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FORMS, CEREMONIES, AND SYMBOLS.

THERE is a great deal of idle, ignorant cant at the present time, in regard to forms and ceremonies. They are often spoken of as absurd and peurile, as relics of a dark age, and as unworthy of the advanced condition of civilization and intelligence; but it is rather a remarkable circumstance, that with the abolition of many conventional forms, a new zeal in the cultivation of the history and objects of *symbolism*, in some of its higher departments, has arisen amongst men of taste and erudition. The subject is one in which our Masonic Brotherhood cannot but be interested.

We propose to offer a few remarks on the necessity and utility of these outward forms and signs, and to show wherein they may and may not be safely dispensed with.

That forms and ceremonies are to a certain extent necessary, none will deny. As social and intelligent beings, we require some medium for the intercommunication of ideas. Language is but a symbol of thought, and we might as well admit the truth of the celebrated sarcasm, that "language was given to man to conceal thought," as admit, which some maintain, that forms and ceremonies are mere substitutes for the actual respect, homage, or esteem, which they embody or represent. Indeed, they are as necessary to our social wants as language itself; for words convey ideas and emotions but imperfectly. Why do writers underscore certain words, or have them printed in italics or capitals, with added notes of admiration; but that they feel that language alone is deficient in emphasis and point, and incapable of conveying the tone and action, and full meaning of an impassioned speaker? Whence arises the dramatic interest of the stage, but from this imperfection of language? Else we might read Shakspeare with equal interest at home. The very attire of individuals, not only on the stage, but in society, has an utterance; it compels us to form some judgment as to their character. The

attitude and bearing speak yet plainer—they convey a meaning, be it true or false. The very persons who profess to repudiate forms and ceremonies altogether, are the most intrusive and conspicuous of formalists: the Society of Friends, for instance, is the most formal of all sects. Their peculiar attire, their stiff, unbending, uncourteous manners, their affected and corrupt English; all these may be taken for the adopted symbols of the Fraternity. The Quaker who would dispense with forms could no longer be a Quaker: he simply repudiates the usages of society, and affects his own: to live utterly without ceremony, he must, Nebuchadnezzar-like, associate with the beasts of the field.

Forms, however, are not only necessary, they go far to mark, in a nation, the stage of civilization; and in the individual, the position in society.

There is no branch of ethnology more interesting or instructive than the manners, customs, forms, and ceremonies peculiar to each nation and tribe. Those who regard these matters with indifference or contempt must be sorry students of human nature, and of everything which pertains to the history and fortunes of the human race. In the more rude and uncivilised tribes, the forms of social life are few and simple, yet not the less interesting on that account. By comparing ancient records with the observations of modern travellers, we educe the remarkable fact, that in barbarous nations, customs and ceremonies remain unaltered for thousands of years. There is no advance, no change. In the manners of to-day you read the history of the past, and in the changeless round of ceremonies which have lost their meaning and their force for twenty centuries, you see the stagnant mind and mere animal instinct of the degraded and uneducated race. In nations one step removed from barbarity and animalism, as in the Chinese, among whom stagnation has been the rule, and advance the exception, forms and ceremonies take a somewhat higher and more complex character. They compass both the remote and the proximate, the past and the present. In nations in which civilisation has shone upon the higher classes, without sensibly raising the masses, as in Russia, forms and ceremonies assume a more modern aspect, and tell less of the remote than of the recent. In countries wholly brought under the influence of modern civilisation, but few of the most ancient forms date their origin beyond a few centuries, though some of them still retain the rough model of a barbarous age. Forms and ceremonies, therefore, as well as buildings and relics, cast an important light on history. They tend to confirm the truth of ancient testimony, and, in the case of the Jews, establish the authenticity of the most ancient of all records, the Old Testament.

The details of this subject would be far too voluminous for our limits, but we commend them as an object of study to all who have been accustomed to regard ancient usages with indifference or contempt. We trust, however, there are few of these to be found in our own Brotherhood. It is needless to revert here to the ancient date and symbolic character of our Masonic institutions, which,

whether they originated, as some have asserted, with the builders of the Tower of Babel, or of the Temple of Solomon; or whether cognate with the Eleusinian mysteries, or the corporation of Ionian architects; or whether they date, as some believe, so recently as the time of the Crusades;—in either case they must have had a prominent share in the traditional conveyance of ancient forms from a very remote period to the present, and must therefore largely participate in the credit of so far widening the sphere of human knowledge, by connecting, both palpably and mysteriously, the present with the past.

Moreover the study of forms and ceremonies not only tends to unfold the arcana of ancient history, but in modern as well as in past times to reveal the national character, and in some countries to determine the social position. In France there is less distinction in society, as far as forms are concerned, than in England. In Paris every man is, both in dress and manners, a gentleman. In English society, on the contrary, the grade or position is easily discoverable by a looker-on. There is a very large class who never think of ceremony, nor dream of showing that respect to their fellow-creatures which they have never been taught to cherish. These occupy chiefly cities, mines, and manufactories. In London they are a very numerous body, and their manners contrast very strikingly with those of their rustic equals. Your cockney cabman or drayman is an ill-grained brute, whose only solicitude seems to be to show that he regards not in the slightest degree the comfort or convenience of his fellow-creatures, and that he takes a special delight in annoying the polite, and defiling the clean and decent. By his utter want of ceremony he places himself in the very lowest place in society. For he is certainly one grade below the ragged urchin, who, broom in hand, politely sweeps your path and touches his hat respectfully as you pass his crossing, and as significantly places the end of his thumb on the tip of his nose, extending his fingers towards your back if you take no notice either of his services or his breeding. There is something exceedingly admirable in the manner in which a well-bred footman addresses his right hand to the rim of his lace-bound hat, when he is receiving orders from the lady in the barouche behind him. It is an acknowledgment of the humble-servantism he feels towards his mistress, in spite of their *mal-à-propos* relative positions in the carriage—he turning his back upon a lady addressing him, she looking *up* to him on whom her mind is always looking *down*. The absence of the *form* in this case (as in most others) would necessarily bespeak an absence of respect for which no fidelity could compensate. As you rise in society, you observe the same propriety in the forms which attract your attention. Your retail tradesman, as he is just a step nearer being a gentleman than your servant, is proportionably more full of ceremony, more constant, more devoted, more obliging, because the “favours” you bestow on him are more to his advantage than your own. As you rise into *professional* life, you find, in addition to the forms of good-breeding which belong to the gentleman, other observances springing out of what is termed

professional *etiquette*, without which the professions would immediately be degraded into trades. Lastly, you distinguish the nobleman, not by his house or equipage, or servants, or manners to strangers and friends, for in all these he is a gentleman and nothing more; but you see his grade in the formal manner in which he treats his wife and daughters in their domestic privacy (never for a moment forgetting that they are ladies, and that the obligation under which he lies to love and cherish them does not cancel the prior obligation which every gentleman at all times feels, to treat ladies with polite attention and consideration), rising from his chair when his wife enters the apartment in which he is sitting, and on her departure, never allowing her to open the door for herself, on any consideration. Without the forms and ceremonies belonging to rank and station, neither rank nor station could long exist. Estates, titles, distinctions, even Royal favour, could not either make or keep the aristocracy what it is, without the forms and ceremonies pertaining to distinguished society.

But, lastly, forms have a moral influence which is too often lost sight of. We speak not of religious forms, because we are bound to be tender of religious differences; but we may be permitted to remark that man naturally embodies his religious as well as his social sentiments (whatever they be) in forms and ceremonies: he cannot do otherwise if he would. Forms may be observed where there is no devotion in the heart, but devotion cannot long be sustained, if it can at all exist, without forms. Independently of this, however, the forms of society have a moral influence which we must not overlook. The practice of duelling, now happily reprobated and abolished, originated in moral considerations. In feudal times, when all men were armed, a quarrel was very apt to end in bloodshed, which partook (like modern Californian ruffianism) of the character of assassination. Not the bravest, but the most treacherous of the parties, had the best of it; and the practice of duelling, in which both disputants were placed on equal ground and in the presence of witnesses, went far to check the tendency to quarrels and bloodshed in which cowardice and revenge played the principal part. It was a barbarous remedy for a more barbarous evil, and its abolition by common consent attests strongly the progress of moral civilization amongst us. But, as, then, the form proved a check to evil passions, so, now, the conventional forms of polite society prevent offences being given and received, and tend to heal the superficial wounds inflicted in the careless sparring of social or political contention; or serve as armour for the spirit, protecting it from injury under angry thrusts. Thus the political combatant passes compliments upon his "honourable" opponent, before he crushes him with sarcasm, and then takes him warmly by the hand as he leaves the house;—thus the barrister is first of all full of adulation of his "learned friend," then he represents him to the jury as unworthy to be trusted, and finally walks with him arm-in-arm out of court. Nor is it easy for a woman to quarrel with a man (even if he be her own

husband), whose polite attentions are unceasing and unmeasured, and who habitually anticipates her every want. Shall we go further, and commend to all wedded people, as well as to lovers and friends, that the same degree of refinement and politeness, and obliging attention and thoughtfulness, which *first* rendered them so charming to each other, be retained and cherished and cultivated even to life's end? Oh! how many friendships have been destroyed, how many fire-sides made cruel or desolate, by just that little neglect, that slight omission, that "*not standing on ceremony*," which served to give reality and body and force to the first misgivings and suspicions of a warm but sensitive temper! Love, like friendship—nay, wedded love—is

"Of tender violations apt to die."

But there are cases, doubtless, in which forms may be advantageously dispensed with. Without wishing to confound *all* public ceremonies with Tom-foolery, we do acknowledge the wisdom of the recent reformation of the Lord Mayor's show; nor are we quite prepared to defend the indecency triennially enacted at Coventry in honour of the noble Lady Godiva. We see nothing but evil in teaching poor children, annually, the rudiments of begging and stealing, by dressing them up as hideous "Guys" on the 5th of November, although we are not unmindful that *some* parties are gainers by it. The carriages which are destroyed and the bones which are broken by run-away horses on that day, are not few. In short, there are many ceremonies common amongst us, which we should like to be brought to some test. Meanwhile, if they can be shown to be innocent and harmless, they ought not to be hastily abolished, even if their utility be doubtful. As every religious sect holds in great veneration and respect its own peculiar usages, and as every nation has its emblems and its ensigns, its colours and its motto, as well as its manners, customs, ceremonies, and forms; so the body social, in which we move and revolve, has its unwritten laws and unauthorized forms, which, *as* customs and *as* forms, are entitled to the respect of every well-regulated mind. He must be a boor indeed who would break through these decencies because, forsooth, *he* cannot see their propriety and necessity. But the fact is, he himself makes the necessity: it is to restrain the vulgar, and to check the rude, and to humanize those who have no sense of propriety, that *all* social forms and ceremonies have been established. If all men were highly refined and accomplished, and high-principled and virtuous, they might be allowed, on all occasions, to embody their sentiments in any form suggested by their own sense of propriety. But the social body is unhappily a heterogeneous mass, full of wrongs and injuries, fancied or real; and the true character of a social ceremonial is that of a graceful veil, which covers (would that it could hide) the offensiveness and indecency for which the statute-book provides no remedy.

