry in past ages, it owes little, in a scientific point of view, to Masonry in modern times. I say in a scientific point of view, because in other respects it has not been unfruitful. But the very fact of its preservation proves to me that, in the Providence of God, it will again be used as an instrument of blessing to mankind. It is ramifying itself at the present moment in a most wonderful manner. Lodges are continually being formed in the remotest parts of the earth. I may say that it exists almost wherever there are men to practise it. New Lodges are continually being formed in Great Britain, while the existing ones are ever receiving fresh accessions, not of unreflecting persons, who are excited merely by a spirit of curiosity, but of men who, in their several stations, are fitted to become an ornament and a blessing to any society. We have an organization and a discipline which is rarely to be met with in any other institution, and which is most powerful for good. There is, too, an expectation that higher things are to be sought and attained. And with such means and such opportunities, God forbid that we should be wanting to the occasion. To the question proposed to me, "Why do you anticipate so much blessing from the revival of your Order ; have you any ground for such anticipation ?" I answer, yes ; I do expect much from its prosperity, and why ? *Because of the objects at which it aims.* It is that science which includes all others. It has, I know, been objected that our Order recognises that system only which may be called the religion of nature. This I emphatically deny. We do, indeed, commend the study of nature. We ask our Brethren frequently to turn their thoughts upon the fertility and beauty of nature ; and in so doing

we are following the example of Him who said, "Consider the lilies of the field how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." We call upon our Brethren sometimes to leave, in their contemplations, this planet which has been assigned to man for his habitation, and to consider the sun, resplendent with surpassing glory—and the moon, walking in majesty—and stars, scattered over immeasurable space. And why?—Because they are wonderful displays of the power and wisdom of the Great Architect of the universe. But do we for a moment pretend that man by searching merely the volume of nature can find out God to perfection—to any saving purpose? No; we know the utter powerlessness of the law of nature, and the mere study of nature, to restrain the passions of men, and to teach them those things that belong to their peace, and, therefore, we prize above all things the sacred volume of revelation. In it, and in it alone, we believe that life and immortality are brought to light. We believe that it must be a "light unto our feet, and a lamp unto our paths." Whilst, then, we urge all our Brethren to the cultivation of those faculties which God has given them, and the attainment of that knowledge which has a tendency to expand the mind, to refine the taste, to exalt the character, and rescue it from debasing and degrading passions, and to open out unnumbered sources of enjoyment, still we do all this in subordination to that Divine instruction without which all is vanity. There is, however, one thing which I must claim for Masonry in these latter days. Though it may not have been pre-eminent for science as in ages gone by, it has been fruitful in works of mercy, and in labours of love. It has charities to lighten the sorrow of the destitute orphan, and to cause the widow's heart to leap for joy. It has schools where the children of deceased Brethren are clothed, and fed, and instructed; and where, besides the comforts of this life, they receive those lessons which are intended to fit them for another and a better world. It has made provision for the permanent relief of distress occasioned by misfortune or old age. In fact, the orphan's tears, the widow's prayers, the blessing of him that was ready to perish, have been its high encomium. Honoured and recommended by these fruits, as well as by that spirit of brotherly love which it so unceasingly labours to promote, and of which the world stands so much in need, it has been patronized by throned monarchs, and their chief nobility, in every part of the world. At this time it seems unfitting that I should omit to mention that illustrious Brother whose death the nation, almost as one man, is now deploring. Ours is not a proselytizing system; if it were, it would surely be enough to point to achievements so splendid, to patriotism so disinterested, to wisdom so profound, to fidelity and truth so constant, and to say that the hero was one of our Brethren. Brethren, I have done. It remains only for me to express the hope that the edifice now begun may promote the welfare and prosperity of our Order in this Province; and that the Brethren through whose instrumentality it has been undertaken may reap the reward which they so highly merit.

By direction of the mayor, the plans and designs for the erection of the building, which had been laid on the stone, were delivered up to the architects, together with the mallet, square, level, &c., to assist them in its erection; the implements to be delivered up when the building is completed and dedicated to Masonry, in the name of the Great Jehovah, to whom be all honour and glory, to virtue, and to universal benevolence. The Grand Chaplain then offered up the following prayer of thanksgiving:—

Almighty Father of the universe, we return Thee unfeigned thanks for all the mercies which we have received, and for Thy providential care which has continued to this Institution through so many ages. Grant that our thankfulness may be manifested in renewed and increasing efforts for Thy glory and the good of our fellow-creatures. Increase our love to Thee and to all mankind; and grant that, while passing through this world, we may ever be ready to bear each other's burdens, and so fulfil the law of Christ. Hear us, we beseech Thee, for the Redeemer's sake.

The benediction having been pronounced by the Grand Chaplain

the proceedings terminated by the band striking up "God save the Queen."

THE BANQUET.

In the afternoon, several of the Brethren and their friends partook of a sumptuous banquet at the Adelphi Hotel. It was fully expected that the mayor would have been present, but his worship had a dinner-party at the Town-hall. The Rev. Gilmour Robinson, Provincial Grand Master, presided; the Senior Warden's chair was occupied by Brother T. Warburton, and that of the Junior Warden by Brother H. S. Alpass. There were also present:—The Rev. W. Hartley, of Balderstone; W. Davies, J. Gleave, R. M. Crawford, Ryalls, Kay, Brooks, S. Martin, J. A. P. M'Bride, T. A. Humphries, William Hanson, of Longton, Staffordshire; E. Milne, of Manchester; J. L. Ferns, R. Shaw, jun., R. H. Hartley, T. Haigh, Jas. Moorhouse, H. Gambell, &c. &c. &c.

During the evening several excellent speeches were delivered, but we regret that our space will only permit us to give a portion thereof. After the usual compliments to loyalty, followed the health of "The Earl of Zetland, M. W. G. M. of England."

"The Duke of Leinster and the Duke of Athole, M. W. Grand Masters for Ireland and Scotland."

"The R. W. Grand Master, Deputy Grand Master, and Grand Officers of the Province of West Lancashire," proposed by Brother Brooks, and responded to in appropriate terms by the Deputy Grand Master.

"His Worship the Mayor of Liverpool," acknowledged by Brother Richard Kay, who is a member of the Royal Mersey Yacht Club, the mayor being Commodore.

"The Masters and Wardens of Lodges in Liverpool," responded to by Brother Alpass.

The toast of "The Founder of the Freemasons' Hall," having been given,

Br. MOORHOUSE responded to the toast, and said:—Were I not aware that I was addressing the members of an institution with whom I have the honour and pleasure of claiming Brotherhood, I should have felt a difficulty in executing this necessary duty, which would almost have prevented me from making the attempt; but, knowing that the constitution of Freemasonry is based upon those attributes of the Deity, love, charity, and benevolence, I am emboldened to claim your charitable consideration in the few observations I am about to make; and if you think me deficient in my expression of gratitude for the honour conferred upon me, to fancy I have said everything which you think I ought to have said; and if, unhappily, I may use an expression which you think had better have been left unsaid, to stretch your charity a little further, and strive to forget that it was said. With these few preliminary remarks, I beg to return my best thanks,—first, to you, Right Worshipful Brother, for the handsome manner in which you have proposed my health, and secondly, to the gentlemen and Brethren present, from whom it elicited so gratifying a reception; and I regret exceedingly that I cannot use sufficiently expressive language to convey to you an idea of how highly I appreciate this honour. At the same time, I would inform you that the part I have taken in promoting the object which has this day engaged your attention has been a subordinate one,—that it is mainly owing to the untiring zeal and perseverance of Bros. Hartley, Shaw, and Haigh, who, in the negotiations incidental to this business, have not allowed any trifling obstacle to stand in the way of its accomplishment, but who have, regardless of personal inconvenience, met me in that accommodating spirit which has enabled us so speedily to bring about the happy result; and I have no doubt that, with their continued co-operation and assistance in

matters of detail, as to embellishment, &c., we shall be enabled to erect an edifice which, while it will confer lasting honour to its projectors, will be an addition to the architectural adorning which has characterized the buildings of Liverpool of late years, and be, at the same time, worthy the reception of that important body to whose service and uses it is intended to be dedicated. By the kindness of the Brethren before named, I have occupied a prominent position in this day's proceedings; and it is scarcely necessary to inform you that I shall look back on the part I have taken with much gratification, perhaps not unmingled with pride; for it is not to me alone that the occurrences of this day may become important in their consequences—they may influence the minds of my children, and will, I trust, be an incentive to induce them to adopt that course of conduct which has enabled me to raise myself, as it were, from comparative obscurity to a position to which I did not aspire. It will show them that no station, however elevated, is unattainable, provided the proper means are employed for its attainment. It will show them that high literary acquirements or intellectual superiority are not indispensable qualities to self-promotion. It will make manifest to them that any man, whatever may be his position or circumstances, may raise himself in the scale of society, by bringing into operation those true elements of success—patience, perseverance, industry, and integrity; and that, having done so, he will have the proud consciousness of having done his duty, and the gratifying reflection, in the down-hill of life, of having made his name more respected, and the country the richer by his services. Apologizing for having occupied so much of your time unprofitably, allow me again to tender you my heartfelt thanks for the high honour conferred upon me, and to assure you that I shall strive to regulate my conduct, so as to continue to deserve the generous approbation accorded me on this occasion.

Mr. THOMAS HAIGH (Castle-street) next rose. He said: Right Worshipful Sir, Brothers, and Gentlemen, in the speech made by Bro. Moorhouse, allusion is made to myself, as being one of the promoters in the erection of the Freemasons' Hall, of which we have laid the foundation this day. I certainly have endeavoured to bring about the erection, and I am happy to say that I have been successful. I should not take credit to myself without coupling Bros. Hartley and Shaw, by whose combined perseverance and energies I have been somewhat stimulated; and I trust, when the building is complete, it will do credit to the Brethren and those connected with its erection; and that we may be long spared to enjoy within its walls many very happy meetings.

The healths of Brothers S. H. Hartley and Richard Shaw, Jun., were drunk, and suitably acknowledged by those gentlemen. The next toast, "The Architects," was acknowledged by Mr. W. Duckworth, sen. Brother William Davies proposed "The town and trade of Liverpool," and in doing so made graceful allusion to the death of the Duke of Wellington, proposing that a monument should be erected to his memory on the site of Old Islington Market. Brother Warburton having been called upon, made a suitable response. "The health of the strangers" and other toasts followed, concluding with the usual Masonic toast, "To all poor and distressed Masons," &c., which was drunk by the Brethren out of a silver flagon.

Music enlivened the proceedings, and Brother Ryalls, with other Brethren, contributed songs.

The Deputy Provincial Grand Master was, during his stay, the guest of Brother W. Davies, at Ladycroft, Huyton.

LIVERPOOL.—A magnificent entertainment was given on Tuesday, October 19, at the Town-hall, Liverpool, by the worshipful the Mayor, Thomas Littledale, Esq., who holds the high office of Junior Grand Warden of the Province of West Lancashire, to about sixty of the Brethren; comprising all those who have been most active and useful in promoting the objects of Freemasonry in the town and elsewhere, with several distinguished guests from a distance. All the company appeared in the dress and jewels appertaining to their re-

spective offices and the position they had attained in the Order. The mayor received the company with characteristic ease, and when assembled the scene was of the richest and gayest description. The hospitality of his worship was unbounded, and those only who have been accustomed to dine at the Town-hall can form any conception of the elegance and sumptuousness of the display and provision. The mayor presided, having on his right the M. W. the Dep. G. M. of England, the Right Hon. the Earl of Yarborough; the Rev. A. Dymoke, R. W. Dep. Prov. G. M. for North Wales and Shropshire; and on the left Bro. S. Blair, R. W. Dep. Prov. G. M. for East Lancashire. Amongst the company the veteran and accomplished Mason Bro. J. Molyneux was present.

LANCASHIRE.—OLDHAM.—The Prov. G. L. of East Lancashire was held in the parish church schools, Oldham, on Friday, Oct. 15th. The Lodge, in the absence, through indisposition, of the R. W. Prov. G. M., the Earl of Ellesmere, was opened by the V. W. D. Prov. G. M., S. Blair. After transacting the ordinary Provincial business, the Brethren repaired in procession to the Town-hall, where a banquet had been prepared for the occasion.

We believe this is the first occasion of a Prov. G. L. having been held in this town, although the oldest Warrant in Lancashire was at one time held in Oldham, Lodge No. 32 having met under it at the Plough Inn, Werneth, having also a Royal Arch Chapter, and a Knight Templar's Encampment. These, however, by some means or other, appear to have been forfeited or disposed of, and for many years, and until within the last three years, Masonry was nearly extinct in Oldham; but it is very gratifying to state, as marking the progress of Freemasonry in this Province, that the Lodge of Friendship, No. 344, now numbers upwards of seventy members of the most respectable parties in the town and neighbourhood, ever ready and willing to be foremost in any praiseworthy object of charity and good works. The Chapter lately attached to the Lodge is also progressing favourably and rapidly. Perhaps it may not be uninteresting, nor unprofitable to the Provincial Lodges, to inquire how such sudden and unusual prosperity has been promoted. Two years ago a weekly Lodge of Instruction was established, which, by great exertions and persuasions at first, the Brethren were induced to attend. The ceremony of opening and closing in the three degrees was practised and mastered, and successively the ceremonies of Initiation, Passing and Raising, so that in a very short time nearly every member in the Lodge was fully competent and qualified to act as W. M. Thus was one great desideratum attained. The lecture of the first degree was next undertaken, and from that time to the present no persuasions have been needed to induce attendance. The beautiful language in which, in these lectures, the principles of Freemasonry are clothed, and the extended knowledge of the Craft which they afford, have impelled not only the Brethren of the Lodge of Friendship, but of neighbouring Lodges, to attend and profit. This is the grand secret towards making a prosperous Lodge—to induce the Brethren by any and every means to master the first rudiments of the science, and then, introduced to the lectures, the beautiful and varied paths, which open on every hand in the extended field presented before them, will most assuredly induce them to wander through with pleasure and delight. They will become good Masons, and better men. When the Bre-

thren assemble but once a month, and then merely for the transaction of the Lodge business, they can have no opportunity of acquiring any knowledge of the science they profess, and consequently can have very little inducement to persevere. The result is, in a short time they become indifferent; it next becomes tiresome, and at last they fall away and "walk no more with us."