Of *Symbols*, as forming a special branch of our subject, we have much to say, but no space for it at present.

THE SIGNS OF ENGLAND.

BY ONE WHO HAS PAINTED MANY.

THE FIRST SIGN.

IN ancient times, amongst the philosophers, a grand dispute went on as to whether, after all, this world were a sham or a reality. Honest, plain-thinking men were told that they ought to doubt whether a post was really a post. Archelaus was argued with until he saw that he was Antipater; and Phormio was brought to believe that he had, all his life, been making a great mistake about himself, and that he, in reality, was Harpax.

Now the philosophers were right, and, to speak in Cervantes' vein, the men were not wrong. To grave wits, the point simplified itself into the question whether this thing, which we call *world*, were really objective or subjective; in other words, whether it was something *without* or *within*—something in or out of our head.

Start not, reader!—there is truth in these things, insane enough as you may deem us in propounding them; propounding them to one who so unmistakably sees that two and two are four, and one that distinguishes the difference between his right hand and his left.

Now, I confess that I am no philosopher; at least, not much of a philosopher. Shall I tell you why?—It makes my head ache. In my youth I ran my head against some hard things, which the University doctors told me were philosophical problems; and as there are no literary hospitals, I was obliged to betake myself to my own poor house to plaster myself as I could.

From the fact that, if I retain no marks, I still possess the ache, and all this resulting from an ill-considered collision with ugly outside things, I entertain a most particular and thorough horror—an indescribable creeping, which if only a few more minutes prolonged, I feel would make me seek for flannel—at unusually wise propositions. Of all nuts for critical teeth that are already not more than half-cracked, I go in hourly fear for my life. And so would you, reader, if you had suffered as much by them as I have.

Now, my friend, you will say that this is dreadful;—that it indicates a mentally bruised condition. You will set me down as a literary Lazarus, full—to speak the uncomfortable fact mildly—of *excoriated places*; in other words, of sores. The ship, you will urge, tight and strong enough, perhaps, originally, has, during some queer metaphysical voyage in the region of philosophic cloud-land—like the pot of clay against the pot of brass—lighted upon some hard-bound, bluff-bowed wanderer of the ocean that has had no pity. You show, in your own person, the effects of the blow, you will say. Your head should have been something harder than an egg-shell, and contained something sounder than sawdust.

All this may be very true, and very witty, respectable reader, I reply. But understand that I only hint at this unhappy condition of mine, that you may be prepared for something that may be perceived *loose* about my impartments. However, have patience, and my experience of signs—metaphysic and otherwise—may profit you.

Whether this world be a sham or not, is neither your affair nor mine, my good friend, so long as we can both live in it. This, for my part, I have found difficult, I assure you. But despise me not on that account; though I regret, almost as soon as it is said, that I made you my confidant about it. However, I shall succeed one of these days. I am waiting, as well for money as for the discovery of most other unknown things, until I can mount some philosophical windmill,—that which shall raise me fairly out of and over the world, and, taken upon whose arms, shall whirl wonderfully,—perhaps very foolishly, but very profitably.

It had long occurred to me, that most of the characters with which we meet in this turnpike and trading world of ours, are mere *outlines*, which another man's mind, itself, fills in. In the last century, when London was literally a more open-hearted place than it is now, and when really people's characters stood distinct *outside*, it was the fashion, all through the streets, to hang signs. You had no number, then, to your door,—you had a sign *over* it. This, letting alone the pictorial effect, was the honestest way of informing people what sort of folk the indwellers were. It was your public advertisement, and saved professions. You did your hypocrisy by painted wood;—and saved much. For who, under the "Lion"—white, black, or red—would expect to meet, at the door, a very lamb of a man—innocent, submissive, ready to black your shoes, and a water-drinker?—only a tyrant to his own wife;—only, perhaps, lordly and compelling where he had a chance—to poor puss behind the door. Or who, between the windows of a first-floor describing the sign or symbol of the "Three Cups," or the "Infant Bacchus," squeezing his grapes and galloping a butt to utter flying off of staves—who, I say, seeing such a sign of top-heaviness or topsyturviness—would expect to meet, as the withinside owner, Master Peter Muggleton; he who, with lean jaws, sings psalms, and indulgeth in starched Puritan band, and black most unmistakably Calvinistic coif? Mountains are not always in labour, nor find you always mice of heart under the "Castle," termagants in the cloak of the "Patient Grissel," very dwarfs behind the shield of the "Goliath of Gath," or much pity, dropping to earth like heaven-descended rain, from the "Angel."

No, men—and they were wise too for it—chose their signs as they did their wives! This for something conformable to themselves. They turned *their hearts inside out*, and hung these pictures as something answering to their own notions of what was right, as something, therefore, respondent to themselves. These they endeavoured to make explanatory and indicative of their own natures; or, at least, of their own ideas of their natures. Thus society, in the days of signs, was more candid, more honest, more truth-telling, more

reliable, than in these present days of numbers, and of mere names on brass plates on doors, or over them. We would stake that great fact—our insight into the smallest matters—upon this truth.

Thus it is, that we see (or rather we hear) men's *voices* as the most immediate and familiar sign of them. These, rightly heard, answer partly to their natures. Yea, in their very inflections, they open, as it were, a book, wherein we may read (or, at least, in which the gifted may) a whole history of most private predilections, prejudices, and humours. Each man, as it were, in his voice, wields and flourishes a brush, wherewith nature daily sets him painting himself out to the comprehension of his fellows. Refuse to listen to a man when he talks about himself: he will be sure to dip in the wrong paint-pot. Receive not his own sign, when he has just touched it all up for you. Believe not even in the *gold letters* that he sticks under it. Away with a man's words, we say, when himself is the subject. Away with all those capitally chosen phrases. With these, as it were, he will soon lay you a whole *pavement*, upon which for you to walk his own mosaic way over.

No, we must have our friends—ay, and our best friends—at a disadvantage. If you knock at a man's front door, there will be always the porter to answer it in the guise of himself. We are sadly changed in these modern times. Civilization has indeed wrought wonders amongst us. Not the least remarkable of its transformations, is the fact, that we do not in any way correspond to the appearances which we offer to other people of ourselves. And we shall be told that no man can afford, now, to paint himself out candidly to the comprehension of his fellows.

Thus I have thought, and lamented, that there should be a greatly too considerable amount of this moral sign-painting among us. The worst of it is, too, that while you very contentedly read the false signs, and while they who offer thus, not their blind but their seeing side to you, laugh to themselves at your simplicity, the real signs, if to be found, would be discovered in the most unexpected places. Those pictures of what people really are—that knowledge for which we would give a whole bank-full of treasure, if we could—are to be found only—such is the deceit of the world—in the greatest exertion of our sagacity.

And now for some moral warnings. We are perfectly aware that such are unpalatable; but in the excess of our sincerity, misguided and mischievous, even to ourselves, as it may prove, we cannot avoid imparting truths that appear to us to be so serious. Reader, believe that we are friendly to you, when we advise some caution about this picturing of yourself so favourably to others; in other words, about this sign-painting. Be careful of the colours wherein you offer your likeness. If you are so happy as to be able to manage it, have but one sign; and take care that that be the true. Most men have two signs—one for themselves, and another for those who are to believe in them. And do not hang your sign too ostentatiously or too conspicuously. The world hath affairs of as equal

moment as contemplating thine own unhappy countenance. Stick no more gold letters than thou canst help at the foot of thy sign, to be stared at of men. Use as little tin-foil as possible. Affect not the high places to expose thyself out upon. And as thou art a sign, hang thyself so easily that thou mayst creak as slightly, and to as little of the setting the teeth on edge of thy neighbours, as, in the plenitude of thy satisfaction at thyself, thou canst manage. So shalt thou be blest of the passengers. Indulge in no vain "Queen's Arms." Search in the Fields of Heraldry—if to Heraldry it be that thy wife, or thine own desire for fine things, compel thee to go—for *sheep*, rather than grope in its caves, or beat its bushes, for wild and falsely-called *noble* animals—lions, leopards, or collared or uncollared unicorns. In plain words, be meek, be modest—above all, be sincere. Remember—to speak in parable—a day will come when all the glitter and colours of the signs of this *village*, which men know as the world, will fall off; that a sharp wind shall, as it were, set in, to make fine havoc adown the streets;—yea, shall it leave, in place of goodly "signs," in all their tinsel and bravery, mere naked posts. The pictures, human or otherwise, shall crumble to dust; and the very skeleton frames shall be carted away as mere lumber—a *pabulum Acherontis*—to that dead warehouse—ah! universal and ever-swallowing it is—to which shall arrive no rescuing auction.

Take these things to thy heart, for then shall they profit thee.

FREEMASONRY IN FRANCE IN THE EIGHTEENTH CENTURY.

TOWARDS the end of the year 1725, Lord Derwentwater and other English gentlemen established a Lodge at the house of a *restaurateur* named Hure, in the Rue la Boucherie; and soon after another was formed at that of an English jeweller in the same street. Others rapidly rose; but Derwentwater, who was considered Grand Master, going to England in 1729, was beheaded there soon after. Lord Harnovester, being at that time in Paris, was elected in his place. Masonic Lodges had now greatly increased: instead of four there were twenty-two, and goodwill towards them began to spread among all classes.

When Lord Harnovester wished to return to his native country, he convened a meeting for the purpose of choosing a successor. The king, who was very hostile to such secret assemblies, declared when he heard of it that if the choice fell on a Frenchman he should be sent to the Bastille. However, although the Duc d'Antin, a Frenchman, was elected, the king did not carry out his threat. About this time an event occurred which tended greatly to augment the number of these Lodges. The Brethren had met at the house of a man who

lived in the Rue de la Rappe; during their deliberations a commissary of police, followed by a detachment of soldiers, made a forcible entry, and ordered the meeting to separate. The Duke, who happened to be there, did not receive these minions of the law very politely; but they, being armed with authority, shut up the house, walled up the door, and forbid all future assemblies on pain of fine and imprisonment.

But in defiance of this prohibition the Brethren again united, and met at a *café* in the Rue de Deux Ecus to celebrate a festival of their Order. The police again disturbed them—arrested every one they found there, and cast them all into prison. As nothing is more favourable to new institutions than persecution, the Lodges increased rapidly. In a few years their number had trebled, and Count de Clairmont, a prince of the blood, was elected Grand Master, to supply the place of the Duc d'Antin, who had resigned. But on the 5th June, 1744, an order was issued forbidding any person to allow a Lodge to be held at his house; any one who was found courageous enough to disobey this order subjected himself to a fine of three thousand francs.

Still these rigorous methods were of no avail. The Brethren once more assembled, and in a solemn meeting the principal Lodge received the name of the Grand English Lodge. The government, however, was again on the alert. New orders were issued prohibiting the proprietors of houses to allow their meetings on pain of heavy penalties. This arbitrary conduct so disgusted the Count that he abandoned his office, leaving as his active successor a banker, who, not being very enthusiastic in the cause, ceased to assemble the members. His conduct gave rise to great disorder—the Brethren quarrelled among themselves, and the Lodges fell into a state of anarchy.