Another great element towards success is to gain the favour of the ladies; and this can only be done by closing the Lodge and retiring early. If a lady spread a report that her husband or brother has had a remarkable change for the better, and this change is attributed to his becoming a Freemason, success is certain. And why should a Brother not become, or rather how can he avoid becoming, better if he has an opportunity of learning the Masonic principles he is expected and ought to practise?

Freemasonry never will and cannot be expected to progress much so long as the ceremonies are imperfectly and negligently performed, and the lectures entirely unknown, as they are in most Provincial Lodges; and wherever a Provincial Lodge is seen to prosper, its prosperity may generally, if not invariably, be attributed to one or both of the courses above mentioned.

It is very desirable and much to be hoped that the Brethren of Provinces will take this into their serious consideration, and if they have any wish for the prosperity of our ancient Craft, that they would endeavour to remedy the evil.

OXFORDSHIRE—OXFORD.—The Alfred and Apollo Lodges have, during the last quarter, held some large and interesting meetings, but on no occasion has there been a more influential or gratifying gathering than occurred on Thursday, the 4th of November, when a Past Master's Jewel was presented to Bro. Rev. G. R. Portal, P. M. On presenting the Jewel, the W. M., Bro. Beech, said:—

A most pleasing duty devolves upon me this evening—it is in the name of the Apollo Lodge, to present this Past Provincial Sen. Grand Warden's Jewel to Bro. Portal, in testimony of his valuable services during his year of office. It gives me the greatest pleasure to be the medium of presenting this Jewel to him, for I remember that from the time he first entered into Masonry, he always took the most lively interest in it, using every effort to make himself thoroughly acquainted with its principles, and by so doing, he qualified himself to fill some of the highest offices in the Craft. How well he fulfilled those duties we have all witnessed, and can all testify. I have not only great pleasure in presenting him with this Jewel in the name of the Lodge, but it enables me to testify how much I feel indebted to him from my first entrance into Masonry, and how much I value his friendship, which I have enjoyed from my early years. As a friend, I valued him; but in Masonry he became doubly my friend, and it is on that account that I feel so much delight in being the humble medium of presenting this testimony to him. Brother Portal, I trust that you will long continue to wear it, and that whenever you visit any other Lodge it will, when placed on your breast, recall lively recollections of the Apollo, your mother in Freemasonry, who first received you into her arms, and welcomes you with kindness and affection whenever you return to her. I need not urge upon you to keep up a perpetual remembrance of the principles of Masonry, because it is unnecessary for me to do so, and therefore I will content myself by presenting to you this Jewel, which, I trust, conveys to you some idea of the gratitude and esteem, which is entertained towards you by every member of the Apollo Lodge. (Cheers.)

The Jewel, which is of elegant design and exquisite workmanship, bore the following inscription:—"Provincial Grand Lodge of

Oxfordshire. Presented by the Apollo University Lodge, No. 460, to Bro. the Rev. G. R. Portal, *M. A.*, of Christ Church, Past Prov. S. G. W. of Oxfordshire, in testimony of the valuable services rendered by him to the Lodge during his year of office, as its Worshipful Master, in 1850."

Bro. PORTAL said,—I will not make use of the hackneyed expression that this is the proudest moment of my life, an expression which is used by the highest as well as the lowest, from the Lord Chancellor down to the parish constable. (Laughter.) At no time have I received, nor could I receive, a token more acceptable to my feelings than this Jewel, which has been presented to me by those friends I valued so deeply, my Brethren of the Apollo Lodge. I am well aware, that to no merit of mine am I indebted for this, but to the kindness of that Lodge. So long as I occupied the chair, it was my earnest desire to perpetuate goodwill and good feeling between the two Lodges of Oxford, and I regard this token as a testimony that my endeavours to accomplish that have not altogether failed. It is gratifying to me on revisiting my own Lodge, although I see so many new friends, to find that the unanimity existing between the two Lodges is the same, and that your welcome is the same. I see many around me whom I value, not only on account of the pleasure which I experience in receiving this Jewel from them, but because it affords me the opportunity of renewing that agreeable and friendly intercourse which has subsisted between us. We cannot fail to see the kindly feeling which Freemasonry engenders between rich and poor, and how much it diminishes the distinctions between different religions; in fact I know of no link which binds people together, and religions together, so much as Freemasonry. I may be told that Christianity may do so; but it does not to the same extent as Freemasonry; and I will tell you why it does not. Christianity is not so widely diffused as Freemasonry, and those who disagree on religious questions carry their enmity so far, that if the Papists had the chance, they would burn the Protestants; and if the Protestants could do so, they would give the Papists a poke; and in that respect I consider one sect is quite as bad as the other. As Masons, we meet men of all opinions, we are brought into contact with each other, and the result is, that we treat each other with toleration, which is a feeling that I wish to encourage. We hold our own opinions with rigour, yet we tolerate those who entertain different views, and we give them credit for the same sincerity which we claim for ourselves. I do think, as a clergyman of the Church of England, that it is a matter of congratulation, that Masonry is progressing in every part of the world, because it is the only thing that I know of that carries out to the fullest extent that charity which never faileth. In conclusion, I beg again to thank my Brethren of the Apollo Lodge for that gratifying testimonial, and to acknowledge the kind feeling, which has ever been evinced towards me by the brethren of the Alfred Lodge, and I gladly avail myself of this opportunity of giving "Unity and Prosperity to the Apollo and Alfred Lodges." (Loud cheers.)

Several other appropriate toasts were given, and a very agreeable evening was spent by the Brethren.

SUFFOLK.—IPSWICH.—The annual Prov. G. L. of Suffolk held their meeting at the New Assembly Rooms, Ipswich, on the 14th October, for the purpose of installing the new Prov. G. M., Sir E. S. Gooch, Bart. The Lodges met in great strength to testify their esteem for a Brother whose connection with the county peculiarly fits him to hold this high and responsible situation. The lamented death of the late Prov. G. M., the Lord Rendlesham, for a while obscured the light of Masonry, but its beacon now burns brightly under the guardianship of one of England's senators. Long may it continue. The day was not so bright as could have been wished, and a small drizzling rain in the morning kept a great many of the Fraternity away, although the neighbouring Provinces contributed a full share. Essex sent her D. G. M., the R. W. Capt. S. Skinner; J. Burton, Prov.

S. G. W. ; A. Meggy, Prov. G. Sec. ; S. D. Forbes, Prov. G. J. D. ; and several other Grand Officers. Norfolk also contributed her full complement of Brethren to grace the ceremony, including Bros. W. B. Ferrier, Prov. G. R. ; W. H. N. Turner, Prov. G. S. ; W. Worship, Prov. G. S. D. ; D. Barnard, Prov. G. Pur. ; and W. B. Jay, Prov. G. S. The R. W. Bro. R. G. Alston, P. G. J. W. of England, occupied the throne, and was supported by the following Grand Officers of the province, viz. :—the R. W. G. Thomas, P. D. Prov. G. M. ; Rev. F. W. Freeman, P. Prov. G. S. W. ; P. Allez, P. Prov. G. S. W. ; B. Head, P. Prov. G. J. W. ; J. Head, P. Prov. G. J. W. ; J. Pitcher, P. Prov. G. J. W. ; T. Jones, P. Prov. G. T. ; H. Case, P. Prov. G. R. ; Jonathan Gooding, P. Prov. G. S. ; F. Morse, P. Prov. G. S. D. ; J. S. Gissing, P. Prov. G. S. D. ; B. Gall, P. Prov. G. S. D. ; R. Burrows, P. Prov. G. J. D. ; D. Fulcher, P. Prov. G. Sup. of Works ; G. Thompson, P. Prov. G. Sup. of Works ; T. Wallace, P. Prov. G. D. of Cer. ; E. Dorling, P. Prov. G. Asst. Dir. of Cer. ; W. J. Chaplin, P. Prov. G. S. B. ; A. Bowles, P. Prov. G. O. ; W. Townsend, P. Prov. G. Pur. ; C. T. Townsend, P. Prov. G. Pur. ; A. Robertson, P. Prov. G. T. Together with the Masters, Past-Masters and Wardens of the several Lodges in the Province.

The Prov. G. Lodge having been opened in Form and with solemn prayer ; the R. W. Bro. R. G. ALSTON announced to the Brethren, that in consequence of the lamented death of the late Prov. G. M. for Suffolk, Lord Rendlesham, whose amiable qualities greatly added to the loss the Province had sustained, he was deputed by the M. W. the Earl of Zetland, G. M. of Masons, to instal a Brother in the office of G. M. of this Province ; and he felt that the choice the M. W. G. M. had made in the selection of a gentleman so intimately connected with the county as Sir E. S. Gooch, whose name and ancestry were endeared by long associations to the hearts and affections of the inhabitants of this district, was such as would meet with the unanimous approbation of the Craft, not only of this important Province, but throughout the kingdom. He had, therefore, to ask whether any Brother could produce the Patent from the Most Worshipful the Grand Master ?

The V. W. E. DORLING, Prov. G. Sec. Elect, having produced and read that document,

The R. W. Capt. S. SKINNER, Dep. Prov. G. M. for Essex, then introduced Bro. Sir E. S. Gooch, Bart., *M. P.*, to the R. W. Bro. ALSTON, who installed him in the usual Masonic manner, and in such a way as to render the ceremony most impressive. The Prov. G. M. was then proclaimed, and saluted by the Brethren according to ancient custom. The R. W. P. G. M. having been thus installed, called on the P. G. S. elect, Bro. Dorling, to produce the Patent for constituting R. W. G. Thomas, Dep. P. G. M. ; which having been read, he was appointed and invested. The R. W. P. G. M. then proceeded to appoint the following Officers, excepting the V. W. Bro. T. Jones, Prov. G. T., who had been previously elected by the Lodge :—Bros. G. Thomas, D. P. G. M. ; P. Allez, S. P. G. W. ; J. Pitcher, J. P. G. W. ; Rev. E. Neale, P. G. Chap. ; Capt. T. Gooch, S. P. G. D. ; H. J. Bridges, J. P. G. D. ; E. Dorling, P. G. Sec. ; F. W. Ellis, *R. N.*, P. G. Reg. ; J. A. Pettitt, P. G. Sup. of Works ; A. Bowles, P. G. Organist ; S. Freeman, P. G. Dir. of Cer. ; S. S. Brame, P. G.

Asst. Dir. of Cer.; J. Whitmore, P. G. S. B.; C. T. Townsend, P. G. Pur.; A. Robertson, P. G. T.; Bros. Gower, Pickess, Stagg, Rounce, Lockwood, Warne, Stewards.

After the above appointments had been made, and certain other routine business performed, the R. W. Prov. G. M. GOODIN then addressed the Brethren in the following terms:—

Brethren, a most pleasing duty now devolves upon me, to carry into effect that which yourselves have created, and in which object I most cordially unite. It is to present for acceptance a most beautiful specimen of *workmanship* to your late worthy and respected Secretary. His qualities both as a man and a Mason have endeared him to all who ever had the pleasure of his acquaintance, and the present which I now have before me is a proof of the estimation in which you hold his services, and his devoted zeal to revive the gentle influences of the Craft, during the period he performed the duties of his late office. And now, therefore, Bro. Gooding, allow me to beg your acceptance of this handsome gift, and may you have many happy years to enjoy it. Allow me also personally to unite in this public act, and to express my regards for your welfare and happiness.

The R. W. P. G. M. then presented to the V. W. Bro. J. Gooding, P. P. G. Sec., a very elegant silver inkstand, bearing the following inscription:—

“Presented to Brother JONATHAN GOODING, on his retiring from the office of Provincial Grand Secretary for Suffolk, by his Masonic Brethren, in grateful testimony of his sterling worth and energetic zeal which he so satisfactorily exerted in his responsible office.—1852.”