It was at this period that men, drawn on by the corruption of the age, and being in want of a specious veil to cover their vices, borrowed that of Freemasonry. Secret societies were formed, and among others “The Aphrodite:” but it would be only waste of time to dilate on these infamous assemblies.

In 1745, while the Brethren were holding a reception at the Hotel de Soissons, the commissary of police entered, followed by his guards, who, dispersing the assembly, and seizing the furniture and utensils, fined the landlord three thousand francs. In the meantime the inhabitants of the different provincial towns partook of the taste of the Parisians for Masonic institutions, more particularly those Englishmen attached to the Pretender. Charles Edward Stuart being at Arras in 1747, delivered to the Freemasons of that town a permission from the Pope to found a primitive Lodge, under the distinctive appellation of Jacobite Scots, the government of which he gave to the advocates L'Agneau, Robespierre, and others.

A short time after this the Grand Lodge declared itself the Grand Lodge of the Empire, and threw off the yoke of the English one. It arrogated to itself the first rank over all the inferior Lodges, the

regulation of which had fallen into great disorder. Although it laboured to correct abuses, the Count de Clairmont, who was still nominally Master, disgusted with the Brethren, and seeing no hope of uniting the malcontents, retired, and chose for his representative a dancing-master named La Corne. This contempt of all decency caused new discussions: the Lodge refused to acknowledge the appointment, and La Corne was dismissed. But he contrived to found another, composed of persons of inferior condition. This bold act formed the basis of bitter quarrels, La Corne was turned off, and Chillon de Joinville took his office. A reconciliation took place between the rivals, but it was a hollow truce. The Brethren once more quarrelled. The original members despised those introduced by La Corne, and when the day arrived for electing officers for the Lodge, none of the new ones were chosen: this so enraged them that they immediately left, and employed themselves in publishing scandalous libels against the Freemasons. About this time government, taking advantage of these schisms, peremptorily ordered the Grand Lodge to cease its meetings; and it was not until several years after that it was allowed to be reopened.

At a solemn meeting convened on this occasion the rivals met, but their hatred was not extinguished. In 1772, those brethren who had been banished, and were attached to the Count de Clairmont, met at the Hotel de Chartres to deliberate on their future proceedings. After a noisy debate, it was finally agreed that the old Lodge should cease to exist, and that a new one should be formed, to be called the National Lodge, and that it should issue laws for the regulation of all others, and administer the Order under the title of *Le Grand Orient*. At its first meeting the Duc de Chartres was nominated Grand Master. This Lodge preserved the supremacy which it had usurped, and resisted all the attacks of the Revolution.

It is not surprising that these mysterious associations, composed of men of all ranks, of all countries, and of all religions, kept together by symbolical contracts, and engaged by an oath to guard inviolably the secrets of their interior existence; and although submitting to the most lugubrious tests, and occupying themselves with a series of ceremonies, yet practising universal benevolence, and considering all men as equals—it is not surprising, we say, that they should have inspired with a vague terror a weak and suspicious government. Their mysterious meetings, and above all, the high rank of many of their associates, had raised so much alarm, that they were considered by the authorities as so many revolutionary societies. The people had been so systematically oppressed that, being almost degraded into slaves, they allowed their oppressors to enter their places of meeting, from which they were, as formerly, often ejected, and their property confiscated. But although they suffered patiently, while patience was a necessity, they seized the first moment that offered to emancipate themselves from the yoke. The tyranny under which they had suffered roused them at length, and the Masonic Lodges, which had been first founded to ameliorate the condition of

mankind, soon became the cloak for assemblies of a more dangerous kind.

There was at that period a Lodge called the United Friends, which was particularly charged with the foreign correspondence; the famous revolutionist, Lavalette de Lange, was one of its leading members. He held the appointment of treasurer to the king. For the purpose of blinding the authorities, he introduced into this Lodge the luxury and amusement of the court: concerts and balls induced men of high rank to flock there in great numbers. They came in brilliant equipages, accompanied by the females of their families—soldiers lined the avenues to preserve order, and a stranger would have supposed it to have been a royal festival. The fittings up of the Lodge were resplendent, the wealthy members having subscribed to defray the expenses of the orchestra and refreshments. But while this gay scene was enacting below, a secret committee held its meetings overhead, and in the dark recesses of a gloomy garret were employed in preparing the means for diffusing equality and liberty over all ranks and conditions, from the palace to the cottage. During the time of the festivity, two men with drawn swords stood one at the bottom and the other at the top of the narrow staircase, which led to the scene of their deliberations. The correspondence was transacted in cipher.

In conjunction with this secret society there was one called the Nine Sisters, to which the Duke of Rochefoucault belonged: this, though ostensibly a Masonic Lodge, was a revolutionary conspiracy. Soon after the great Revolution commenced, and in the latter part of the century there was hardly a person of rank who was not a Mason. Considering these Lodges in the most advantageous light, we believe their object to have been to bring persons together that they might be better known to each other—to succour the unfortunate, and, by mutually correcting the faults incident to humanity, to benefit mankind, and throw light on truth. But it is certain that these ancient Lodges were too fond of titles and luxurious decorations, and that some of their practices were puerile. However, on the whole, they appear to have had in view the good of mankind, and for this they are entitled to our gratitude.

NOTES ON ANTIQUARIAN RESEARCH.

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CHAPTER IX.

LONDON COFFEE-HOUSES.

It has been remarked that the history of London is a history of our literature; and is it not a happy and sorrowful history of noble aspirants oppressed by poverty, of geniuses born in garrets in dirty streets, which one would not exchange now for the most beautiful

bowers—a stream of history ebbing forth as a silver fount, and then widening into a broad and majestic river? Wherever we tread, the ground seems sacred from its associations—whether we roam where blazed the fires of Smithfield, or pass through Aldersgate-street, Holborn, Barbican, Petty France, St. Bride's Churchyard, Bartholomew-close, Jewin-street, or Bunhill-fields, where Milton, who was for ever changing his abode, resided; roaming from Old Broad-street, where the poet was born, to the upper end of the chancel of St. Giles, Cripplegate, where he found, in a tomb beside his father, a last resting-place:—

“ I well content, where Thames with reflux tide
My native city laves, meantime reside;
Nor zeal nor duty now my steps impel
To reedy Cam, and my forbidden cell.
If peaceful days in lettered leisure spent
Beneath my father's roof be banishment,
Then call me banished; I will ne'er refuse
A name expressive of the lot I choose;
For here I woo the muse, with no control;
For here my books, my life, absorb me whole.”

Thus is expressed his contentment who struggled for political liberty, and laboured earnestly for time, while he wrote also for eternity. Hard task that for a man who could not fail in accomplishing what thousands of other great men could not do, to raise to his memory a monument of world-wide fame. Words fail us, and it would be madness to attempt to portray the Blind Bard standing with Shakespeare alone, a mighty one, “whose soul,” the poet (and we all come at last to the poet for a happy thought) tells us,

“ Was like a star, and dwelt apart;
Who had a voice whose sound was like the sea.”

But there are haunts in London to which the antiquary especially turns, to trace the rise and progress of literature—offices in which authors of old lived and wrote, intercommunicating and interchanging thoughts gay and sober,—we mean the Coffee-houses. Here resided many genial spirits, men thoughtful and courteous, and some the very opposite; cynical dogs termed “almighty critiques,” who (as many modern reviewers) found fault with everything above their comprehension, only admiring words on a standard with their own meagre compositions. Dryden (*King of Will's*) did not stand much in awe of these coffee-house wits, as may be seen in his “Epilogue by a Mercury,” in the *Indian Emperour*, an edition of which is now lying before us, printed in 1696:—

“ To all and singular in this full meeting,
Ladies and gallants, Phœbus sends you greeting,
To all his sons, by whate'er title known,
Whether of court, of coffee-house, or town;
From his mighty sons, whose confidence
Is plac'd in lofty sound and humble sense,
Ev'n to his little infants of the time,
Who write new songs, and trust in tune and rhyme,

Be't known that PHÆBUS (being daily griev'd
 To see good plays condemn'd and bad receiv'd)
 Ordains your judgment upon every cause
 Henceforth be limited by wholesome laws.
 He first thinks fit no sonnittier advance
 His censure farther than the song or dance ;
 Your wit-burlesque may one step higher climb,
 And in his sphere may judge all doggrel rhyme :
 All proves, and moves, and loves, and honours too,
 All that appears high sense, and scarce is low.
 As for the *coffee-wits* he says not much,
 Their proper bus'ness is to d—n the Dutch.
 For the great dons of wit——
 Phœbus gives them full privilege alone
 To d—n all others, and cry up their own.
 Last, for the ladies, 'tis APOLLO's will
 They should have power to save, but not to kill ;
 For love and he long since have thought it fit,
 Wit live by beauty, beauty reign by wit."

At the beginning of the eighteenth century, we learn from Maitland that there were five hundred and fifty-one coffee-houses. These, as the booksellers' shops, were the emporium of the literati of the day; and as great activity was manifested there, as now in Paternoster-row, which superseded about the year 1750 Little Britain, then the rendezvous of the trade. The following are advertisements of books sold in this street, printed in the *Commonwealth Mercury* for November 25, 1658:—

"*THE Pourtraiture of his Royal Highness OLIVER, late Lord Protector, &c., in his Life and Death, with a short view of his Government, and the manner of his Funeral Solemnity, on Tuesday, Novemb. 23.*

"*A Brief Chronology of the most remarkable Passages and Transactions, which occurred since his late Renowned Highness, OLIVER, Lord Protector, was Invested with the Government of the Commonwealth, with the Manner of his Death, and the Description of his lying in State at Somerset House, set forth with a Brass cut, and printed in a large sheet of one side.*

"Both sold by Ed. Thomas, at the *Adam and Eve*, in Little Britain, and at other Booksellers' shops."

The *Adam and Eve* was a tavern, as the Half Moon, where "the Roaring Lads of Little Britain" used to meet, and, for aught we know to the contrary, meet still, to hear among other songs, some similar to Gammer Gurton's "Confession of Faith," which we transcribe from "The Sketch-Book:"—

" I cannot eate but lytle meate,
 My stomacke is not good,
 But sure I thinke that I can drinke,
 With him that wears a hood.
 Though I go bare, take ye no care,
 I nothing am a colde,
 I stuff my skyn so full within,
 Of joly good ale and olde.

Chorus.—Backe and syde go bare, go bare,
 Booth foote and hand go colde,
 But belly, God send thee good ale ynoughe,
 Whether it be new or olde.

“ I have no rost, but a nut brawne toste,
And a crab laid in the fyre,
A little breade shall do me steade,
Much breade I not desyre.
No frost nor snow, nor winde, I trowe,
Can hurte mee, if I wolde,
I am so wrapt and throwly lapt,
Of jolly good ale and olde.

Chorus.—Backe and syde go bare, go bare, &c.