R. W. Bro. GOODING, P. P. G. S., replied as follows:—

I deeply feel the obligations I lay under to the Brethren of the Craft for the manifold kindness I have received from them during the period of my holding office, and I should not only be ungrateful, but should very much belie my own sentiments and feelings, did I not express how highly sensible I am of the very gratifying and valuable compliment now offered to me: a compliment greatly enhanced in my estimation by being bestowed upon me on an occasion so interesting as that which has brought us together. In asking to be permitted to be relieved from the active duties of my office, I regret that the state of my health, and other claims upon my time, had rendered it imperative upon me to solicit the so doing; and I have now to beg that you will receive my additional remarks with the same indulgence you have already shown me. R. W. P. G. M., R. W., V. W. and W. Sirs, and Brethren,—My first duty is to thank you for the charitable indulgence which you have been pleased to extend to me, in allowing me to offer you my poor thanks in this particular manner. I feel, sensibly, that your great and unmerited kindness has placed me in a very difficult position, since the honour you have done me calls for an acknowledgment of a far higher kind than any which it is in my power to make. I had no pretensions, Brethren, to this singular mark of your consideration. No man, however, can value your approbation more sincerely than I do. No man can more properly appreciate the inestimable value of that particular token of your kindness which is now before me. No man could ever esteem himself more honoured than I do by the kind sentiments towards myself which have accompanied the presentation of your rich and valuable gift: and yet, no man was ever less able than I am to give expressions to his feelings. My heart is full. Believe me, this is not the exaggerated expression of affectation; it is the natural language of truth; the outpouring of an overcharged, but warm heart. As for the “energetic zeal” you have been kind enough to apply to my services, and which have called forth this testimonial, it is not for me to depreciate what you have had the goodness to accept, and stamp with your approbation; but mine were services which nothing but Masonic kindness could have rated so highly; for I claim no acknowledgment at your hands for attention to the interests of the Craft, in the performance of the duties pertaining to my late office. On such an occasion as the present, however, I hope you will not deem me egotistical if I remark that, throughout my residence in this Province, I have been animated by two leading feelings; first, by an affec-

tion for that which, fortuitously and happily, has been the county of my adoption ; and, secondly, an anxious determination to do everything in my power to extend as much as possible the benefits which I believe to be connected with a consistent practice of the obligations of Masonry. Animated, I repeat, by such feelings, you will readily understand that at the period of my taking office, under our late R. W. Prov. G. M. (whose death we so deeply deplored, but whose place, happily for the good of Masonry, has been so admirably well supplied by his friend and relative, our present excellent P. G. M., and of whom our deceased master would have been well pleased had he been permitted to have known that his gavel would have fallen into such hands)—it was a matter of deep regret to learn that in this Province Masonry had fallen from its high estate, and was far from being in that flourishing condition in which we could have hoped. For, like the sun, its emblem, it had become obscured. Clouds, if not darkness, had overshadowed its lustre. To raise it to the pinnacle of its ancient glory was the desire and first aim of our late lamented P. G. M., and of his excellent friend and Deputy, Bro. Thomas. In the relative official position in which I stood, I was necessarily called upon to aid them in their endeavours—and which my love for the Craft, no less than my sense of duty, led me eagerly to do—well knowing, if the principles of Masonry were rightly brought into operation, they must succeed ; for in all countries, and in all ages, “the true and accepted” have been found to conduct themselves as peaceable citizens, and acknowledged to be the firm and decided supporters of good order, government, and religion. And in conjunction, therefore, with other Brethren, whose labours and zeal were far more valuable than my own, the Prov. G. Lodge was restored to the state in which it now remains. Little did I dream that my humble services in the good work would have met with such a reward. Nor can I think that which I was able to do would have been so honoured in any other Fraternity than one, guided by Masonic kindness and principles. You have judged the little which I was able to perform, by the sentiments which at all times animate the Craft ; and I look upon your splendid gift, as not so much a gift of the value of what you are pleased to consider my services, as it is of the warm and generous feelings by which true Masons are ever imbued, and which never fail to conciliate affection—the better feeling of the heart—a token and a testimony of the liberal construction which Masons ever put upon the smallest services. But, R. W. Sir and Brethren, this gift is a proof of something more—it is a proof that our principles are not unheeded ; and if indeed it be not actually a proof, it is manifest to you that Masonry has revived, and is progressing ; and as learning, after the flood, had its rise in the east, so Masonry, in the eastern corner of the Province—to use the glowing and metaphorical words of our immortal poet—

“Has rear’d her drooping head
And trick’d her beams, and with new spangled ore
Flamed in the forehead of the morning sky.”

—And whilst I say it has shed its influence upon this surrounding district and is flourishing luxuriantly in this our metropolis, let us hope it will spread itself over the whole Province, and set in glory in the west, and so create those feelings of brotherhood and harmony which ever accompany its firm establishment. It is in this respect that this most honourable present is most valuable to me. With these feelings I accept your valuable present, with the warmest and most grateful thanks. The Craft has surrounded me with kind and faithful friends, and this has been a source of the greatest gratification to me ; to find that my own feelings towards all my Brethren are so warmly returned, and that my slight exertions have been so magnified, overwhelms me with thankfulness and gratitude. As long as I live, and in whatever situation I may be placed, I shall never cease to feel the warmest interest in the welfare of the Lodge ; and be most anxious to testify my sense of your great and unmerited kindness ; and I shall hand down to those who come after me this most handsome gift with a pride and satisfaction which it is impossible for me to express. The special relation in which I have stood to you has ceased ; but the brotherly love connected with it, and the gratitude arising from it, will ever remain. My particular thanks are due to the D. Prov. G. M., and the other officers and members of the P. G. Lodge, for their manifold acts of courtesy which they at all times have shown to me, and I entreat them, with my Brethren all, to accept my warmest acknowledgments for their assistance and kindness. Their

attentions have been at all times so flattering, that I must be inexcusably insensible not to feel, and feeling criminally ungrateful not to express my many obligations. Accept, Brethren, my best wishes for your individual happiness; and may peace be within the walls and prosperity flourish in every Lodge of the Province. May wisdom and benevolence distinguish the Fraternity, and Masonry become glorious in all the earth!

A collection having been made in the Lodge, amounting to £19 2s. 4d. for the benefit of the East Suffolk Hospital, a procession was then formed, which passed down Northgate-street, through Tavern-street, to the Church of St. Mary Tower, where prayers were read by the Rev. Bro. Lockwood, and a most eloquent and truly appropriate sermon was preached by the Prov. G. C. Bro. Rev. E. Neale.

A collection was again made at the doors for the benefit of the Hospital. This splendid institution, with all its charitable beneficence, although at the present moment the income is actually less than the expenditure, failed to produce a proper feeling in the breasts of the inhabitants. It is scarcely to be believed that the small amount of £5 17s. 8d. was all that 35,000 inhabitants could be induced to give towards the support of an institution, whose doors are never shut to the poor sufferer.

The Brethren, in number 109, afterwards partook of a splendid banquet, prepared by Bro. G. Chaplin, of the White Horse Hotel.

NORTH WALES.—The Annual Prov. G. L. for North Wales and Shropshire was held at Bangor, on Monday, Sept. 6. The Prov. G. M., accompanied by the Right Hon. Lord Dungannon and his officers, arrived at noon, together with several distinguished Masons from Cheshire, Lancashire, Ireland, and Scotland. At half-past two o'clock the Craft Lodge was opened in the Three Degrees by Bro. Martin, W. M., of the St. David's Lodge, Bangor, No. 540, assisted by the W. M.s and P. M.s of the other private Lodges in the Province. A procession of the Prov. Grand Officers was then formed, and entered the Lodge-room. The Prov. G. L. was opened in ample form, and the minutes of the last Lodge read and confirmed. The by-laws for the government of the Lodge were produced by Bro. Wigan, P. G. Sec., having been most carefully and elaborately prepared by Bro. Rowland, the P. G. D. C., and considered by a Committee of Grand Officers. They were passed unanimously.

The very beautifully-written address, presented to the R. W. P. G. M. at the Shrewsbury meeting, now handsomely framed and elegantly emblazoned, was then handed to him, and excited the admiration of all by whom it was examined; and a vote of thanks was passed to him for his attendance and conduct in the Chair. The R. W. P. G. M. then announced his intention of holding a Prov. G. Lodge in each year, the next to be at Shrewsbury.

The Prov. G. and the Craft Lodges having been closed, a procession of all the Brethren was formed for the purpose of going to the cathedral to hear divine service. It had been publicly announced that the Right Rev. the Lord Bishop of the Diocese had granted his permission to the V. W. and Rev. P. G. C. to preach the sermon, that the Very Rev. the Dean had kindly accorded the use of the church, and undertaken all the necessary arrangements

for the choral worship, and that the Rev. the Vicars had given their sanction to the proposal; also that a collection would be made in aid of the funds for supporting that admirable institution, the Carnarvonshire and Anglesey Infirmary. The public seemed to take a great interest in the matter, the streets being crowded, the windows thronged, and the congregation at the church numerous.

On entering the churchyard, the Brethren of the Craft Lodges opened their ranks, and the R. W. P. G. M. and his officers passed between them, the others following, so as to invert the order in which they had set out. After some minutes spent in examining the structure, they were met by the Lord Bishop and the Very Rev. the Dean, the Rev. E. Pughe, the Rev. E. Evans, all in their full canonical vestments, a more than ordinarily numerous body of choristers in their surplices, and the vergers, choir-master, and other officials. The Lord Bishop requested that the Prov. G. M. would take precedence, and the P. G. Lodge accordingly passed up the nave of the sacred edifice, followed by the Right Rev. Prelate, the Dean, the Clergy, and the Choir, the Craft Lodges bringing up the rear, and a solemn march being played by the cathedral organist, Mr. James Pring, who conducted the musical portion of the service. The prayers were read by the Rev. E. Evans.

As the P. G. Chaplain was unable to be present, the Very Rev. the Dean considerably offered, at a very short notice, to supply his place, and delivered a very able, impressive, and effective discourse (which, we are glad to learn, is to be printed at the special request of the R. W. P. G. M.), from 1 Peter ii. 17: "Honour all men. Love the brotherhood. Fear God. Honour the King."

A collection took place during the singing of the second anthem, and amounted to £14. 4s. 6d. The R. W. P. G. M. subsequently presented an additional donation of £5 to the Institution, on behalf of which the successful appeal to Masonic liberality had been made.

The Lord Bishop delivered the blessing from the throne, and with the Dean, Clergy, and Choir, retired, the organist playing the national anthem.

The Brethren, having re-formed their procession, marched to the Penrhyn Arms, where "refreshment" had been provided. On their arrival at the hotel, the Craft Lodges opened their ranks as before, and the R. W. P. G. M. and his officers passed up the centre, the others entering in reverse order.

The banquet, which was held in the spacious new coffee-room of the establishment, was announced at seven o'clock, and the R. W. P. G. M. was conducted to his seat on the throne, and was supported by—

Lord Viscount Dungannon, K. T. ; Rev. E. H. Dymock, D. G. M. for North Wales and Shropshire ; J. N. Heathcote, P. G. J. W. N. W. & S. ; R. Pritchard, P. S. G. D. N. W. & S. ; J. Stevenson, P. J. G. D. N. W. & S. ; C. Wigan, P. G. Sec. N. W. & S. ; J. P. White, P. G. T. N. W. & S. ; J. L. Rowland, P. G. D. C. N. W. & S. ; J. W. Towers, P. G. P. N. W. & S. ; H. J. Wace, P. G. S. Works, N. W. & S. ; J. Broughall, P. G. S. B. N. W. & S. ; H. Bloxham, P. G. O. N. W. & S. ; B. Churchill, P. G. Steward, N. W. & S. ; G. Jennings, P. P. G. D. C. Oxfordshire ; W. H. Niccolls, P. G. Steward, N. W. & S. ; A. R. Martin, P. P. J. G. W. West Lancashire ; E. G. Willoughby, P. P. J. G. D. Cheshire ; J. Lewis, P. S. G. D. Cheshire ; A. B. Newberry, P. P. G. P. West Lancashire ; J. Colton, P. G. Steward, West Lancashire ; W. Davies, P. M. 263, Liverpool ; T. R. Andrew, P. G. D. C. Northamptonshire ; T. Colley Smith, Wicklow Lodge, Wicklow ; T. Johnson, P. M. 711, Ashton ; H. Kennedy, Sup. Works,

540, Bangor; C. Chesterton, S.W. 540, Bangor; W. H. Baker, J.W. 540, Bangor; H. Hulse, Sec. 540, Bangor; J. J. Anderson, St. Luke, Edinburgh; G. Knox, 878, Shrewsbury; T. Davies, Treasr. 540, Bangor; J. Aronson, P.M. 540, Bangor; T. A. Humphreys, S.D. 263, Liverpool; R. G. Bellas, Admaston Lodge, Salop; R. Dymock Vaughton, Dublin; William Anslow, 328, Salop; J. Beech, Sec. 875, Wellington; W. J. Dixon, P.M. 615, Chester; J. Francis, S.D. 540, Bangor; W. Henry Carter, J.D. 540, Bangor; W. Thomas, P.M. 540, Bangor; R. Madock Williams, 540, Bangor; J. Atkinson, 540, Bangor; W. Jones, 540, Bangor; H. Jones, 540, Bangor; T. Nutt, 540, Bangor; T. Jones, 540, Bangor; W. McVittie, S. W. 869, Holyhead; L. B. Lesch, J.W. 869, Holyhead; R. Michael, Sec. 869, Holyhead; T. Douglas, Treasr. 869, Holyhead; W. Deane Potter, 540, Bangor; C. Dutton, W.M. 615, Chester; J. Parkin, 615, Chester; A. Mallard, P.G. Tyler, N. W. & S.; B. Warlow, 540, Bangor; J. Williams, 540, Bangor; S. Brown, Sec. 615, Chester; H. Lazarus, London.

The evening was passed most agreeably.

BANGOR.—*The Queen's visit.*—Though the Freemasons in this city were the most active and, we may add, the most useful members of the Committee, in doing honour to the royal visit, they made no display as a body, on account of the recent death of Bro. the Duke of Wellington. The W. M. of the St. David's Lodge, No. 540, Bro. Martin, P. P. J. G. W. for West Lancashire, kept up the credit of the Craft for loyalty, and exhibited at Caxton House, which is the *North Wales Chronicle* office, the flags of all nations, with, as the papers inform us, a most elegant flag or banner, belonging to the Provincial Grand Lodge of Ancient Free and Accepted Masons for North Wales and Shropshire. It was of rich royal blue silk, with gold fringe and tassels, suspended by a handsome gilded and polished lancewood staff, and bore obverse the Masonic Arms, with the motto, "Audi, Vide, Tace;" reverse, the arms and crests of Sir Watkin Williams Wynn, Bart., M.P., the Grand Master for the Province (to whom Bro. Martin is Standard-bearer), and the motto in Welsh, "Y Cadarn y Cyfrys" (the strong and the subtle). In the front of Caxton House was a handsome crown composed of flowers, a Masonic star, the initials V. and A. in variegated lamps, surrounded by evergreens and flowers. Over the door was a transparency, representing the Queen on her throne, the Prince of Wales in his national costume, and cannon from forts and ships blazing in the distance,—the Queen in a contemplative attitude, saying, "Do you think, Albert Edward, you can keep the French from these shores?" and the Prince replying, "Certainly, your majesty, if ordered." In a window was a remarkably neat and chaste transparency, representing St. Cecilia with the lyre, hymning the praises of the Prince, the burden being "God bless the Prince of Wales." This was much and deservedly admired during the evening.

SOUTH WALES.—CARNARVON.—The new Lodge of Freemasons at Carnarvon, entitled "The Sogontium, No. 881," was opened for business, at the Royal Sportsman Hotel, on Tuesday evening, Nov. 20, under the warrant of the Grand Lodge of England, signed by the M. W. the G. M., the Earl of Zetland, and the R. W. D. G. M., the Earl of Yarborough, and by dispensation, until the Lodge can be consecrated, of the R. W. P. G. M., Sir Watkin Williams Wynn, Bart. Fifteen members were present, including four visitors from the St. David's Lodge, 540, at Bangor. The chairs were well filled,

and the proceedings were very ably conducted by the W.M. (Bro. W. H. Baker, of Carnarvon), and his officers; and judging from present appearances, there is every probability that this Lodge will become useful and influential. After "labour" the Brethren proceeded to "refreshment," and spent a very pleasant evening.

WARWICKSHIRE.—Lord Leigh has been appointed Prov. G. M. of Freemasons, in the room of Earl Howe, resigned, and at a meeting of the Provincial Grand Lodge, held at Warwick, on Wednesday, October 27, was enthroned with the usual ceremony.

WEST YORKSHIRE.—DONCASTER.—The Provincial Lodge of Improvement was held in the Lodge Room of the St. George's Lodge, No. 298, October 6, when many distinguished Provincial Brethren were present. The "work" was ably performed, and much interesting information was elicited. The next meeting is fixed for the 5th of January, 1853.

TEMPLARISM.—The Encampment Bladud held its first meeting in the Guildhall, Bath, on Friday, the 19th of November, when the following Sir Kts. were present:—Sir Kt. Col. G. A. Vernon, Prov. G. C., Staffordshire; Sir Kt. W. Tucker, Prov. G. C., Dorset; Sir Kt. J. Huyshe, Prov. G. C., Devon; Sir Kt. R. S. Spiers, Pr. 2nd Gd. Cap. E. C., Faith and Fidelity; Sir Kt. J. C. Luxmore, E. C., Rougemont; Sir Kt. F. Dee, E. C., Beauceant; Sir Kt. M. Costa, E. C., X. of Xt.; Sir Kt. J. Jacob, P. E. C., All Souls; Sir Kt. D. M. Nash; Sir Kt. S. Bryant; Sir Kt. Rea; Sir Kt. J. Tunstall; Sir Kt. G. Bythesea; Sir Kt. F. Allen; Sir Kt. C. T. Vigne; Sir Kt. Fras. Terry; Sir Kt. G. F. Newmarch; Sir Kt. T. Evans; Sir Kt. Brown.

Sir Kt. Col. Vernon addressed the meeting, and requested Sir Kt. Vigne to read a letter from the M. E. and S. G. M. to Sir Kt. Bythesea, in which he is pleased to appoint Sir Kt. Vernon to consecrate and open the Encampment of Bladud as D. G. M.

The D. G. M. appointed the following Kts. to be his officers, P. T.: Sir Kt. Tucker, P. C.; Sir Kt. Luxmore, 1st Cap.; Sir Kt. Dee, 2nd Cap.; Sir Kt. Huyshe, Prelate; Sir Kt. Spiers, Expert; Sir Kt. Vigne, Registrar; Sir Kt. Nash, 1st Standard-bearer; Sir Kt. Bryant, 2nd Standard-bearer; Sir Kt. Rea, 1st Herald; Sir Kt. Allen, 2nd Herald; Sir Kt. Newmont, Cap. of Lines; Sir Kt. Brown, Equery.

The Encampment was opened in due form, and with solemn prayer. The D. G. M. directed the Registrar to read the warrant, or charter, as well as a dispensation authorizing the alteration of the day of opening from the 1st to the 19th of November.

The D. G. M. then directed the Petitioners to stand forward in their proper places, and inquired if they approved of the officers named in the warrant to preside over them, to which the Sir Kts. replied in the affirmative. The D. G. M. then inquired if they collectively and individually acknowledged the authority of the M. E. and S. G. M. Col. C. K. K. Tynte, as well as that of the G. C. of England and Wales, and were willing to serve and obey the same, which was also *distinctly* answered by *each* Sir Kt. in the affirmative.

A procession was formed of all the Kts. present, with the D. G. M. and the Prelate at their head, and the usual ceremonies

were solemnly celebrated. The Encampment was then declared by the D. G. M. to have been duly consecrated according to ancient form. Sir Kt. G. Bythesea, the G. C. appointed by the warrant, was presented to the D. G. M. by Sir Kt. Huyshe, to receive at his hands the benefit of installation. A Board of Ins. Kt. Coms. was formed, consisting of the D. G. M., Sir Kts. Tucker, Huyshe, Luxmore, Dee, Spiers, Nash, Costa, and Jacob. The Kt. Coms. retired, and on their being again summoned, were informed that during their temporary absence Sir Kt. G. Bythesea had been duly installed E. C. of the Bladud Encampment for the ensuing year. The D. G. M. having given the warrant into the hands of the E. C., he appointed the following Kts. to be officers of the Encampment:—Sir Kt. F. Allen, 1st Cap.; Sir Kt. C. J. Vigne, 2nd Cap.; Sir Kt. K. C. K. Paul, Prelate; Sir Kt. J. Evans, Registrar; Sir Kt. H. C. Vernon, Almoner; Sir Kt. F. Terry, Expert; Sir Kt. Newmont, Cap. of Lines; Sir Kt. Nash, 1st Standard-bearer; Sir Kt. Bryant, 2nd Standard-bearer. Sir Kt. Brown was appointed Equery, and in the course of the evening the E. C. added to the above list Sir Kt. Muttlebury, 1st Herald; Sir Kt. Davis, 2nd Herald; Sir Kt. J. Harris, A. D. C.

Sir Kt. Vigne was proposed by the E. C. and seconded by Sir Kt. Allen, to fill the office of Treasurer; he was accordingly balloted for, and declared unanimously elected.

The E. C. moved, and the 1st Cap. seconded, that the best thanks of the Encampment be presented to Sir Kt. Col. Vernon, D. G. M., for the valuable services rendered by him to the Encampment this day, which being submitted to the meeting, was carried unanimously, and on the motion of the 1st Cap., seconded by the 2nd Cap., the same were ordered to be inscribed on the minutes, as a more lasting testimony of the gratitude felt by the Sir Kts. of the Bladud Encampment for his attendance.

The D. G. M. returned thanks, and expressed his great satisfaction in being instrumental in the establishment of an Encampment in a locality which gave promise of much success. A ballot was then taken, which in each case was found to be unanimous for the following Comps.:—J. H. De Salis, Esq., of Cirencester, proposed by Sir Kt. Terry, seconded by Sir Kt. Newmarch; Comp. J. D. Harris, goldsmith, Bath, No. 528, proposed by Sir Kt. Vigne, seconded by Sir Kt. Bythesea; Comp. G. M. Temple, hotel-keeper, Castle Butts, No. 48, proposed by Sir Kt. Allen, seconded by Sir Kt. Vigne; Comp. R. Cook, solicitor, Bath, No. 528, proposed by Sir Kt. Allen, seconded by Sir Kt. Evans; Comp. G. A. Muttlebury, Bombay N.I., Bath, No. 528, proposed by Sir Kt. Vigne, seconded by Sir Kt. Bythesea; Comp. C. E. Davis, architect, Bath, No. 528, proposed by Sir Kt. Bythesea, seconded by Sir Kt. Allen. Comps. Temple, Harris, Cook, Muttlebury, and Davis were admitted, and the ceremony of their installation was proceeded with.

The E. C. then offered to the visitors his best thanks for their attendance and kind assistance, which was responded to by Sir Kt. Huyshe.

The four following Sir Kts. were appointed to be Members of Council for the ensuing year: Sir Kts. Temple, Cook, Muttlebury, and Davis.

Business being concluded, the Encampment was closed with solemn prayer, and adjourned until the fourth Friday in February.

SCOTLAND.

DUNDEE, *November 4th.*—This evening an interesting meeting of all the Dundee Lodges took place in the hall of the Thistle Operative Lodge, to hear a Lecture delivered by Bro. James Miller, W. P. M. of St. Mark's Lodge, Glasgow, explanatory of the History and Principles of Freemasonry. The hall was fitted up in a very commodious and tasteful manner, and decorated with numerous banners and Masonic emblems. At the east, a platform of three steps, covered with crimson cloth, was raised for the accommodation of the R. W. Chairman and other officials, and at the opposite end an orchestra for the band was erected. Suitable positions were provided for the Wardens and Chaplain, and the body of the hall was laid out in divisions for the Lodges, according to seniority. At half-past six o'clock the Brethren assembled at their various Lodge-rooms, in full Masonic costume, and, by arrangement, walked in procession, accompanied by the Dundee instrumental band, to the Thistle Hall, where they were conducted by the Marshals to their places. The duties of Marshals and Masters of the Ceremonies were most satisfactorily conducted by Bros. Ritchie and Cowie, to the latter of whom the superintendence of the fittings and decorations of the room were chiefly intrusted. About three hundred Brethren were present; and the orderly and regular manner in which the whole was conducted, enlivened by the varied costumes of the assemblage, rendered the scene at once magnificent and imposing. The chair was taken by our respected neighbour, Sir John Ogilvy, Bart., of Inverghuarity, who conducted the proceedings in the most able and efficient manner. He was supported on the right by Bro. Miller, and on the left by the convener of the Committee, Bro. J. Chalmers, jun., P. M. of St. Peter's, Montrose; while the R. W. Masters of the Lodges present occupied other parts of the platform. Bro. Cuthbert, R. W. M. of the Dundee Operative, and Bro. Bissett, R. W. M. of the Dundee Ancient Lodges, ably filled the Wardens' chairs. The Rev. Bro. Nicoll performed the duties of Chaplain. The Lodge was duly opened in the first degree. The R. W. M. then introduced Bro. Miller, who favoured the meeting with a highly interesting, luminous, and instructive address of upwards of an hour's duration; and we cannot too much esteem the kindness and good-feeling of that distinguished Bro. in gratuitously affording our Lodges such a gratification. At the conclusion of the lecture, the services of Bro. Rickard, of the British Hotel, and his assistants, were called into requisition, to afford a moderate refreshment to the Brethren, and the opportunity of proposing a few toasts suitable to the occasion. These were given in excellent addresses from the Chair and otherwise, and the fine band occupying the orchestra played appropriate airs to each. The health of our newly appointed Prov. G. M., the Right Honourable Lord Panmure, was given from the Chair, and heartily responded to. Sir John Ogilvy intimated that his Lordship had assured him that he intended very soon to form his staff of office-bearers, and to visit the Lodges in the

province, commencing with Dundee—an announcement which afforded much satisfaction to the Brethren. At eleven o'clock the R. W. M. closed the Lodge in due form, when the Brethren separated, all highly delighted with the proceedings of the evening, and desirous for a renewal of such an agreeable and well-regulated meeting. Before the Lodge was closed, it was proposed from the Chair, and cordially agreed to by the Masters, Office-bearers, and Brethren of the Dundee Lodges, that each Lodge should adopt Bro. Miller as an honorary member, and furnish him with a requisite diploma.

The Lodges present were:—The Dundee Operative, No. 47, Bro. Thomas Cuthbert, R. W. M.; the Dundee Ancient, No. 49, Bro. G. Bissett, R. W. M.; the Dundee St. David's, No. 78, Bro. G. L. L. Alison, R. W. M.; the Thistle Operative, No. 158, Bro. A. Cloudsley, R. W. M.; the Forfar and Kincardine, No. 225, Bro. Crabb, R. W. M.; the Caledonian, No. 254, Bro. W. Brown, R. W. M.; the Dundee Camperdown, No. 317, Bro. Gelkie, R. W. M. Deputations from St. Andrew's, St. Andrew, No. 25, Bro. G. Cruikshank, R. W. M.; Arbroath, St. Figeans, No. 101, Bro. D. Arrott, R. W. M.; Montrose, St. Peter's, No. 120, Bro. J. Calvert, R. W. M., besides several Brethren from other Lodges.

Altogether, this meeting, combined with the interesting proceedings in laying the foundation-stone of our Royal Infirmary by the M. W. the Grand Master of Scotland, the Duke of Athole, in July last, has had the very beneficial effect of reviving our ancient and honourable Craft in this large and important community; and we have every reason to anticipate that it will continue to flourish. Such opportunities of bringing the Brethren of the various Lodges together, in fraternal communication, cannot fail to have the best effects.