“ And Tyb my wife, that as her lyfe,
Loveth well good ale to seeke,
Full oft drynkes shee, tyll ye may see
The teares run downe her cheeke.
Then doth she trowle to me the bowle,
Even as a mault-worm sholde,
And sayth, sweeteharte, I took my parte,
Of this joly good ale and olde.

Chorus.—Back and syde go bare, go bare, &c.

“ Now let them drynke, tyll they nod and winke,
Even as goode fellowes sholde doe,
They shall not mysse to have the blisse,
Good ale doth bring men to.
And all poore soules that have scowred bowles,
Or have them lustily trolde,
God save the lyves of them and their wives,
Whether they be young or olde.

Chorus.—Backe and syde go bare, go bare, &c.”

Coffee-houses had each their day of popularity, but perhaps the most highly favoured of all was Will's Coffee-house, situated at the end of Bow-street, and on the north side of Russell-street, Covent-garden, where Dryden reigned supreme as poet and critic. “Thither,” says a modern writer, “went the aspirant after fame, to obtain subscribers for his forthcoming publication, or to secure the approving nod of some literary Jupiter; and there many an offspring of the muse was strangled in the birth, or if suffered to live, treated with merciless severity.” How we should have liked to have lived in those olden days, to have seen and talked to that sparkling wit Congreve, to have stood beside Dryden sitting in his “summer chair” on the balcony, and taken a pinch from his snuff-box, and to have looked at that old sinner Pepys leaving his unfortunate wife waiting his arrival in her sanctum, while he listened eagerly to the midnight conversation for a note to adorn his diary. In the same street as Will's lived Davies, the bookseller, at whose house Boswell, the biographer of Johnson—a biographer who, unlike many in the present day, has supplied posterity with an unfailing fund of amusement—became acquainted with his hero. “The very place,” he says, “where I was fortunate enough to be introduced to the illustrious subject of this work, deserves to be particularly marked. It was No. 8. I never pass by without feeling reverence and regret.” It was in Rose-street, not far from this, that Dryden was waylaid one night by three persons, paid by Lord Rochester to execute on him punishment for the composition of a lampoon; suspicion of this mis-

demeanour, of which Dryden was not really guilty, having fallen unfortunately upon him. Notwithstanding all inquiries, and the following advertisement, the originator of this assault was not until long afterwards generally known:—

“Whereas, on Thursday, the 18th instant, in the Evening, Mr. *John Dryden* was assaulted and wounded in *Rose-street* in *Covent-garden*, by divers men unknown: if any person shall make discovery of the said offenders, to the said Mr. *Dryden*, or to any Justice of Peace for the Liberty of *Westminster*, he shall not only receive fifty pounds which is deposited in the hands of Mr. *Blanchard*, Goldsmith, next door to *Temple-bar*, for the said purpose, but if the discoverer be himself one of the Actors, he shall have the fifty pounds, without letting his name be known, or receiving the least trouble by any prosecution.”

Ah, John Dryden! vengeance does not always fall upon the right head: even courts of law, and the most famous justices, make mistakes sometimes.

An old writer, by name Antony Wood, says in his Diary, penned in the year 1654: “This yeere Jacob, a Jew, opened a coffee-house at the *Angel*, in the parish of St. Peter in the East, Hoxton; and there it was by some who delighted in noveltie, drank.” Two years only before this, coffee was introduced into England, and there cannot have been at that time more than two coffee-houses in London: one opened in St. Michael’s Alley, Cornhill, kept by a person named Bowman, who was formerly the coachman of a Turkish merchant; the other (which we have before had occasion to refer to) kept by a Greek, Pasqua, the servant of Daniel Edwards, a Turkish merchant also. Aubrey, who seemed to know only of the house of Bowman, says: “’Twas about four years before any other was sett up, and that was by Mr. Farr.” James Farr, we learn from Hatton, was a barber, and prosecuted by an inquest of St. Dunstan’s-in-the-West, “for making and selling a sort of liquor called coffee, as a great nuisance, and prejudice to the neighbourhood.” Howel, writing on coffee-houses in 1659, says: “This coffee-drink hath caused a great sobriety among all nations. Formerly apprentices, clerks, &c., used to take their morning draughts in ale, beer, or wine, which often made them unfit for business.” That this idea was not entertained by all we may be sure, for in 1660 a duty of fourpence was laid upon every gallon of coffee; and in 1675, Charles II. issued a proclamation to shut them up as seminaries of sedition. This law was, however, repealed in a few days’ time.

“Tom’s Coffee-house,” in Russell-street, Covent-garden, was in its day a favourite place of resort. “Here you will see,” says De Foe, “blue and green ribbons and stars sitting familiarly, and talking with the same freedom as if they had left their quality and degrees of distance at home.” But though this coffee-house came into some favour, there was a greater one kept in the same street by Daniel Button.

Button’s Coffee-house was established in the year 1712, and frequented by Pope, Steele, Swift, Savage, Arbuthnot, and Addison, who presided here as the literary chief. This was the office for contributions to the *Guardian*.

Other coffee-houses there were of some note; among them the floating coffee-house on the Thames, famous in the eighteenth century; Jonathan's, Robin's, and Garraway's in Change-alley, which was the resort of speculators who found it more profitable to be off than on 'Change. The last called forth from Dean Swift the following lines:—

“Subscribers here by thousands float,
And jostle one another down;
Each paddling in his leafy boat,
And here they fish for gold and drown.

“Now buried in the depths below,
Now mounted up to Heav'n again,
They reel and stagger to and fro,
At their wits' end like drunken men.

“Meantime secure on Garraway cliffs,
A savage race, by shipwrecks fed,
Lie waiting for the foundered skiffs,
And strip the bodies of the dead.”

Add to this, lastly, the Chapter Coffee-house, in St. Paul's church-yard, with its wits and booksellers, and on Sunday morning its “jobbing parsons,” who did duty occasionally for a guinea, or whatever they could get, sometimes three half-crowns and a pint of sherry wine.

There are now in London more than two thousand coffee-houses; several are visited daily by eight hundred persons, and one by double that number. In these houses there are various journals, magazines, and reviews; and many, as Peel's Coffee-house, possess a file of very old newspapers.

Coffee, as many of our readers are doubtless aware, is a decoction formed from the berries of the *caffea Arabica*, which are prepared by roasting. The coffee tree, Bruce, the great traveller, said, was a native of Abyssinia, and found wild from Caffa to the Nile. From Africa coffee passed into Arabia, and there are various stories respecting its introduction. One is, that it was discovered by the prior of a monastery, who observed the effect which it had upon goats browsing on the hills. A decoction of these berries was therefore given to the monks of this monastery to keep them awake during the performances of midnight services. Another story is told in an Arabian manuscript (Rees' Cyclopædia) in the Bibliothèque Nationale. The author of this record attributes the introduction of coffee into Arabia to Megaledin, who was about the middle of the fifteenth century Mufti of Aden. The two earliest English travellers who noticed, on their return from the East, coffee, were Biddulph and William Finch. The former, writing in 1603, says: “The Turks have for their most common drink coffee; which is a black kind of drink, made of a kind of pulse, like pease, called *coava* ;” the latter remarks that “the people in the island of Socotara have for their best entertainment a china dish of *cobo*, a black bitterish drink, made of a berry like a bay-berry, brought from Mecca, sipped off hot.” A

writer in the *Notes and Queries* has suggested that this drink is no less than Spartan broth, which was said to sharpen greatly the appetite. This idea we think extremely improbable: but whether or no, this "black bitterish drink" is very pleasant, whether sipped with the addition of a *petit verre* in Paris, after an evening stroll in the Champs Elysées, or quaffed in London, less rich, less black, less bitter, and white with milk and cream. We consider ourselves connoisseurs of coffee, and would recommend our country friends, who love peace and privacy, to sip their coffee at Groom's, confectioners, near Temple-bar, if they can get attended to (?); or if they are fond of wandering in restaurant and café land, which surrounds Leicester-square, they may obtain a good cup of coffee at Newton's Hotel, which still bears the name of the fashionable and eccentric Bertolini. Monsieur B. and his daughters have given up cantering on splendid steeds in Hyde Park, and have retired with a large and honestly gained fortune to their native land, in the sunny south. Thus much by way of gossip.

VOICES FROM DEAD NATIONS.

BY KENNETH R. H. MACKENZIE, F.S.A., Ph.D.

CHAPTER I.

EGYPT AND THE HOPELESS AGE.

ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.
Aristoph. Νεφέλαι, 153.

In the consideration of the history of the ancient world, it will be seen that, as has been indicated in the introductory chapter, its distinctive feature is the realization of the idea of religion as a practical guide through the troubles and mysteries of life, and the gradual progressive development of worship from being a mere act of fear, or dull compliance with custom, in the Fetichistic and Polytheistic dispensation, to becoming a voluntary and habitual act of love in the Monotheistic condition. It must of course be remembered, that I speak of Monotheism, as of the two other religious developments, in its normal and healthy state, before it declined into, what I fear is the case with too many at the present day, mere monotonous lip-worship of the Eternal, with real devotion only at the golden shrines of that other master, Mammon. In England, such an age of true worship expired so soon as Cromwell had become successful. Great and glorious, honest and God-fearing acts, were done by the Parliamentary party while the struggle against a vile tyranny, both religious and social, was proceeding; but Puritanism, having performed its work, as soon as successful became divided against itself, fell for ages into obscurity, and even now, resuscitated

in the form and under the style of Dissent, it fails to awaken the sympathies of the majority of the educated classes.

The new commandment that was given unto us, "Love one another," and formularized as a fundamental canon by Auguste Comte,—*L'amour pour base*, this is the intrinsic idea; and the history of antiquity shows us how the idea grew and flourished. Its final triumph is identical with the political establishment of Christianity by Constantine, as the Occidental religion, and in the East with the success of Islam.

It does not follow of necessity, that in history we are able to assign special periods, during which certain manifestations of the religious sentiment were absolute. None ever were *absolute*. In science, knowledge passes through the supernatural and metaphysical states into the positive state; but the progress is not in every case similarly rapid. So also in religion, where the divisions are similar, we can show certain of these manifestations to have been in turn predominant for a season; but that Fetichism should reign alone to the exclusion of Polytheism,* for more than a very brief time (if at all, for whenever an opinion is asserted, its opponents rise up according to a natural law),† or that Monotheism should not possess attributes forming part of the system of Polytheism,‡ is quite impossible.

We find the mixture of Fetichism and Polytheism§ in the Egyptian religion, giving a peculiar character to all philosophy and thought in that country. The Fetichistic adoration of certain objects of nature is mingled with a spiritual devotion to various invisible divinities; still, although the character of the Egyptian religion remains invariable, we shall find certain changes in the course of its long history sufficient to indicate religion as progressive and liberal, and to show how such progress was gradually transfusing a purer sentiment into the nation.

There was one safeguard in the Egyptian mind which for ever prevented the objects of its civilization being frustrated, according to

* I shall only be able, I rejoice in believing, to point out one or two instances in the West; but, alas! for our boasted education and enlightenment, in the country of Ireland, wedded to us not only by a common government, but by the telegraph-wire, that has annihilated space and time; yes, a Fetish stone, wrapped in flannel, receives from men and women adoration, to be offered only to the Unseen, within a few miles of civilization and tax-gatherers, on a barren little island of the West, belonging to the dominions of our gentle and compassionate Queen.—(See Sir J. Emerson Tennent, in "Notes and Queries," vol. v. p. 121.) At p. 383 of the eighth volume of the same miscellany may be found an account of similar Fetish stones in Scotland.

† How magnificently is this law enunciated by a writer in the "Edinburgh Review," rumoured to be Mr. Macaulay, and lucidly applied to the proof of the necessity and uses of a Parliamentary opposition!

‡ Such as saint-worship, itself transferred from Fetichism, and imbued with a Polytheistic spirit, now part of the system in the West of Roman Catholic worship, and in the East of Buddhistical ritualism.

§ That there is some Monotheistic germ in the Egyptian faith, I would not deny, but it is so undeveloped as to pass for nothing.—See Dr. Kalisch on Exodus, Introduction, p. xxvi.

the immutable law of history, as ordained by the divine Author.* The distinctive secular characteristic of the Egyptian is strongly-marked appreciation of Chronology, or Time.† The idea of eternity was, on the other hand, the feature of their religious creed. Whether we pause to reflect upon the exactitude of their chronological records, upon the ponderous and time-defying principles of their architecture,‡ upon the distinctly enunciated belief in an eternal Amenthè, or Hades, and in a final resurrection of the body, we are everywhere met and astounded by the allusions to time and eternity—the A and the Ω, gleaming through all the mazes of their mythology; and the later legends with which their ancient religion was overlaid, still cannot conceal this absorbing principle from our view. This was the safeguard I spoke of; this belief in an hereafter contributed to the establishment of Monotheism, in the same manner that the Jewish system of Monotheism, which itself went forth out of Egypt, exercised an influence eastward and westward in founding Christianity and Islam. Both religions urging to and enjoining kindness and charity one towards another, fulfil the law, and complete the primary object of the events of ancient history. §

Before all other subjects, however, it is necessary for me to indicate briefly the sources of our knowledge respecting Egypt, and to explain why we may justly claim a right to speak authoritatively on all Egyptian subjects. To depict the “hopeless” age of Egypt, the age when Hellenes and Romans wrote, and who knew so little, and,

* “Thou art near, O Lord; and all thy commandments are truth. Concerning thy testimonies, I have known of old that thou hast founded them for ever.”—Psalm cxix. 152.

† Herodotus, ii. 82. Thus the Egyptians had discovered the natural law that similar causes imply similar effects, although they applied it too generally, and to things which, while esteemed sciences, were nothing but monstrosities.

‡ When my friend Mr. Gliddon, and Mr. A. C. Harris, of Alexandria, went up the Nile, in 1839-40, preparations for taking careful impressions of the features of a specified king, Ramses the Great, with a view to ascertain whether the features corresponded in any way, were made; and after nearly thirty sculptures of all sizes, from superhuman dimensions down to two-inch, had been assembled from all portions of Egypt, both Upper and Lower, they were found to present all through uniform features with undoubted individuality. It is therefore evident that an attempt was made to perpetuate a standard portrait of the king, which portrait would probably be taken upon his accession; and thus we may make certain that the monuments are contemporaneous. That actual likenesses are thus presented, no one will dare to question, if they examine the plates of Rosellini, and read his essay in *Monumenti Storici*, tom. ii. cap. xviii.: “Iconografia dei Faraoni e dei Rè Greci d’ Egitto,” pp. 460, *sqq.* See also the arguments of Dr. Nott and Mr. Gliddon, in “Types of Mankind” (pp. 145—152). That the Egyptians possessed the power of portraying foreign peculiarities, has been demonstrated by Mr. Osborne, in his useful, though not in every case accurate book, “Egypt’s Testimony to the Truth” (pp. 114—153). Lepsius, in his “Letters from Egypt and Ethiopia,” has some valuable and authoritative remarks on the Sphinx, and its resemblance to a certain king (pp. 46—48, Mackenzie’s translation, second edition). Read also his *Chronologie der Ägypter* (Band I. p. 294). From these facts alone do we find that Diodorus was right in saying that registers of the physical and mental capacity of the kings were kept (Diodorus, i. 44).—Bunsen, “Egypt’s Place in Universal History,” vol. i. p. 3, *note.*

§ Cf. Aristotelis Eth. Nic. viii. 2, § 5.

therefore, could tell so little, about this elder nation, must be the first part of our endeavours; to explain why we know more, the second.

Herodotus, Diodorus, Eratosthenes, and Manetho — noble names in the scroll of history! Various were your deservings, but certainly unhappy has been your fate! One of you alone is full, and writes from his heart; he saw with the keen eye of a traveller, measuring everything, repeating tales of inestimable value, from their animation and interest, little traits of Egyptian life and manners, some of which any traveller, since Benjamin of Tudela, or Syre John Maundeville, would find himself unread for recording. Mythology, geography, history, science, whether true or false, equally entertaining and of value, all found a garner in his pages, all were adorned with the latent humour of his facile pen. And yet what has been the manner in which the writings of Herodotus have been received? His single-hearted and clear-sighted narrative has been continually attacked, reviled, spurned, and then—when the antagonists of Herodotus thought themselves secure of an ovation for their shrewdness—a simple fact is brought to light by hieroglyphic study, and the book which had served as a literary mat for young critics to wipe their feet upon, suddenly becomes the book of authority once more.

Witness the instance of Herodotus's account of the construction of the pyramids:—"Therefore the highest parts," says he,* "were first completed, and then they executed the next portions; but last of all they finished the parts on the ground, that were at the bottom." Hereupon, Herodotus being misunderstood, is considered to have misrepresented or falsified, for his own purposes. But Dr. Lepsius, in 1843, dissipated the misconception by his discovery of the method of construction of the pyramids. The following is a sketch of the mode in which the pyramids were progressively constructed, extracted from my note on the letter of Lepsius, announcing the discovery.†

"At the commencement of each reign, the rock-chamber, destined for the monarch's grave, was excavated, and one course of masonry erected above it. If the king died in the first year of his reign, a casing was put upon it and a pyramid formed; but if the king did not die, another course of stone was added above, and two of the same height and thickness on each side: thus in process of time the building assumed the form of a series of regular steps. These were cased over with stone, all the angles filled up, and stones placed for steps. Then, as Herodotus long ago informed us, the pyramid was finished from the top downward, by all the edges being cut away, and a perfect triangle only left."

Thus, in the case of the commentators *versus* Herodotus, verdict as usual went in favour of the defendant. True, to some minds, the very simplicity and straightforwardness of Herodotus, as well as the

* Herodotus, ii. 125.

† Lepsius's "Letters from Egypt and Ethiopia," p. 44, Mackenzie's translation. Second edition.

multiplicity of the subjects with which his versatile mind was employed, laid him open to the charge of superficiality, a charge which, however, it has long been seen, is not founded upon fact.* The Bruce, as it were, of antiquity, his marvellous books, justly dedicated to the sacred nine, were the delight of Hellas; and it is difficult to understand, except on the natural self-preservative prejudice of the Hellenes against the outer barbarians, how it was that Egypt did not immediately receive a closer scrutiny from the Greeks. We get a glimpse of the unchangeable Egyptian life in Herodotus; and were it not for the scriptural testimony in the books of Genesis† and Exodus, our contemporary knowledge would end here.

But with this glimpse, all that we can gain for ourselves as to intrinsic Egyptian thought from the records of the Hellenes ceased. There is no brilliancy, life-like and fresh, in the later accounts of Egypt. Diodorus wrote, and wrote well; his statements are valuable, his authorities good, bad, and indifferent; but in the true spirit of an ancient historian, we get all the stories he can give, and liberty to choose what suits our fancy best. In Manetho's lists (not to be pronounced upon with similar rapidity) the few stray notices respecting the lives of the early kings give us an occasional glimpse of the state of life and the safety of limb and property in those ancient days; but we have lost the reliable historian in Manetho, and Eratosthenes, whose learning probably exceeded that of all his contemporaries, is scarcely more than a name. It is almost unnecessary to mention more than these four patriarchs of research into Egyptian matters. Eratosthenes was worthily succeeded by Apollodorus, and from that time to the time of Diodorus, nothing was accomplished of any value. Ptolemy of Mendes, Apion, a shallow silly trifler, confuted and ridiculed justly by Josephus, Chæremon, and Heroiskos, who fabricated a history for Egypt, bring up the rear; thus ending the cycle of Greek research. The Romans did nothing, comparatively, and what little they did accomplish, remaining to our time, does not mark them as a philosophical people. The sole difference is, that the Greeks were intended to carry out research, and the Romans

* That inaccuracies do occasionally occur, that mistakes are made, is quite undoubted. I have sometimes thought, and I stated as much in "Notes and Queries" (vol. iii. p. 124), that there is quite sufficient ground for believing that Herodotus published several editions of his book. Aristotle in the "Rhetoric" (ii. 9, § 1), mentions without comment the history of Herodotus of Thurium. I then added:—"The date of the building of Thurium is B.C. 444, and Herodotus was there at its foundation, being then about forty years of age. Most likely he had published a smaller edition of this book before that time, bearing the original date from Halicarnassus, which he revised, enlarged, corrected, and partly rewrote at Thurium." From the lapse of time, no doubt he would forget some things, and therefore perforce be inconsistent. Modern writers are careless, and humanity never changes much.

† Viscount De Ronge's extraordinary discovery of an ancient Egyptian novel, containing much that is identical with the history of Joseph, will be mentioned in its proper place. I speak of it here, as the account in Genesis is so faithful a portraiture of life in Egypt, that to discover, in these latter days, a similar story, confirms the fidelity of the picture.

to systematize and simplify governments. We turn with a sigh from the reliable authorities to the unreliable.

And first to mention the most brilliant and remarkable reverie of all, the Atlantis story of Plato, and the Saitic annals of hoar antiquity. The statements are wholly at variance with both letter and spirit of Egyptian history. The ideal Atlantis, and the wonderful priests who talked with Solon of the forgotten glories of primeval history, are alike shadowy. And were there nothing else to stamp the fiction (which, as a fiction, is elegant and poetical), it is quite plain, from the plan of the Republic, Timæus, and Critias,—even admitting the latter to be a veritable production of the Hellenic philosopher, that the ideal kingdom of Atlantis, and consequently its Egyptian adornment, is an invention, a trick of art, balancing the ideal Republic, in which his imagination, poetical to the last degree, although intolerant of poets, revelled at ease, and for all of which he alone is answerable. Totally irreconcilable with any chronological fact, the story of Atlantis, which might have been considered an Egyptian myth had it anything of an Egyptian character, remains for ever one of the most brilliant romances of Greek philosophy, but in no respect whatever of any value to the student of antiquity.*

To mythical stories and poetical phantasms like this of Plato, we may well apply the words of Ewald:—"It is not," he urges,† "the great and wonderful respecting which we have in history a dark misgiving, or which we would cast away or cling to: we know that not only the earth, but history also, as it has its plains, has also its lofty crags; and how much more eagerly do we strive to scale these latter, without, at the same time, despising the former! But to what extent the heights of history are real, and at what elevation above the plains, this we have to examine; and the more we recognise this mutual relation, the more shall we prize and admire the peaks and crags, which *we* did not raise, but another." And in contradistinction to the legend, as a less profitable portion of the legacy left us by antiquity, may we esteem the spirit of history which is self-evident, and to be discovered through the immutable laws which guide its course. Well says De Brotagne: "The life of the nations is long, and the traditions liable to mutation. That which memory does for the individual, history accomplishes for the nations."‡ Out from the figments of falsehood may sometimes be brought forth truth, and legend, when rightly examined, has its tale to tell likewise of the hopes and fears, sentiments and passions, of the men of old time, who preceded us in doing the work of the Almighty in the sphere appointed to each.