IRELAND.

Grand Masonic Banquet, given by the Youghall Lodge, No. 68, to the Right Worshipful Colonel James Charles Chatterton, K. H., K. S. F., Prov. G. M. of Munster, 33rd.—This interesting and splendid entertainment took place at Youghall, co. Cork, on the 8th October, 1852, and having received letters from many friends upon the subject, we are enabled to compile an account, which cannot fail to be very gratifying to our readers.

After partaking of a very elegant entertainment, and the usual toasts being given, the health of the honoured and illustrious guest was proposed by Brother T. John, which we need not say was received with rapturous applause. On silence being obtained, the illustrious Grand Master, evidently much overcome by his feelings, rose and said:—

My dear Brethren and friends, believe me I did not require this flattering and additional proof of your kindness, to convince me of your attachment and brotherly love, having already, in so many instances, received the most convincing proofs of both. Since my first advent amongst you, my Brethren—since my first introduction to your excellent Lodge, my Masonic life has been

one of uninterrupted satisfaction and enjoyment; my vanity has been flattered, my *amour propre* has been gratified, and my knowledge of our sublime art greatly increased. (Loud applause.) Bound as I am, my Brethren, both by duty and inclination, to advocate the extension, and set forth the praise of our Order, no person has been more called upon to do so, for I believe no one has received more benefit,—more pleasure,—or more advantage from it than I have. Abroad, during the vicissitudes of my professional career, it has been of signal utility to me, when I required the aid and comfort of friendship and consolation. At home, its honours have been dealt out to me with no sparing hand, having been, by the unanimous voice of the Brethren, raised to the highest grade a citizen can enjoy, that which I now hold as Provincial Grand Master of this important Province. (Loud cheers.) Masonry, my friends, is not only the most ancient, but the most moral institution that ever existed, as every character,—figure,—and emblem depicted in our Lodges has a moral tendency, and leads to inculcate the practice of virtue. Of its antiquity there cannot be the smallest doubt. Some date its origin from the building of the Tower of Babel, A.M. 2247, which would give the Order an existence of 4099 years; others (and perhaps the opinion most worthy of credence) date it from the building of Solomon's temple, B.C. 1008, which would give the antiquity to our Order of 2860 years; but as this difference of opinion is not of very great importance, I must leave it to be decided by the more learned in antiquarian lore. However, I may venture to assert, that our Order, if not of Divine origin, is doubtless of Divine inspiration; our Masonic legends—our different ceremonies—our recognitions—our emblems—the form of our Lodges—can easily be traced to the volume of the Sacred Law, and all our pass-words are derived from the Hebrew tongue. Some, however, there are, who altogether deny giving any antiquity to our Order; but as those assertions are made by persons, who consider the Temple of Solomon a splendid fiction, and the history of the Jewish nation a pleasingly-told and agreeable allegory; their opinions are in my mind not worth a thought. (Hear, hear.) Faith, Hope, and Charity, “those sisters three,”—those theological virtues, are evidently of heavenly origin. Faith in the Great Architect of the Universe—Hope in salvation—and Charity with all men—these, with Brotherly kindness, form our chief attributes, which all who study the volume of the Sacred Law must readily acknowledge. Fearing I may detain you too long (cries of No, No), I shall abstain from remarking on the two first Divine attributes; but as the two latter more immediately come home to our views in the celebration of our mysteries, with your permission, I will for a moment dwell upon them. (Hear.) We are told, my Brethren, in the most imposing part of our ceremonies, that Charity (the distinguishing characteristic of the Mason's heart) has the approbation both of heaven and earth, and like her sister Mercy, “blesses him that gives, as well as him who receives.” and how beautifully are her attributes described by the inspired apostle St. Paul, in the 1st Corinthians xiii. I shall not quote the whole chapter, but he tells us, “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;” and thus concludes that charming description, “And now abideth faith, hope, charity, these three; but the greatest of these is charity.” St. Paul also, in his Epistle to the Colossians, iii. 14: “And above all these things put on charity, which is the bond of perfectness.” (Hear, hear.) We are not, my friends, to imagine that the charity which contributes to the pecuniary wants of our Brethren in distress is here alone meant, great as is that virtue; but it also embraces that charity of the heart, which enables us to view the failings and faults of others with a lenient and benevolent eye, recollecting we ourselves are frail. Modern writers also sing the praises of this heavenly virtue—

“But Charity, fair Charity, she stands confess'd,

For ever blessing, and for ever bless'd.”

(Long and loud applause.) Now, my friends, as regards brotherly love, I must again refer you to the volume of the Sacred Law, which abounds with scenes descriptive of this endearing quality; and where can we find a more perfectly faithful picture of this truly Masonic characteristic than in the 1st book of Samuel, relating that which existed between David and Jonathan, preserved steadfast, regardless of the threats of an infuriated parent—regardless of the loss of a mighty empire—regardless of the charms, “the pomp, the circumstance” of kingly power—regardless of the paternal taunts, warnings, and

malediction? "Thou son of the perverse and rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion?"—(1 Sam. xx. 30.) Still Jonathan held his faith inviolate to the last. Many chapters of this book abound with expressions of great beauty, illustrative of this warm attachment: and here it may not be irrelevant to remark, that the modesty of demeanour which ever accompanies true merit first attracted Jonathan to David. He evinced no pride,—no feeling of superiority, for having performed a prodigy of valour, and, stripping as he then was, encountered and slew the fierce champion of the Philistines, "who defied the armies of the living God," and before whose spear the choice warriors of Israel quailed and fled. We read, when "Saul said to him, Whose son art thou, thou young man?" (1 Sam. xvii. 58), David simply replied, "I am the son of thy servant Jesse." "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul" (1 Sam. xviii. 1.) And again: "And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul."—(1 Sam. xx. 17.) And again, at parting with him, when David fled from Naioth to avoid the continued persecution of Saul. How touching is the parting of these true friends:—"And they kissed one another, and wept one with another, until David exceeded."—(1 Sam. xx. 41.) Then how simply sad and truly melancholy is David's lamentation at the untimely fate of his much-loved friend and brother:—"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of woman."—(2 Sam. i. 26.) But even in this distressing hour, David did not forget that charity of the heart of which I lately spoke; for even then he speaks with forgiving kindness of his greatest enemy, one who banished him from his home and happiness, deprived him of his most loved wife,—“But Saul had given Michel, his daughter, David's wife, to Phalti, the son of Laish” (1 Sam. xxv. 44),—and exerted every nerve for his destruction. Still Saul is also included in the lamentation for Jonathan. "And David lamented with this lamentation over Saul and over Jonathan his son: The beauty of Israel is slain upon thy high places: how are the mighty fallen!" "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided." "How are the mighty fallen! O Jonathan, thou wast slain in thine high places. How are the mighty fallen, and the weapons of war perished." (2 Sam. i. 17, et seq.) (Great applause.) In the 1st Thessalonians, iv. 9, we also see, "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another." There is one more charming allusion to brotherly love made by "the sweet Psalmist of Israel," which even at the risk of being thought prolix I cannot omit. In Psalm cxxxiii, "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 Aaron's beard: that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion." When David compares brotherly love to this ointment, it is with a view of proving its great value and importance; the ointment was the sweetest, the most prized, and the most expensive compound, and never used but in the consecration of the priesthood; and greatly venerated, as we learn in Exodus xxx. 31, et seq. It was prepared by the express direction of the Great Architect of the universe, communicated to his servant Moses; it was "most holy," and any person making "any like unto that, to smell thereto," was cut off from his people. Permit me to explain the concluding verse, as it is rather obscure. The Hill of Hermon formed the summit of God's Hill, or the Hill of Zion; it was covered with perpetual snow, and upon the genial rays of the sun melting these snows, the water flowed down the sides of Mount Zion, and fertilized and cheered the plain below, as brotherly love cheers and delights the heart of man. It was, indeed, my Brethren, a most flattering compliment paid to our Order, and fully proves the high estimation it so deservedly enjoys, that when all other secret societies were suppressed, Masonry alone remained intact. Even that magnificent chivalric Christian order of the Templars, established in 1118 (with the noble intention of rescuing the Holy Sepulchre from the infidel), fell under the ban of intolerance and superstition; and after undergoing the most fearful torments that human ingenuity could invent and

human barbarity could inflict — after braving the wrath of that merciless tribunal the Inquisition, whose cursed walls re-echoed the shrieks and groans of many a Templar and Freemason, — the Order succumbed, after an existence of 196 years, after undergoing the most cruel persecutions, commencing under Philippe le Bel, in 1517, and continued during the reign of Louis the Tenth, most justly designated the Cruel. The virtuous and heroic Grand Master, Jacques de Molay, after enduring the most fearful tortures, was led to the stake, in the *Christian city of Paris*, in the year 1314, accompanied by several of his faithful knights; and thus closed the sad scene, and gratified the demoniacal malice of that disgrace to religion and humanity, the infamous Pope Clement the Fifth, and the insatiate rage of Louis the Tenth. But, notwithstanding, some faithful hearts remained; and to the honour of our Order, seeking protection from us, they received an asylum in our sanctuary, and thus the order of the Templars became Masonic. (Cheers, and Hear, hear.) Within a few years, the descendants of these heroic men, wishing to re-establish their order in its purity, independent of Masonry, have again revived the ancient Order of the Temple, in its original non-Masonic character; under the title of Grand Preceptor, my illustrious friend and Brother, the Duke of Athole, is the acknowledged chief; from the Preceptory of the Lothians all orders emanate; the Order is now rapidly extending in England and on the continent. I have been honoured with the highest grade, that of Knight Grand Cross, and have lately been intrusted with the charge of the London Preceptory, as Grand Preceptor of England. I greatly need your kind pardon, my friends, in this long intrusion upon your time (No, No), and I hope what I have said will add something of interest for our Order in your eyes; and if it has afforded instruction and gratification to those junior Brethren whom I see around me, I feel I shall not have spoken in vain. (Loud cheers.) Although no person can be more enthusiastically attached to our Order than I am, or no person more anxious for its prosperity and increase, being convinced it tends to elevate the mind, and leads us to the performance of noble and virtuous actions, still I cannot agree with that ardent young French poet and Mason who exclaims—

“Sans être Maçon l'on ne saurait être vertueux.”

But, my dear friends and Brethren, I have greatly and most inexcusably trespassed upon your patience (loud cries of No, no, Go on, go on); being led on by a subject, to me a most interesting one, must plead my apology. I must only claim your usual kindness, reiterate the heavy load of obligation that presses upon me, which, with the utmost sincerity of a truly Masonic heart, I sensibly feel; but when the heart is full to overflowing, the current of gratitude is oftentimes impeded in its course; so I can only pray you to

“Accept my thanks,

The only tribute of a grateful heart;

’Tis all I have to give.”

The enthusiasm with which this most eloquent, classical, and admirable address was heard, cannot be described. The Masonic expositions—the knowledge of Masonry — the perfect acquaintance with the volume of the Sacred Law, as shown by the gallant and illustrious G. M., were the theme of universal admiration, delight, and surprise; and we congratulate the Craft, and particularly the Province of Munster, on having such a worthy and gifted Brother at its head.

COLONIAL.

Commencement of Freemasonry in Trinidad, and the Lodges and Chapters thereof, &c. &c.—Freemasonry found its way across the Atlantic in the year 1733, when a Grand Lodge was established in Boston under a charter from Viscount Montague, G. M. of England,

dated 30th April, 1733, appointing H. Price, G. M. of New England. In the year 1738, the R. W. the G. M. went to England by way of Antigua, where finding a number of Masons from Boston, he formed them into a Lodge, giving them a charter of incorporation, and initiated the governor and several gentlemen of distinction into the Society. This was the origin of Freemasonry in the West Indies. It did not, however, find its way into Trinidad until the year 1795, as may be seen by the following history of the first Lodge that was established here, "Lodge les Frères Unis;" this Lodge was founded in 1795 by several regular ancient Masons conjointly with Bro. "Benoit Dert," the bearer of a charter from the Grand Lodge of France. In consequence of the Revolution, the Grand Lodge of France was suspended, when the members of Lodge United Brothers petitioned the Grand Lodge of Pennsylvania for a charter, which was granted them in 1797, under the same title of "Lodge les Frères Unis," and recorded on the roll of the said Grand Lodge as member 77. This Lodge was installed in 1798, by Bro. De Lannay, who was deputed for that purpose:—Benoit Dert was appointed W. M.; Chevalier De Gannes, S. W.; I. B. Fiquires, J. W.; Vincent Patrice, Sec.; Dominique Dert, Tr.

In the year 1803 the Temple was erected on Mount Moriah, and in 1804 it was dedicated to the holy St. John with great solemnity. The said Lodge remained under the protection of the Grand Lodge of Pennsylvania until the year 1814—the war existing then between Great Britain and the United States prevented regular communication. The Brethren then petitioned the Grand Lodge of Scotland (under the patronage of His Royal Highness the Prince Regent) to take them under their protection, and grant them a charter—their petition was complied with, and they were registered by the said Grand Lodge under the name of "Lodge United Brothers," No. 327.