Of the lamentably foolish theories enunciated in various other later and spurious productions, it is not necessary to speak at length here. The miserably weak and uncritical Byzantine school, inherit-

* Long since confuted by Martin ("Etudes sur la Timée"). I think it is now evident that it is not even based upon any tradition of Egyptian history.

† Ewald, "Geschichte des Volkes Israel," vol. i. p. 63. Second edition.

‡ "Filiations et Migrations des Peuples."

ing the accumulated treasures of Alexandrian research, without a particle of discrimination, peddled in antiquarianism of a false and meretricious kind. With Theophilus of Cæsarea, the pseudo Manetho George Syncellus, whose only merit consists in having preserved for us the fragments we possess of Eratosthenes and Apollodorus, research sunk into a degraded kind of parrot-like repetition of a few facts, mingled with the mysticism of the Neo-Platonists; and all knowledge of the true method of reading the hieroglyphics being lost, we may, indeed, characterize the period now commencing as the "hopeless age."

TRAVELS BY A FREEMASON.

(Continued from page 615.)

CHAPTER VII. — BRAZIL.

LEFT at Mangaratiba, I commenced a survey of the country, and from the high ground at the back of the town, got a pretty accurate notion of the position of the neighbouring places. Accordingly you may imagine me trudging off with my negro into the country, striking through the woods, yet maintaining a due caution with regard to snakes, but the few I saw were perfectly harmless. After exploring in this fashion during some hours, we reached a somewhat lofty eminence, and here we rested for awhile gazing on the high mountains around, between which could be caught at a distance the glitter of the blue ocean.

"Have you ever been down in this neighbourhood?" asked I of my negro, who was regarding with attention one of the peaks that glittered in the rays of the sun.

"Yes, I was once servant to a man who owned a property on the lower side of that hill you see there."

"Was he a kind master?"

"No," answered the negro shortly, as if reserving to himself the liberty of telling a story.

"What was his fault, then?"

"He was a devil, sir, in human form. He placed all manner of snares and temptations in the way of his negroes, and never could be induced to spare one who committed any error; his punishments were severer tortures than you could imagine. He would hang a negro by his feet from the branch of a tree, tie his hands, and light a fire under him. He once put a man into a cage full of venomous snakes, where he yelled for ten minutes in the most heart-piercing manner, then his shrieks grew fainter, and in five minutes more he was dead. However, he got his reward before long, and I don't think his example has been followed."

"Got his reward—how?"

"Killed, sir, in the way he had killed others."

“You may as well tell me the whole story,” said I, holding out a glass of rum as an inducement.

“Well, sir,” proceeded the negro, “another of his ways was this. He would strip a slave and smear him with grease from head to foot, and place him on an anthill. The ants, attracted by the grease, would rush out, cover him, and eat the flesh from his bones in a very short space of time, though it might seem an age to the sufferer. One of his negroes had offended him on one occasion. This negro was a huge, raw-boned, strong man, who was discontented pretty generally, and was supposed to have killed a detested overseer. The master, enraged with him for some cause, had him stripped and bound to an anthill in the way I described. The negro being tremendously strong, when the ants had gathered themselves upon him, and were beginning to feast upon his body, stung to madness by the pain, gave one furious effort and burst the ropes that held him. The ants did not stay long upon him when he had broken the cordage. He rushed away from the place, and secreted himself in the woods behind his master’s house. The master did not of course suspect anything about this. A day or two after, he happened to go to the anthill to discover any traces of the victim, but found none, not even the bones. Meanwhile the negro had dogged him for some time, waiting for a favourable opportunity for revenge; he now stole up gently behind him. The master burst out laughing, and said, ‘This negro must have been a very savoury morsel; for the ants have not left his bones uneaten.’ The words were scarcely uttered, when he was seized from behind, a gag was thrust into his mouth, and looking up, he saw the eyes of the negro glaring down upon him, expressing such hate and fury, that he was paralyzed, as by the glance of a rattlesnake. The negro bound and stripped him, placed him upon the anthill, and disturbed it so, that the insects rushed out in a fury, and settled in millions upon the master. The slave waited there, gazing with gratified passion upon the man, saw the flesh eaten inch by inch off his body, watched his victim writhing and struggling in the vain attempt to shake those persevering torturers from his body, saw him making many useless trials to speak. Much of his flesh was consumed before he died, at last, when the ants attacked one of the large arteries, the blood poured forth in streams, and he was soon a helpless corpse. His slaves missed him that day and the next, then they searched for him, and found his bones bleaching by the side of the anthill, and his clothes lying a short distance off, by which only they were able to identify the body.”

“And what became of the negro?”

“He ran away, and got across to the coast of Africa, being secreted in the hold of an empty slave vessel.”

“I’ve been told that the negroes of Brazil are less cruelly used by their masters than those of America; because the religion of the masters in Brazil agrees with that of the slaves. Is such at all true?”

“The religion is not the same, by any means, sir. The masters worship themselves, and the negroes worship a God.”

“What God?”

“The God of Africa, sir, in general. Then when they come across to Brazil they are often converted to the masters’ religion, and they jabber some words which they don’t understand, and call it praying. They call themselves Catterlicks.”

“Are there any priests down in these villages, generally?” asked I, calling to mind the question addressed by Voltaire’s hero to an old man, “Have you no priests, who teach and quarrel, and burn everybody who doesn’t agree with them?”

“No, sir, very seldom. Villages get on better without them.”

And such I believe is greatly true. The priests who come to the Brazils are in general those who have been turned out of some European country, on account of vicious acts, reminding one of the philosophers in Juvenal, who

“De virtute locuti,”

rush to the commission of crime.

CHAPTER VIII.—BRAZIL.

LITTLE of note took place during my wanderings among the neighbouring villages. The population was generally of a debased character, prone to cheating, their laziness only equalled by their avarice, two feelings which you would not think could exist contemporaneously in the breast. An avaricious man generally is a pushing eager trader, but the Brazilian, with an indescribable love of money, lolls supinely in his hammock instead of working, and looks to chance for the increase of his income.

But I must not forget to recount here an adventure which happened in the neighbourhood of Mangaratiba, while bearing on some of the events that took place during my stay. The *Maria Isabella* had arrived one morning from Rio Janeiro, and brought me a message from Mr. Darkle, saying that I was to return in her, but that, previously, I was to bear a private message to a person living in the country near Mangaratiba. I set off on a mule, with my negro to show me the way; we had to cross a somewhat steep mountain ridge, the path running obliquely up the side to facilitate the passage of travellers.

The negro had lagged behind somewhat, and as I proceeded, a sudden turn in the road that commanded a view of a part of the path below, showed him struggling with a white man. His antagonist was a short stout personage, but in strength seemed by no means equal to the black. However, the contest was one that might last long, the negro being unarmed was evidently desirous of drawing his opponent to the side of the road in order to fling him down, and had to prevent his making use of his hands to draw any concealed weapon from beneath his garments. The white man had placed himself in rather a favourable position to resist these endeavours,

having one foot firmly planted against a stone, and being more active than I should have expected from a somewhat corpulent Brazilian.

I commenced a descent to rescue my negro from danger, but my mule began to show signs of stubbornness, thinking that it had been hired to go and return, not to make excursions on the way. It was some time before, by a vigorous application of a thong and my heels, I could induce the refractory beast to make any progress, and when I came again in view of the scene of strife, which another turn in the road had hidden from me, I saw a third figure added to the group. This was none other than the tall form of the captain of the *Maria Isabella*, who was rushing up from the opposite direction with a knife in his hand, as I supposed to take part against the negro. I therefore quickened my mule's pace and rattled down the path at a full gallop, with the certainty of arriving before the captain. Seeing this, and resolved not to be forestalled, he hurled the knife with the utmost nicety and precision, not at the negro, but at his opponent. The missile went straight as an arrow, and before I reached the spot, was quivering in the white man's breast. Such is the accustomed accuracy wherewith a Brazilian can strike an object.

I pulled up close to the body, and the captain coming up withdrew his knife, and cut a sort of symbol with it upon the dead man's forehead. He then threw the body over the cliff, greeted me politely, and after some little conversation on things of trifling import, walked away.

When he had gone, I demanded from my negro the meaning of this.

"That man, Señor," answered he, "was Joachim Breves:" no more words were needed to explain the struggle between him and the negro. But why should the Captain of the *Maria Isabella* have thus taken part against a white man. I mused on this for some time, thinking over the Captain's voice, the slight uneasiness he had evinced in my presence, and the suspicious mark he made on the forehead of Joachim Breves, and the idea suddenly flashed on my mind that the Captain of the *Maria Isabella* was the man whom Villiers had chased from the ambassador's house to the secret cavern, which we had explored. I had heard his voice then when he explained the circumstances of his visit to the ambassador's, in that subterranean chamber.

And these suspicions of mine were not long before being corroborated. As we sailed towards Rio, a canoe came off to us while we were outside the harbour, and after some conference between the boatman and the Captain, the latter ordered the first mate to take the vessel in, saying that particular business rendered it necessary for him to land outside the town. When we had got into the harbour, a large guard-boat came alongside with some Brazilian officers, and a warrant for the arrest of the Captain, as a member of an illegal society, known by the name of the "Society of the Skull." One or two of the members of this had been arrested and severely punished.

When the officers learned that the Captain had landed outside the harbour, one of them got in a furious rage, ground his teeth and swore, while the other smiled pleasantly, and said perhaps it was as well they had not been driven to any disagreeable extremities. Mr. Darkle was warned against giving any future employment to this Captain, and he being informed, much to his surprise, that one of his *employés* was found guilty of conniving at the carrying on of the slave trade, invoked solemn curses upon the guilty one, and promised he would give him not the slightest encouragement. I suppose, then, it was tender compassion for a fellow creature that induced Darkle to appoint him next day to a brig about to sail for the Coast of Africa, giving Williams the command of the *Maria Isabella* to atone for the other disappointments he had undergone.

MASONIC SONGS.—No. 4.

SONG OF THE GOBLET.—BY BRO. G. DOUGLAS THOMPSON.