Union Lodge 690.—This was formerly a travelling charter belonging to a British regiment, and was brought to Trinidad from Martinique by Bro. Leonard in the year 1802, and on the 12th of November of the same year, a number of Brethren assembled and re-opened the Lodge with the usual formalities. On a communication with the Grand Lodge of Ireland, desiring the said charter to be confirmed to them, their request was granted—the following Brethren were the three principal officers in 1802: Bro. Leonard, W. M.; Bro. E. Platts, S. W.; Bro. J. C. Barker, J. W. This Lodge continued to work for upwards of thirty years, at the expiration of which time its working was suspended for a short time, when it was again opened at St. Joseph's by Baron Bohmler as W. M., Dr. Lizard as S. W., and B. Prieto, J. W. On the death of Bro. Bohmler the Lodge ceased to work until the year 1835, when the charter was removed to the Port of Spain by Bro. E. C. Wharf, and again re-opened by Bro. William Murphy as W. M., when many respectable gentlemen were initiated, amongst whom was the late Attorney-General, Bro. Stephen Rothery; in 1843 this Lodge was finally closed, and the charter sent home to the Grand Lodge of Ireland by Bro. Wharf.

Philanthropic Lodge, 535.—Five most respectable coloured inhabitants of the island, together with Bros. Pilkington and Crabbe, applied to the Grand Lodge of England for a charter, which was granted to them on the 29th of March, 1831, under the title of "The

Philanthropic Lodge, No. 356." This Lodge was duly opened at Mount Moriah, on the 21st March, 1835, by Bro. Vincent Patrice, who installed the following officers to act until the 27th of December of the same year:—Bro. Z. A. Rosseau, and Bro. Forget, S. W. ; Bro. C. L. Savary, J. W. ; Bro. P. Redon, Sec. ; Bro. S. R. Savary, Tr. ; it continued to work until 1841, when it was found necessary to suspend its working until 1849, when it was again re-opened, the following Brethren being the officers:—J. O'Brien, W. M. ; W. B. Gould, S. W. ; D. Hart, L. W. ; A. H. Pierre, Tr. ; J. H. Pelher, Sec. In November, 1850, Brother Daniel Hart was elected W. M., and Bro. Labady, Tr. ; and the following officers were appointed by Bro. Hart:—Jno. Wilson, S. W. ; H. Stowe, J. W. ; P. J. Delielle, Sec. ; J. Black, S. D. ; W. J. Brereton, J. D. ; J. Hunt, and L. P. Antoine, Stewards ; Chas. Samuel, Dir. of Cer. ; J. L. Edouard, J. G. ; L. Serville, Banner-bearer.

On the 27th of December, 1850, the foundation-stone of the Temple was laid on Mount Zion, by His Excellency the Right Honourable Lord Harris, Governor, and on the 24th of June, 1851, the building was consecrated in solemn form by Bro. D. Hart, W. M., and dedicated to the Most High.

Trinity Lodge, 837.—This Lodge was opened in 1850, at the town of San-Fernando, and the W. M., the Rev. Thomas Gilbert, duly installed as such, by the W. M. of Philanthropic Lodge. It holds its charter from the Grand Lodge of England.

Holy Royal Arch Chapter.—This Chapter was constituted in the year 1804 by a communication of the members of the Lodge "Les Frères Unis" (who were Royal Arch Masons), with the Grand Lodge of Pennsylvania exercising the powers over the Chapters of the Royal Arch Masons of that state ; they were authorized by the said Grand Lodge to open and hold a Chapter of Holy Royal Arch. In the year 1813 the members of the said Chapter made application to the Royal G. C. of Scotland, under the patronage of His Royal Highness the Duke of Kent, for a warrant of Constitution, which was granted to them in 1814, under the title of "The Trinidad Holy Royal Arch Chapter." The first officers installed were, Vincent Patrice, Z. ; Etienne Maingot, H. ; and J. B. Fiquires, J.

The Philanthropic Chapter 585.—This Chapter is attached to the Philanthropic Lodge, and was opened in due form, in February, 1852.

Trinidad Encampment of Knight Templars and Appendant Orders.—This encampment holds its charter from the S. G. C. of Knight Templars of Scotland, at which time Alexander Deuchar was M. E. S. G. M. ; the charter of incorporation bears the name of "Trinidad Grand Assembly of Knight Templars," No. 29, dated Edinburgh, 12th of January, 1814. The first officers appointed were, Vincent Patrice, G. C. ; John H. Jacobs, S. C. ; Andrew Thompson, J. C.

In 1744, the Masonic Grand Hall built at Antigua ; in 1757, fourteen persons expelled for irregularity ; in 1772 Freemasons' Hall built at Barbadoes ; in 1803, Lodge United Brothers built at Trinidad.

AFRICA.—BATHURST, RIVER GAMBIA.—*Gambia Lodge, No. 367.*—We hear that this new Lodge is progressing favourably, under the auspices of Pr. M. Louisson Levéy, the first W. M. Several initia-

tions have recently taken place, which, in conjunction with joining members, will doubtless make this a flourishing Lodge.

FORT BEAUFORT, CAPE OF GOOD HOPE.—A warrant for a new Lodge has been lately granted for this important place, entitled the "Zetland." We trust, when its work has commenced, that it will be found equal in every respect to the established Lodges already existing at the Cape.

INDIA.

MADRAS.—At a Special Communication of the Provincial Grand Lodge, held on the 6th Nov., 1852, present—M. W. Bro. R. H. Williamson, Prov. G. M.; Bros. W. P. Macdonald, S. G. W. presiding; E. G. Papell, P. S. G. W. As. S. G. W.; A. M. Ritchie, J. G. W.; Henry Taylor, B. C. L. G. Chap.; A. S. Patridge, G. Trea.; J. Maskell, D. G. S.; M. McDowell, S. G. D.; J. G. Lawrence, J. G. D.; A. J. Greenlaw, G. D. of C.; P. Coultrup, G. S. B.; J. Brock, G. T.; &c. &c.—

The Grand Lodge was opened in form.

The Patent received from England, appointing the M. W. Bro. R. H. Williamson, *H. E. I. C. C. S.*, Prov. G. M. for the Province of Madras, in the East Indies, was read by the D. G. S., after which all the Brethren under the rank of P. M. were requested to retire.

The D. G. S. then read to the P. G. M. the summary of Ancient Charges and Regulations, and upon his pledging himself to submit to and support these Charges and Regulations as Grand Masters have done in all ages, he was inducted by W. B. Macdonald into the Chair of K. S. in due and ancient form, and received the homage, submission, and salutation of the Board of Past Masters.

The subordinate Brethren of the various Lodges were then admitted, and after the usual charge was read by W. B. Macdonald, and proclamation made by the Grand Wardens, the whole of the Brethren unitedly hailed the M. W. Bro. R. H. Williamson, as G. M. of this Province.

The Prov. G. M. then addressed the Grand Officers and the several Lodges assembled, in a neat and feeling speech, which was responded to by W. B. Macdonald, on behalf of those present.

The special business for which Grand Lodge had been convened, having been finished, it was closed by the Prov. G. M. in ample form, and the Brethren separated.

AMERICA.

WE beg to call the attention of the Manchester Brethren to the following article, which appears in the *Freemasons' Monthly Magazine*, published at Boston, July 1, 1852:—

"THE WASHINGTON BIBLE—HIS INITIATION—MILITARY LODGES, &c.—The following interesting reminiscent appeared in the

Manchester (England) *Guardian* of the 20th March last, and has since been extensively circulated, through the public journals, in this country and in Europe. Containing as it certainly does some errors of fact—unintentional of course, but, nevertheless, affecting a point of peculiar interest to every American Mason,—our readers will thank us for devoting a few pages to their correction :—

“ ‘ *Interesting Masonic Relic.*—A very interesting ceremony took place at a meeting of the Lodge of Virtue, held at the Albion Hotel, on Wednesday evening last, when the copy of the Bible used on the occasion of the admission of General Washington to the Order of Masons, was exhibited to the Brethren assembled. After the ordinary business of the meeting, Bro. the Rev. P. C. Nicholson, B.D., delivered the third of a course of lectures in connection with Freemasonry, and a procession was then formed, and the copy of the Bible received with due Masonic honours. There was a very large attendance of Brethren, and the W. M. Thomas Chadwick presided. We subjoin extracts from a correspondence, giving some particulars of the history of this (to Masons) very interesting copy of the Scriptures, and the circumstances under which it was exhibited on Wednesday evening. The first extract is from a letter from W. M. Thomas Chadwick, to Bro. the Rev. P. C. Nicholson, B.D., incumbent of Salford, and chaplain of the 46th regiment :—

“ ‘ Rev. and Dear Sir and Brother,—The very interesting fact of the volume of the sacred law, upon which the great General Washington was obligated into the mysteries of Ancient Freemasonry, being in the possession of the Masonic officers of H.M.’s 46th regiment of infantry, having come to my knowledge, I shall esteem it a favour, if you, as the chaplain of the regiment here, accompanied by the chaplain of the Lodge over which I have the honour to preside, and of which you are a member, will do me the favour of presenting my fraternal regards to all the officers of the regiment who are Masons, and say what delight it will give to me, and the Brethren of the Lodge of Virtue, if they will visit our Lodge on Tuesday evening next, and how much that delight will be increased by their bearing with them that sacred volume, to which must be attached reminiscences most dear to every Masonic heart.’

“ The following is an extract from Mr. Nicholson’s reply :—

“ ‘ Dear Brother and W. M.,—According to your request I this day called at Salford Barracks, and was fortunate enough to meet with Capt. Child and Dr. Franklin, both Brothers, of the 46th regiment. Capt. Child immediately produced the hallowed book, which he never permits to be far from his sight, it having been placed in his custody when the Lodge of the 46th regiment was dissolved, some years ago, in Halifax, N. S. My eyes were gladdened by the ancient and venerable appearance of the Bible, twice taken in war and carried off with the baggage of the 46th regiment, by the enemy,—once by General Washington, in command of the American army, in 1777; and once by the French, at Dominica; and each time honourably restored to the Lodge of the 46th, with a military escort, colours flying, and music, borne aloft on the shoulders of the enemy, under a magnificent canopy. Capt. Child and some other Masonic Officers will attend our Lodge next Tuesday, and Capt. Child will bring the noble volume himself, and give the Brethren the privilege of viewing it. I doubt not, dear Brother, that under your Presidency, this book of books will be received with true Masonic honours, and a ceremonial solemnized worthy of so memorable an occasion.’

“ While we duly appreciate the reverence in which our English Brethren hold the character, and the fondness with which they treasure up the living memorials of our beloved Washington, it is due to them and to ourselves, that the truth, which he so much loved, and which was the distinguishing virtue of his life, should in all things pertaining to his memory, be sacredly preserved in its integrity. We are happy to share with them the honour of Brotherhood, and to unite with them in rejoicing, that, like the sun of heaven, the benignant rays of his illustrious name and virtues shine

with equal lustre on every part of the Masonic world. But there are some things which we cannot share with another,—some glorious memorials with which we cannot part. Among them is the honour of having initiated him into the Masonic Fraternity. This we claim as wholly our own. We cherish it as a precious inheritance, and desire to transmit it, in its integrity, to our successors. All that we can concede to our transatlantic Brethren in this respect, is the reflected honour that he was initiated in an English colony, and in a Lodge working, in a secondary sense, under English authority.

“The claim that Washington was initiated in the Military Lodge 227, attached to the 46th British regiment, is not now for the first time made by our English Brethren. It was urged in the *London Review*, in 1834, and was said to rest on the authority of the ‘annals of that Lodge.’ We ourselves believed this to be true, and frequently so stated it until 1841, when we detected the error, and made the correction in this Magazine. Our correction, however, was predicated on oral testimony, and it was soon afterwards met by a counter statement from a correspondent attached to one of the English regiments at Montreal, who professed to have seen the record of Washington’s initiation in the books of the Military Lodge in question. Here was a dilemma. We had no reason to doubt the integrity of either of our informants; and yet it was impossible, with any means then in our possession, to reconcile their conflicting statements. We of course allowed the subject to rest.

“In July, 1848, we had an opportunity afforded us of making a personal examination of the early record-book of Fredericksburg Lodge, No. 4, under the jurisdiction of the Grand Lodge of Virginia. It is called the ‘Ledger,’ and is not less venerable in its appearance than for its age. From it we copied with our own hand the following interesting, and, in view of the question we are considering, important and decisive items:—

“‘Nov. 4, 5752.—Received of Mr. George Washington, for his entrance, £2. 3.

“‘March 3, 5753.—George Washington, passed Fellow-Craft.

“‘Aug. 4, 5753.—George Washington, raised Master Mason.’

“We cannot doubt that our English Brethren will receive this record as not only the highest evidence of which the case admits, but as conclusive as to the Lodge in which General Washington first saw the light of Masonry; and, knowing the truth, they will be happy to ‘render unto Cæsar the things which are Cæsar’s.’

“Fredericksburg Lodge was originally organized at Fredericksburg, in Virginia, by authority of a Dispensation from the Grand Lodge of Massachusetts. The records of the Lodge do not give the date, nor have we any means of knowing how long it continued to work under this Dispensation. Contrary to the usual custom in such cases, the Lodge did not take its Charter from the Grand Lodge of Massachusetts, but from the Grand Lodge of Scotland. Washington was probably initiated while it was under Dispensation. After the revolutionary war, it enrolled itself under the Grand Lodge of Virginia; and its records contain the autograph signatures of some of the ablest and most distinguished sons of that ancient Commonwealth. But, what is more to our present purpose, its archives still hold, as a priceless treasure, the Bible used at the initiation of Washington. We saw it in July, 1848, and are happy to add that

it was then in a good state of preservation. It is a small quarto volume, beautifully printed in minion type. It bears on its title-page the imprint, '1668.—Printed at Cambridge by John Field, printer to the University.'