[*This Song is Copyright.*]

Fill me high ! Fill me high !
 When stern winter is nigh,
 With ale that's well spiced and old ;
 Send me round, send me round,
 Where good fellows* abound,
 And guests sit secure from the cold ;
 For filled with old ale,
 I give zest to the tale,
 When right healthy mirth doth abound,
 And all sweet and strong,
 Make the voice for a song,
 Clear as echo that mimics the sound.

Fill again ! Fill again !
 When stern winter's dark reign
 Is o'er, and sweet summer is near,
 But the juice of the vine
 Then within me should shine,
 Clear and cool when the summer is here ;
 Then with wine brimming o'er,
 Let wit bring her store,
 As we bask 'neath the shade of the vine ;
 For the song and the tale,
 Fill me up with old ale ;
 For wit, you must fill me with wine.

* The word *Masons* to be substituted in Lodge.

COLOURED LODGES IN AMERICA.

A PROMENADE through the lively streets of New York suffices to bring before the eye of the stranger the descendants of all races of men, in their peculiarities and manifold varieties. The Caucasian race has here gained the dominion over the different coloured branches of the first human couple. The black imported sons from Africa, the yellow inhabitants of eastern Asia, and the natives of America, move in a subdued position. Here and there the handsome face of the mulatto, with fiery eyes, is distinguished amongst the crowd. Everybody hurries along as if he had to accomplish temporal and eternal felicity on that very day. There is scarcely time to wish a passing friend "good morning." The brown driver endeavours to lead his over-burdened horse and cart through a crowd of lighter vehicles; then a Chinaman in peaked shoes, and neatly braided hair, offers cigars and sweetmeats; here an old Indian woman steps slowly along the street, enveloped in a great blanket, covered with a round black hat, and carrying purses and other nicknacks made of beads, all her own handiwork. Every one is thrown by the anxiety for daily bread and riches into the crowd of the day, and desires to profit by those surrounding him. The love of gold and the egotism of the man of business equally possess the white and the black, the rich and the poor. It is scarcely possible that this chaos of egotistical activity should bring at once before the eye of the beholder the fact, that all this leads by an uninterrupted chain of cause and effect to a great and universal result. The manifold mixture of races is a means of ameliorating the condition and increasing the propagation of the human family. This idea of the equal destination of all men to an ultimate perfection has doubtless been in the minds of the founders of the Masonic union, since they designated it as an union and means of intercourse for persons who would otherwise have remained at a perpetual distance. It is the aim of Freemasonry to unite and reconcile all the separating differences of religion, nationality, and politics. Let us now come to our task,—to examine a race of men which has often been considered as more akin to the brute creation than to man. The negroes who have been imported to the United States from Africa are either slaves or free coloured people; and it is well known that a portion of these states is legally authorised to keep slaves for domestic, rural, and other purposes. Among these free coloured men there exist in most states of the union Freemasons' and Odd-fellows' Lodges, and others of so-called *secret societies*; they give now and then traces of their existence by a public procession, or by a Masonic funeral—or by a black brother Mason being seen hurrying past with a breast-pin showing the square and compasses. No one will grudge them having followed the example of their white Brethren, in erecting Lodges for charitable purposes; but their difficulty consisted herein—that such Lodges of coloured people could

not be acknowledged by other Masons, which, besides the general prejudice against their skin, debarred them from access to the Lodges of the white Brethren. The coloured Masons, however, contend that the African Lodge in Boston received a dispensation, No. 459, from the Grand Lodge in England; and that all other coloured Lodges in North America received their grants of constitution from her. The Grand Lodge of England had founded already St. John's Grand Lodge of Massachusetts, in the year 1733, at a time when the so-called *ancient Masons* were not an organised party. The Grand Lodge of Scotland gave a patent of constitution to the St. Andrew's Lodge, No. 82, in 1756, and substituted herself a Grand Lodge, in 1769, of ancient Masons, under the Grand Master, Joseph Warren, and amalgamated in 1792 with St. John's Grand Lodge. It is not probable that the Grand Lodges of England and Scotland have founded a special provincial Lodge for coloured people, because they granted the initiation to people of every creed and colour in their own Lodges. Besides, the No. 459, as the designation of such a coloured Lodge in 1784, is actually found as early as the year 1773, at which time the registers of the said Grand Lodges do not show an African Lodge as a sister Lodge. On the 18th of June, 1827, the African Lodge published an article in the Boston papers, in which they declared that the African Lodge 459 was in possession of an unlimited dispensation of the 29th of September, 1784, by Thomas Howard, Earl of Effingham, under the authority of Henry Frederick, Duke of Cumberland, Grand Master, who was in possession of the Seal of the Grand Lodge in London; and that the dispensation was given at the request of the Brethren, Prince Hall, Boston Smith, Thomas Sanderson, and others. The dispensation appeared to be exclusively destined for Africans, that is, coloured people; that after the decease of the above-named Brethren, the activity of the Lodge had declined; but that now the work had recommenced with renewed vigour, that a message had been sent to the Grand Lodge in England, to come again and conclude an union with them, *but that no answer had been received from them*; therefore, they had determined from this time to be free and independent, and not subject to any Lodge except out of their midst. They would take as a guide all the rules and regulations of similar fraternities, and they would bring the precepts and doctrines of the Craft in all their purity down to their descendants.

In this manner it appears that in 1827, at a period when Freemasonry was exposed to the greatest persecutions in New England, a Grand Lodge was formed, under the title of Prince Hall Grand Lodge of free and accepted coloured Masons. A request of the Grand Secretary Moore in Boston, to inspect the dispensation of the African Lodge in 1845, was not granted by the Worshipful Master of this Lodge. They declared that they desired to be quite independent of all white Lodges, that they wanted no favour of them, nor would they admit a white man as a visitor. It is the opinion of the said Grand Secretary, who had seen a dispensation of the African Lodge in 1825, that it was not genuine.

During the persecutions of the Freemasons, it was also said against them, that they were suspected on account of their union with the coloured people; and the slave-holders and the southern states were hereby easily excited against the Masons. On the 4th of May, 1829, the daily paper announced that the black Lodges in New York surpassed all others in splendour; the *Boston Free Press* says, on the 16th of October, 1829: "A short time ago a negro was interred with Masonic honours in Baltimore, and the Ethiopian gentlemen who followed his body were decorated with the emblems of the Order." It was said at the United States Anti-masonic Convention held in Philadelphia, on the 11th September, 1830, that in Boston there existed a Lodge, a Chapter, and an encampment of coloured people. The President of the second national anti-masonic convention of Baltimore, 1831, expresses great anxiety in the address to the people of the United States, on account of the existence of the African Lodge and her branches. The *Free Press* communicates, on the 14th of March, 1832, that a black Lodge in Providence Road, Ireland, under the Grand Lodge in Boston, was flourishing, and proclaims that Walker, the publisher of the well-known revolutionary pamphlet, which made such a commotion in the south, was a member of the African Lodge; and that General Nat, the leader of the massacre in Southampton, was a black Mason. Likewise, the *Pittsburgh Gazette* mentions a coloured Lodge in Baltimore, 10th March, 1843, and says that the grand jury of Baltimore designates the coloured Lodges as "dangerous," and recommends a law to suppress them. Agreeably to this a law was carried in Maryland, even at present in force, which provides as follows:—

1. Each free negro or mulatto member of a secret society, be it in or out of the states, is guilty of a misdemeanor, and shall pay a fine of fifty dollars; or in default, be sold for such time until the sum be paid; and on repetition of the crime he shall be sold out of the state for life. A *slave* guilty of it shall be sold out of the state, or receive nine lashes.

2. Every one who founds such a society of coloured or white people, or makes the attempt to persuade a negro or mulatto to join it, is guilty of a misdemeanor; and, if a white man, shall suffer from five to ten years' imprisonment; if a free negro or mulatto, he shall be punished as under law No. 1.

"MASONRY has no principle but what might still more ornament the purest mind; nor any appendage but what might give additional lustre to the brightest character. By the exercise of the duties of Masonry, the rich may add abundantly to the fund of their external inheritance. The wise may increase their knowledge of the nature of God, in all his best perfections, and thereby daily grow still wiser. The pure may be always advancing in the divine likeness, and they who walk in the path of the just, with zeal and activity, will find it as the shining light, which shineth more and more unto the perfect day."—INWOOD.—From Oliver on *Masonry*, p. 368.

REVIEWS OF NEW BOOKS.

[Although we had prepared reviews of several works of interest, want of space compels us reluctantly to omit this portion of the *Freemasons' Monthly Magazine* from the present number.]

MUSIC.

Robert Cocks and Co.'s Handbook of Sixty Rounds for Three and Four Voices. Edited by JOSEPH WARREN.—This is a publication of sterling merit, and its exceeding cheapness places it within the reach of all. Those who wish to acquire steadiness and correct intonation in part-singing cannot do better than apply themselves diligently to the study of the "Sixty Rounds" so judiciously selected by Mr. Warren; taking, as he advises, the simplest first, and then proceeding to the more difficult. Better or pleasanter studies we cannot well imagine.

Footsteps of Angels. Song. Composed by J. W. HOBBS. Robert Cocks and Co., Burlington-street.—The admirers of Longfellow's beautiful poem of this name will be delighted to find it has been set to music by Mr. Hobbs, who, inspired by the lines, has produced such a melody as we think will be generally allowed worthy even of them. The task was somewhat difficult, not more from the peculiarly imaginative and mystical nature of the subject, than from the variety of composition requisite in its adaptation; but it has been skilfully accomplished, and we have great pleasure in congratulating the composer on his entire success. The repetition of the opening air in the last stanzas is peculiarly happy: closing as it does with no symphony, only the last two bars of the Spanish chant, it leaves just the desired impression on the mind. This song, indeed, reminds us of a beautiful statue we have seen, set up in some little niched corner of its own, where a single window, the panes perhaps of delicately-tinted glass, throws the necessary lustre, and no more, upon its chaste and simple details; and gives the impression that the gem and its setting were formed for each other, and should never be separated.

Far, far away at Sea. Ballad. Written by J. E. CARPENTER; composed by J. W. HOBBS. Robert Cocks and Co., Burlington-street.—Of this ballad we may also speak in terms of praise. It is more suited to the ordinary singer than the foregoing song; is elegant and flowing in style, capable of very great expression, and likely to become a general favourite.

CORRESPONDENCE.

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

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—There is an evil I have seen, and it is common among Masons—a hideous ulcer in the body of our Craft which perils our existence, whilst ignored or merely skinned over, and which will be only effectually cured by excision or cautery—I allude to the practice too common among London Lodges, of spending nearly the whole of their income in feasting. I can fancy your readers holding up the hands of astonishment, and uttering the “Oh!” of repudiation, because I have seen and heard such signs of denial on the part of men estimable enough in their private and business life, but culpable as *supine Masons*. Dare any of my Brethren, who may be horrified at this sweeping charge, procure the audit-sheet of their Lodge, and place in juxtaposition in your pages the amount of their dinner bills and the sum given in charity? How many Lodges are there in London which have in hand a sum equal to a year's subscription, wherewith to succour the distressed, and relieve the children of the widow?