"Thus much for the history of the Initiation of Washington and the possession of the 'Washington Bible.' And here the question naturally suggests itself, 'How has it happened that our English Brethren of Lodge 227 have been so much deceived in this matter?' There would appear to be no doubt that the name of Washington stands upon their records, and in a form which connects him with the work of their Lodge. The testimony seems to be clear and positive to this effect. Our Canadian correspondent, before referred to, assures us that he has personally examined the records and seen it there; and the *London Review*, of 1834, says the 'annals of the Lodge' show that Washington was there initiated into Masonry. How can these statements be reconciled with the plenary and unanswerable testimony adduced from the records of Fredericksburg Lodge? If the record of the English Lodge were before us, we might possibly be able to answer this inquiry to the satisfaction of all parties. In the absence of that important guide to our inquiries, whatever answer we may give must necessarily be more or less hypothetical. What we propose to offer may perhaps help to elicit the truth, and unravel the mystery.

"The Lodge No. 227 was chartered by the Grand Lodge of Ireland in 1752, the year in which Washington was made a Mason, and continued attached to the 46th British regiment for about ninety years afterwards, when it fell into abeyance, and the charter passed into other hands. We believe it is still in existence. Like all the Lodges emanating at that time from the Grand Lodges of England and Ireland, it was empowered by its charter, or warrant, to confer the first three, or craft degrees of Masonry. It is, however, a well-established fact, that the Military Lodges did not always confine themselves to the strict letter of their charters, but occasionally conferred the mark as a 'side degree.' We have the authority of the present Prov. Grand Master of Nova Scotia for saying that 'this degree has been conferred in this Province (Nova Scotia) and Canada for upwards of a century under a Master's Warrant; to which Lodge,' he adds, 'and not to a Royal Arch Chapter, I am of opinion the degree of Mark Master properly belongs.' It is not, therefore, travelling beyond the limits of probability to assume that Lodge 227, following the practice of the Military Lodges of that day, gave the Mark Degree in addition to those specially enumerated in its warrant.

"It will be recollected by our readers, that in this Magazine for February last, we noticed the exhibition, by the Hon. Myron Lawrence, in the Grand Lodge of this Commonwealth, of an ancient Masonic jewel, which, he said, 'had just been handed to him by his Bro. Col. Flores, Junior Grand Warden of the Grand Lodge of Peru (then present), and which had once been worn by Gen. Washington,' in an army Lodge. This was the jewel of the Mark Master Mason. It was said to have originally belonged to Bro. Byszcza-nowfski, a Polish officer, and ancestor of Col. Flores, by whom it was loaned to Washington, and worn by him in one of the army Lodges. If this statement be true, the question arises,—Where did Washington

receive the Mark Degree? Notwithstanding the statement of Col. Flores, that his ancestor was associated with Washington in one of the Lodges of the revolutionary army, in which the Mark Degree was given, it does not follow that he had not previously received the degree in another Lodge. The jewel was of English manufacture, and was brought from England by Bro. Bystrzanowski. It is possible that Col. Flores may have been mistaken, and that his kinsman was associated with Washington in a British army Lodge, prior to the breaking out of the Revolution. This supposition would seem to be the more probable, from the fact that there is no evidence, within our knowledge, independent of that furnished by Bro. Flores himself, that the Mark Degree was conferred in any of the Lodges attached to the American army. If, therefore, we may suppose that Washington received the Mark Degree in one of the English Military Lodges (in which it is shown to have been conferred), then there is little difficulty in the way of the further conjecture that he received it in Lodge No. 227, attached to the 46th regiment. This conjecture, if allowable, will explain the entry in the records of that Lodge, and relieve the case of all its present embarrassments.

“We do not, of course, offer these speculations as a conclusive explanation of the difficulty, but simply in the hope that they may arrest the attention of our English Brethren, who have the records of the Lodge in their possession, and induce them to examine the subject, with a reference to the view in which it is here presented.

“It may not be out of place here, nor wholly unacceptable to our readers, to give the anecdotes briefly referred to in the foregoing correspondence, in relation to the capture and return of the warrant and furniture of Lodge 227, as they originally appeared, we believe, in the *United Service Journal*, from which work they were transferred to the *London Review* in 1834:—

“The annals of Lodge No. 227,* under the Grand Lodge of Ireland, held by the distinguished 46th regiment, furnish some facts which are alike honourable to the Craft and to the human heart. During the services of this regiment in America, General Washington was initiated into Masonry in their Lodge. Well can we imagine the gush of holy feeling with which his benevolent mind, so deeply imbued with the love of his fellow-creatures, received the sublime tenets of our Order. That the impression was of a highly-wrought character, his after-conduct proved; for when war broke out between the States and the mother country, and he became divided from the Brothers of his adoption, in feeling, in communion of soul, he was their Brother still. The Masonic chest of the 46th, by the chance of war, fell into the hands of the Americans; they reported the circumstance to General Washington, who embraced the opportunity of testifying his estimation of Masonry, in the most marked and gratifying manner, by directing that a guard of honour, under a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men, may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble Brother. The guard of honour with their flutes playing a sacred march,—the chest containing the constitution and implements of the Craft, borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that, with presented arms and colours, hailed the glorious act by cheers, which the sentiment rendered sacred as the Hallelujahs of an angel’s song.

* This Lodge, we think, is still in existence, having been revived in 1834, and is called the “Lodge of Social and Military Virtues, No. 227.”

“ ‘ This Lodge offers another proof of the excellence and useful influence of Masonry. When in Dominica, in the year 1805, the 46th regiment was attacked by a French force, which it gallantly repelled, but in the action had the misfortune again to lose the Masonic chest, which the enemy succeeded in securing on board their fleet, without knowing its contents. Three years afterwards, the French government, at the earnest request of the officers who had commanded the expedition, returned the chest, with several complimentary presents, offering by that act the acknowledgment and homage of an enlightened nation to the purity, value, and usefulness of Masonry.

“ ‘ In 1834 there were but twelve Masons attached to the Lodge, *one* only of whom was among the number of its original members. These twelve, however, in that year petitioned and obtained from the Grand Lodge of Ireland, a renewal of their original charter. This circumstance elicited the interesting facts which are here given from their records.

“ ‘ It is worthy of remark in this connection, that the 46th was not the only regiment which, during the revolutionary struggle in this country, was afforded an opportunity of witnessing a practical illustration of the beautiful and humanizing principles of Freemasonry, even amid the jarring elements of war. We have the authority of the late distinguished Brother the Rev. James Milnor, *D.D.*, a Past Grand Master of the Grand Lodge of Pennsylvania, for the statement, that in a skirmish with a detachment of the British army, the warrant and regalia of the Military Lodge, No. 18 fell into the hands of the American general Parsons, who immediately returned them to the British commander, with the following fraternal note :—

“ ‘ When the ambition of monarchs, or the jarring interests of states, call forth their subjects to war, we, as Masons, are disarmed of that resentment which stimulates to indiscriminate desolation ; and however our political sentiments may impel us in the public dispute, we are still Brethren ; and, *our professional duties apart*, ought to promote the happiness and advance the welfare of each other. Accept, therefore, at the hands of a Brother, the Constitution of the Lodge ‘ Unity, No. 18,’ held in the 17th British regiment, which your late misfortunes have put it in my power to restore to you.

“ ‘ It might be difficult to present to our readers anything which more beautifully or significantly illustrates the benignant principles of our Order, and their practical operations, than the foregoing interesting anecdotes.”

FOREIGN.

FRANCE.—*La Clément Amitié*.—At a meeting of this Lodge, on the 8th of October, the members paid Masonically a mournful tribute of respect to the memory of the Illustrious Brother Arthur, Duke of Wellington, &c., who had been an Honorary Member of the Lodge since May 18, 1847. This information has been most politely and fraternally conveyed to us by Bro. Leblanc de Marçonnay, who expresses his gratification on being thus able to prove to the Brethren on this side of the Channel how much the Brethren of this Lodge respect the memory of our departed Brother, and sympathize with us on account of his decease.

LITERARY NOTICES.

The Summer and Winter of the Soul. By Bro. the Rev. ERSKINE NEALE, M.A., Rector of Kirton, and Chaplain to Earls Huntingdon and Spencer. London: J. Skeet, 21, King William-street, Charing-cross.

THE striking title of this work is certainly appropriate, and requires little explanation, when we look at the contents, the Rev. Bro. having seized and transmitted to his pages the biography of characters, who have left behind them evidences of spiritual triumph and spiritual declension, which he designates "*The Summer and Winter*" of their religious lives.

The first character illustrated is Claudius Buchanan, a native of Cambuslang, near Glasgow, who, in his juvenile days, conceived the idea of making a pedestrian tour of Europe. Having fallen in love with a lady above his rank, which raised an insuperable barrier to their union, he was confirmed in this resolution; and, with the example of Dr. Goldsmith before him, who travelled through Europe on foot, and supported himself by playing the flute, he adopted the violin as the instrument to support him on his travels. But on his arrival in London, exhausted by poverty and distress, he relinquished all idea of going abroad. He then engaged as clerk to an attorney, at a salary of 40*l.* a year, during which period the light of Gospel truth gradually took possession of his heart; he became acquainted with Mr. Newton, rector of St. Mary's, Woolnott, who, approving of the rising disposition in his young friend to become a minister of the Gospel, actually placed him at college at his own cost, to whom he afterwards became a curate, until he was appointed chaplain by the East-India Company, in 1796. He landed at Calcutta on the eve of completing his 31st year. In 1802, Mr. Buchanan remitted to his benefactor 520*l.*, of which 400*l.* was intended as repayment of the four years' allowance which Mr. Thornton made to him at college, and the remaining sum, which he should continue for four years, for the education of such a young man for the ministry as Mr. Newton and Dr. Milner might select, and for a young man to be afterwards supported at Cambridge, who should subsequently fill a useful station in the Church.

We cannot follow Bro. Neale through his interesting narrative. The subject of it was a pattern of every good gift, and in the midst of his personal and family afflictions, which were great, he exhibited a resignation which could only be experienced by the true Christian.

The second chapter is devoted to the history of that extraordinary man, Edward Irving, with whom the author appears to have been well acquainted.

When Mr. Irving came to London, in 1822, the church in Cross-street had only an average attendance of 50 persons, but in one short quarter the seats rose to 1,500.

"It has been held," says the author, "that to the *furor* which raged respecting him, his personal appearance greatly contributed. To the youthful reader, with whom Mr. Irving, like other departed celebrities, must be a

'*nominis umbra*,' some description may not be unwelcome. The looks and bearing of the man were such as to excite a high opinion of his intellectual powers. The casual observer who passed him in the street would say, 'There goes an extraordinary man.' He was in height upwards of six feet, and proportionably strongly built. His features bore the impress of courage and intellect. He had a head cast in the best Scottish mould, and waving around it a profusion of fine, long, curly black hair; his forehead was broad, deep, and expansive; thick black projecting eyebrows overhung a very dark, small, and rather deep-sunk penetrating eye; he had the nose of his nation, a mouth well formed, and exceedingly expressive of eloquence. In a word, the whole *physique* of the man was noble; and, when speaking, his countenance was animated, striking, and intellectual in the extreme * * * * For some time the tide of popularity bore him triumphantly along. Genius, and learning, and piety countenanced him; rank and beauty made *rendezvous* in Cross-street. It was deemed an exploit to get into the Caledonian church without loss of life or limb. Beyond all question, his pulpit addresses were an intellectual treat. He had studied old English literature thoroughly,—had imbibed its spirit, and did not shrink from being measured by the standard of its excellence. No thoughtful reader can read many pages of his orations without being forcibly reminded of the prose of Milton."

But a winter of delusions succeeded a summer of brightness—a change which Bro. Neale continues to describe with deep interest, and points out as a warning for the highly-gifted:—

"'The greater our intellect is, the greater our need of grace to guide it. The strong man has the greatest need of discretion, and the rich man of prudence.' With all his faults, he was a noble being,—unselfish, true-hearted, compassionate, courageous, and firm. Scotland should be proud of him. A mind more original and independent has not been devoted exclusively to theology for many years. We want him now, as then, to thunder into the ears of the vacillating and hollow-hearted."

But we must leave off; the rest of the volume is replete with interest, and contains biographical sketches of Bishop Turner, Mrs. Sherman, Bernard Barton, Mr. Sherwood, Francis Jeffrey (Lord Jeffrey), Caroline Fry, John Sterling, Viscountess Powerscourt, Elizabeth Squirrell of Shottisham, General Lee, and Henry Watson Fox, the missionary, all of which cannot but be read with the deepest interest.

A Dictionary of Symbolical Masonry, including the Royal Arch Degree, according to the System prescribed by the Grand Lodge and Supreme Grand Chapter of England. By the Rev. G. OLIVER, D.D. Richard Spencer, 314, High Holborn, 1853. 8vo. pp. 387.

OUR Rev. Brother, whose Masonic writings far exceed in number and value those of any other author, has been frequently and deservedly eulogized; but the volume before us, we venture to predict, will be found the most valuable of all his productions, and highly entitled to a place in every Masonic library.

It exhibits, at a glance, every Masonic term, illustrated by quotations from innumerable authorities, supplying an exhaustless fund of instruction to the young student, and a useful hand-book to the accomplished Mason. Amongst the authors quoted are Josephus, Adam Clarke, Matthew Henry, Archbishop Mant, Bishop Patrick, Bishop Horsley, Prideaux, Manasseh, Ben Israel, Aben Washeh, Rosenberg, Euclid the geometrician, Anderson, Gadicke, Calmet, Dermot, Kitto, Tytler, Preston, Ash, Mackey, Hutchinson, Hemminge, Harris, Watson, Dunkerley, Laurie, &c.

Fortified and assisted by such a galaxy of talent, Dr. Oliver travels through the extensive region of Masonic literature in the most delightful and perspicuous manner. Every word carries along with it its own history. Every Masonic symbol has its sublime signification, and we regret that, beyond the following quotations, we are unable to convey any just idea of the value of this truly excellent work :—

“DOVE.—This bird was the diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety. Thus a lunette floating on the surface of the ocean, attended by a dove with an olive-branch in its mouth, and encircled by a rainbow, form a striking and expressive symbol, which needs no explanation. If Freemasonry has allowed this bird to occupy a high situation amongst its hallowed symbols, the reasons for such an appropriation are fully competent to justify the proceeding. The dove was an agent at the creation, at the deluge, and at the baptism of Christ.”

“ENDLESS SERPENT.—The serpent was symbolical of the divine wisdom, power, and creative energy ; and of immortality and regeneration, from the shedding of his skin ; and of eternity, when in the act of biting his own tail. Besides these various symbolizations, we are informed that the Egyptians represented the world by a circle intersected by two diameters perpendicular to each other.”—*Dean.*

The biographical and historical portion of the dictionary is also highly interesting ; the following is a specimen :—

“STAR AND STARS.—A star, in hieroglyphical language, always denoted a God. Thus when Balaam predicted that a star should arise out of Jacob, and a sceptre out of Israel, he referred to the lawgiver of whom the patriarch had already spoken. A star out of Jacob and a God out of Jacob would therefore be parallel expressions. And who could that God be but the theocratic King of Israel, Jehovah, the Messiah, or Christ. The Master Mason, like the starry firmament, ought to be able to enlighten the younger Brethren. Seven stars remind us that seven Brethren make a perfect Lodge. Stars are also employed principally as symbols of great intellectuality, and this symbol has been perpetuated from the most remote antiquity. The decoration of most spiritual and temporal orders consists of a star.”—*Gadick.*

“ANDERSON.—Dr. Anderson lived in the beginning of the eighteenth century, and it is from him that we have the so deservedly celebrated Book of Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons. The first part contains the history of the Order, and the second contains the charges, rules, laws, duties, &c., together with an historical account of the origin of the Order. Anderson, in the dedication to the then Prince of Wales, calls himself Secretary to the Grand Lodge in London, and states that the work was composed by the command of the Grand Lodge, from its archives, traditions, and Lodge books. The first edition appeared in 1723, a second in 1738 ; since then various editions have been published, viz. one by Entick, in 1758, one in 1776, one in 1784, by Noorthouck, and in 1806 the latest. To the second edition a superior privilege was attached by the Grand Lodge in London, no other constitution-book being allowed in the Lodges but that of Anderson, and no alteration being allowed to be made in it. Although in this work the history of Freemasonry is carried back to the creation, yet the information it has been the means of preserving with regard to the duties of a Freemason, the constitutions of the Order, and the history of the English Lodges, make it a valuable work, and cause it to be highly prized by every Lodge and every Brother. In the first edition no mention is made of the formation of the Grand Lodge in London in 1717, but is added to the second edition. There is a German translation published at Frankfort-on-the-Maine, and various French editions.”—*Gadick.*

“ACHILLES.—Perhaps some worthy people may stare when we point out Achilles as a Freemason. ‘What !’ we hear them exclaim, ‘is it possible that that fierce and ferocious man-slayer, nay, man-eater at heart—for he exhibited a strong propensity to cannibalism in longing to have devoured the dead body of Hector—is it possible that he could have been one of our philanthropic society ?’ Yes, we reply, such is the actual fact ; and Bonaparte was one too,

in the highest degree. But if you will not believe Homer or us, believe your own eyes, if indeed you are a Mason. *Ecce signum!* Behold Achilles giving Priam THE HAND when the latter is supplicating for the body of his slain son.

'Thus having spoken, the old man's right hand at the wrist

He grasped, that he might not in any respect be alarmed in mind.'

Such is the Masonic and literal translation of the text by that illustrious Grecian and Brother, Christopher North; and who will say now that Achilles was not a Mason?—*Freemasons' Quarterly Review*.

The Church Discipline Act, with Notices of the chief Decisions thereon. By MR. CHARLES EGAN. London: Wildy and Sons.

WE can recommend this legal digest most cordially to the consideration of such members of the Craft as are clerics, to whom the information it contains is all-important, inasmuch as very few are aware of the stringent clauses of the Act 3 & 4 Vict. c. 86. Brother Egan has made its application clear by a lucid commentary, which shows his practical knowledge of the law, and its bearing in the matter of recent ecclesiastical legislation.

Analytical Examination of the Fellow Craft, or Second Degree of Freemasonry. By T. CHADWICK, W. M., P. S. of the Chapter of Virtue, and Knight of the Jerusalem Encampment of Knights Templar, No. 9, Manchester. London: R. Spencer.

THIS highly interesting and valuable treatise was delivered by its author in the form of a lecture, in the worthy and worshipful Lodge of Virtue, at Manchester, in September last, and has been published for the benefit of the Royal Freemasons' School for Female Children, in London. To those who know our Brother, it is needless to say that he brings to the accomplishment of his task a highly-gifted and well-furnished mind, and a thorough appreciation of the principles and objects of the Craft, of which he is so worthy a member. In the compass of a few pages he has condensed a vast amount of information, the result of extensive reading and discriminating observation; and has eloquently vindicated the claims of Masonry to the respect and admiration of every thoughtful mind. We hope the Lecture, which is one of the very best of the Series which has yet been published, will be extensively circulated, and that the benevolent institution, to serve which it has been printed, will be greatly benefited by the labours of our Brother.

The Castles, Palaces, and Prisons of Mary, Queen of Scots, being Historical and Descriptive Accounts of Thirty-nine Palaces and Fortresses, celebrated as the Residences of that Queen. By Bro. CHARLES MACKIE. (New Edition.) London: Hall, Virtue, and Co.

WE hail with much pleasure the appearance of a new edition of Brother Charles Mackie's work, most beautifully got up, and illustrated with 45 engravings, autographs, relics, &c. The archæological merits are of the highest character, and must prove of infinite interest to the antiquarian and the scholar; and, perhaps, in no other volume are the scenery and antiquities of Scotland so correctly and elegantly described: Bro. Mackie was peculiarly fitted by taste for this laborious task, in which we know he has been engaged for a series of years. His pilgrimages to the various relics of antiquity, celebrated in history, must have occupied a considerable period; and

when we take into account that he has ransacked every record which could in any way tend to illustrate his descriptions, we cannot cease to admire his perseverance, ingenuity, and labour. The castles and palaces of Scotland's former kings are traced from their foundation, the original disposition and arrangements of the buildings set forth, and the very halls in which the most stirring scenes in ancient history were enacted, are measured and described in the most minute manner, with their many legends and associations. There is one circumstance, above all others, which constitutes the respectability and importance of the volume. The author, in no measured terms, denounces the rubbish and romance collected by the exhibitors of those palaces, which too often tend to excite feelings of disgust, and disturb those interesting reflections which a visit to any of them is calculated to inspire. He justly condemns the extortions of the menials intrusted with the exhibition of public property, particularly Holyrood-house, and takes great care to distinguish the real from the spurious relics of Queen Mary, of which he assures us there is nothing belonging to her there but her bed and bedding. The armour of Darnley he declares to be part of the rubbish left by Oliver Cromwell's soldiery, when they occupied the palace as a garrison; and the shield only a rude Highland buckler, studded with brass nails. The portraits, he says, are most absurdly described, a *Madonna* being absolutely shown as the portrait of *Nell Gwynn*! But the reader must apply himself to the examination of this very *original* production, when he will find that we have not overrated the merits of Brother Mackie.

ANSWERS TO CORRESPONDENTS.

THE EDITOR requests that all original articles for *approval*, and for which *remuneration* is expected, may be sent to him at 74, 75, Great Queen-street, Lincoln's Inn-fields, by the *first weeks* in the months of FEBRUARY, MAY, AUGUST, and NOVEMBER; all Correspondence and Masonic Intelligence must be transmitted by the *tenth day* of MARCH, JUNE, SEPTEMBER, and DECEMBER, at latest, to insure its insertion. The attention of Contributors is earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not pledge himself to return those which are not approved.

J. W. (Oxford), Oct. 13, 1852.—We scarcely ever remember to have heard of a more unmasonic proceeding. It is an unhappy circumstance, that all Masons are not *gentlemen*; but the worthy Brother who lays the complaint in this instance before us, will not be disgusted with the Order on account of the omission of the common courtesies of life.

REPORTERS.—IGNOFUS.—The inquiry put to us is one with which we are frequently favoured. We shall be happy to endeavour to satisfy the desire expressed—to know what good arises from Freemasonry—by a private interview, if our correspondent is desirous of pursuing his investigations. We believe we could satisfy him in this, as well as on the other question put, if an opportunity for a few minutes' conversation were afforded.

ALBANY LODGE, ISLE OF WIGHT.—J. W.—We are glad to hear of the good intention of this Lodge, in forming a Masonic Library, which, if judiciously selected, cannot but prove useful and instructive to inquiring Brethren.

GRAND LODGE.—S. W.—The Brother, with no intention of giving offence, is so accustomed to use the dissecting-knife, that he turns its keen edge, in every discussion, upon living subjects in such a way as to produce unnecessary inflammatory action.

QUARTERLY COMMUNICATION.—EXCUSE.—The President of the B. of G. P. was absent on account of having had his foot crushed by a cab passing over it. We are happy to report that he is in a fair way towards recovery.

GIRLS' SCHOOL.—A STEWARD.—A letter will be found in our pages on this subject, the contents of which, we think, will show that the parties in fault are still anxious to shift the burden to other shoulders than their own. The following quotation, in reference thereto, from Horace, is perhaps a little too severe, though it is not, we think, altogether inappropriate:—

“Demitto auriculas, ut inique mentis assellus,
Cum gravius dorso subiit onus.”

BUILDING FUND FOR BOYS' SCHOOL.—MANCHESTER.—A BROTHER.—Our first article will answer the question.

REPORTS OF MASONIC MEETINGS.—Z. inquires “Why don't you give reports of Masonic meetings at greater length?” Our reply is, Because we have not room for them; and if we sought to please one class of Brethren, we should offend another, and *vice versa*, and so be speedily like “the old man and his ass,” in the fable—by trying to please all, we should satisfy none! Another reason we may offer, why many events are omitted, is, that the parties most interested *will not* send their MSS. till the very eve of publication, when the *F. M. Q. M. & R.* is completed for the Quarter.

EMULATION LODGE OF IMPROVEMENT.—RAGIC.—The letter of our Correspondent has shared the same fate with many other MSS. The anniversary meeting of the above Lodge of Improvement was held, Nov. 29; yet Ragic's communication did not reach us till the 22nd DECEMBER, when the entire arrangements for the present number were completed. If our Correspondents will not pay attention to our repeated request at the head of our “*Notices to Correspondents*,” they must not be surprised if their intelligence is omitted. Our rule is as stringent as the direction respecting signature upon a Masonic certificate—*NE VARIETUR!*

NOMINATION OF THE M. W. THE G. M.—CRUCIFIX.—The M. W. the G. M. was nominated this year by Bro. Taylor, and seconded by Bro. Jones. It is the *ninth* time of this honour being deservedly conferred on the Rt. Hon. the Earl of Zeland.

PAST MASTERS FOR BOARD OF BENEVOLENCE.—AN OLD P. M.—There is no help for it. Any Brother is at liberty to suggest a name, or names, though it is not quite fair to do so, without having a sanction for such a proceeding. We cannot believe the nomination of so many Brethren from the Royal Athelstan Lodge, No. 19, to have been a trick to insure the election of a certain individual. If it were so, the defeat was deserved; but we have a much higher opinion of the Brother than even to suspect such a thing.

SENIOR GRAND WARDEN.—T.—To speculate on the appointment of next year is premature. The appointment is *solely* in the hands of the M. W. the G. M.

GRAND STEWARDS' LODGE.—M. L. E.—The absence of Bro. Shaw may easily be accounted for. He has, we are informed, left England for a distant colony.

MASONIC BETTING OFFICE.—HONESTY.—The attempt was a failure. The exposure at Bow-street smashed the gang. We have not heard that any of the Craft were taken in by such spurious courses.

B. N. D.—The Brother has no connection with the *F. M. Q. M. & R.*, either as Editor, sub-Editor, Proprietor, Publisher, or Printer.

ROYAL ARCH.—J. W.—A Chapter of Improvement is held at the Freemasons' Tavern, Great Queen-street, Lincoln's-Inn-fields, every Tuesday evening, at seven o'clock, and meets under the sanction of the Royal York Chapter of Perseverance, No. 7. You cannot attend a better school. We do not know of any Companion in particular, to whom to refer you for private instruction, but we doubt not that Companion Evans, 26, Great Queen-street, Lincoln's-Inn, would most willingly furnish all the information you may require.

TEMPLARISM.—X.—The inquiry is too personal. The Register of the Encampment would not be justified in answering the question, if put by a *non* member.

THE HIGH GRADES DEGREES.—ROSE CROIX.—When well given, this is an interesting ceremony. The whole arrangements of these degrees are in excellent working order. They are extending very rapidly in the provinces, as the reports in the present number of the *F. M. Q. M. & R.* will abundantly show.

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