The expression italicised above—*supine Masons*—points to the cause of this state of things. It is a too common case to find a Lodge led into expenses by a few—sometimes a very few—individuals; the majority following quietly in goose-step the leading of their interested or rash brethren; admiring the spirit of their officers in ordering new collars and jewels—for themselves; admiring the splendid banquet in the “Sussex” or the “Cambridge;” admiring the liberality of the W.M. in providing a fire of Moët, and the suavity of the Wardens in allowing the table to be dotted with claret jugs, washing down the qualms of conscience which might arise on the reflection of increased distresses both in the Craft and in the outer world—

“Quis post vina gravem militiam, aut pauperiem crepat?”

but not admiring the inevitable tendency of such profusion—a shortening of the arm of charity, and an ugly balance-sheet from the Audit Committee.

But, sir, as I am not writing merely querulously, but with a sincere desire to see an amendment in this matter, let me suggest one or two things which seem to lead to evil. 1st. Lodges meeting in taverns, the proprietors of which are Lodge members. 2ndly. The want of a specific clause in most Lodge Bye-laws, directing a certain amount to be set apart for charity.

With regard to the first of these evils, I am aware of the difficulty of coming to any general and stringent rule. The best plan for a small Lodge is undoubtedly to meet in a private house. There are many Masons, householders in London, with a room sufficiently capacious to accommodate some thirty persons, and possessing the requisite internal arrangements of ante-room, so as to ensure privacy. The expense of thus meeting would not be a fifth of that incurred, collectively or individually, by meeting in a tavern. When a banquet is desirable, the greater accommodation of a tavern is a desideratum: but why, unless the Fourth Degree is to be paramount, should we fetter ourselves with needless expenses for the sake of one or two dinners in the year? Besides, on the score of moral *status*, I feel convinced—and that conviction is continually being strengthened by the remarks of many worthy Brethren—that Masonry will take a higher stand, and occupy ground of more extensive usefulness, could it emerge *altogether* from the tavern connection, with which, alas! it is too much interwoven. The temptations on the part of the tavern-keeper Brother to bend the Lodge to his own advantage are too obvious to require detailing. I could name a Lodge which has been ruined by the

host being allowed to bring in his friends by shoals, who, while swelling the Lodge to great apparent strength, actually brought it to disgrace and debt by extravagant refreshments, which have diverted the whole income of the Lodge (nearly two hundred pounds per annum) from the true purposes of Masonry to the landlord's pocket.

The second impediment to the greater usefulness of Freemasonry is the want of a well-sustained *law of charity*. If charity comprehends the whole of Masonry, as we are taught in our lectures, why is it not recognised as the ruling principle in our Lodges, not in words only, but in deed and in truth? Is it true Masonry to spend fifty pounds on a banquet, and on the same evening to give forty shillings to the distressed widow and orphans of a well-deserving Brother, and plead poverty in the treasury as an excuse for the meanness?

At least half the income of every Lodge should be set apart for charity. Out of this reserve might be paid subscriptions to all the Craft institutions, the moiety remaining for the acts of lodge charity, which in general would be amply sufficient. I have been seeking for some such Lodge, but grieve to say, after some months' inquiry, I can find no Lodge within four miles round St. Paul's which proves by its acts that it is possessed of the virtue of charity in its highest sense—not one that has attained the summit of its profession.

I shall be only too happy to hear from any of your readers that I am mistaken, or that my inquiries have not been extended far enough, or in the right direction; and shall be pleased to have the opportunity of joining a Lodge whose subscription is moderate (say three or four guineas per annum), and whose charity is a living principle, not a hollow profession. If such a Lodge be not in existence in London, are there not sufficient among your readers to form one which shall commence a new state of things, "adding to virtue knowledge, and to knowledge *temperance*, and to brotherly kindness CHARITY?"

Hoping my humble suggestions will elicit some discussion in your pages leading to important changes for the better, I beg to subscribe myself, yours, fraternally and respectfully,

October 3, 1855.

ZEREDATHAH.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR AND BROTHER,—In my poor opinion, one of the grand impediments to intellectual advancement, in the present day, is a fictitious originality. If a public teacher of any description professes that his lectures contain nothing but original thoughts, and can persuade men so, he is listened to and applauded. If he ventured to instruct by reading from a book which anybody can purchase who has the means, he would find no supporters—no, not if his selections contained the most sublime and elevating truths that ever emanated from the mind of man. I love Freemasonry for this, that it is superior to such quackery; that what it teaches, it teaches as the embodiment of the wisdom of successive generations of the Order, handing down the same great truths *as truths, not originalities*; transmitting them onwards, from age to age, in language which only varies from its precedents, as it sets forth those truths more clearly and conspicuously. For example, to speak of language alone, I can truly state—and I think that many have experienced the same in preparing for the office I fill, that of W.M. of my Lodge—I always found in my private and solitary rehearsals of Lodge ceremonies, that I was near to, or departing from that form of words which I had been taught in Lodge, in proportion to the exactness and appropriateness, or otherwise, of the form of words running through my mind. And the same principle, I think, applies to all doctrines or tenets set forth in Masonry. They have been pondered over and considered by men in different ages, and their development is marked by a peculiar collective wisdom, and not "fashioned to the varying hour."

If your readers agree with me in this judgment, I most affectionately ask them why should not Masonic teaching be enlarged in its compass of instruction, and more employed in the development of conjoint knowledge?

I venture most humbly to suggest to the rulers of the Craft a very simple mode to effect this important object. There are in England and its islands alone, say

thirty-eight Provinces. Well, let every Freemason write to the G. Sec., or any one appointed for that object, a suggestion of a subject which would form an useful and profitable theme for a lecture in Lodge. Say "Astronomy," "The Being of a God," "Morality in accordance with Physical Science," or any subject which may occur to him. Many would suggest the same subject, and in order to abbreviate matters, let those subjects be sifted and arranged. Then publish the list of all the suggested subjects, send a list to every Lodge, and let its vote for each subject be taken, the number of votes for each subject respectively be transmitted to the G. Sec., and thus the thirty-eight favourite subjects could be ascertained. Let those be divided out by lot, or otherwise (according to the discretion of the G.M.), amongst the thirty-eight Provinces, and let each Province contrive within itself to arrange a lecture on that particular subject. Then, in order to supply the matter for those lectures, let lists of the thirty-eight chosen subjects, and of the Provinces to which they are respectively entrusted, be transmitted to every Lodge, and if possible to every Mason in England, and if he can contribute a fact, an illustration, a thought, a reflection, a peculiarly Masonic application, or even a well-turned expression, bearing upon any one or more of those chosen subjects, let him commit the same to writing, and transmit it to the Province to which this particular subject is entrusted. Then, when each Province has received these contributions of general thought, and condensed and arranged the same into a lecture of a prescribed length, let all be numbered in order by lot, for the sake of order in their delivery in Lodge, and then published in the cheapest form, and circulated through all the Lodges, at their own expense (which would in these publishing days be trifling), and read aloud in Lodge by the W.M. or his deputy. If these lectures were revised periodically (say every seven years), by being allotted to fresh Provinces, and similarly contributed to and criticised; if their number were by a similar process continually added to; then Masons would be exalted by being kept continually thinking, and Craftsmen would in a literal sense be "PERMITTED to extend their researches into the more hidden mysteries of nature and science," which in their present state are almost as fully open to the uninitiated world as they are to Craftsmen.

I respectfully put it to your readers and lovers of the Craft, whether such a plan, if adopted, would not more fully develop the spirit of Masonic instruction, and restore the Order to its ancient position, that of custodians of the highest and most liberal expansion of human knowledge.

Apologising for the length of my letter, I am, Sir and Brother, yours fraternally,

W. H. WRIGHT,

Prov. G. Chap. for Staffordshire, W.M. 606, Chap. 803 & 920.

St. Luke's, Hanley, Staffordshire.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—At the late meeting of the Archæological Society, under the presidency of Lord Dynevor, in this town, one of the most extraordinary instances of Cambrian "haymaking whilst the sun shines" was practised by mine host of the inn there. Many gentlemen in the town, seeing the impossibility of sleeping accommodation at the public-house, offered their own *spare beds* to the professors and others who attended the meeting, which were gladly accepted; judge, then, the surprise of the strangers, or stragglers (as they are called), after they had duly returned thanks for their beds at the private houses, to find themselves *charged* for lodging, in the tavern-bill; and even the chambermaids too, as the guests were departing, curtesying and simpering out, "Please to remember the chambermaid"—were exceedingly annoying. Those who had accepted the *hospitality* of the inhabitants of Llandilo had already taken care to remunerate the private housemaid and the private man-servant of the house in which they slept, and therefore felt, as naturally enough they might, indignant at being charged, and obliged to pay in two places for the same night's lodging. Verily, these meetings can never expect to prosper, or to increase their numbers, when such deceptive impositions are tolerated, and even sanctioned. The expenses were

heavy enough, without doubling them ; and the charge of five shillings a-day each for conveyance in an open wagon on springs, where twenty or twenty-five were packed closely, is a fine specimen of the comfort and economy promised at this gathering of learned men from all parts of the kingdom.

Llandilo Fawr.

NOTES AND QUERIES.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

MUTILATION OF ANCIENT PLACES.

SIR.—The Old Priory ruins, belonging to Jesus College, Oxford, at Carmarthen, have lately been pulled down by the person who has leased them, for the purpose of building a dozen cottages on the site. During the total demolition of the ruins, some freestone work, bearing the resemblance of a fire-place bricked up, was observed by the master of one of the free schools at Carmarthen, whose field adjoins the Priory ruins, and forms part of Jesus College property. On search, he requested the frontispiece of freestone might be spared, as, instead of a *fire-place*, he had strong suspicion it was the niche in the wall of the building where the stone pulpit formerly stood ; but the crowbar, the pickaxe, and the shovel were at work, and *time*, as the men observed, was their bread ; consequently the brickwork was soon down, when Mr. Ribbans's conjectures stood unveiled as truths. The place, about four-and-a-half feet wide, and as much deep, with about two-and-a-half feet in the wall, bore evident marks of having been used for some service of the church, if not for a pulpit, since the roof was perfect, with stones dove-tailed together, resembling the fingers of both hands longitudinally clenched in each other, without the slightest aperture to denote a chimney. A sketch of the ruins has been preserved by Mr. Ribbans.

The Nuns-walk and boundary walls are left for the next "bid," on similar terms, for the land around them.

It appears that the person who has hired the present portion is to have the stones of the ruins for himself, and that he is employing labourers to separate them at *two pence-halfpenny a rod!* a price by which the workmen cannot earn a shilling a-day ; but as it is expected that this part of the building may be the N.E. corner, some valuable deposits may turn up, which were placed there at the building of the Priory, so the men work full of hope. The ground underneath appears to be hollow, probably vaults, as it was from this spot the magnificent tomb now to be seen within the communion rails of St. Peter's Church, at Carmarthen, was taken, and very little doubt exists of this Priory being at one time a very handsome and extensive structure.

At St. Peter's Church the work of demolition is going on, in the total destruction of one of the finest arches leading to the north chapel ; the span was beautiful, and by far the best in the building.

This, it appears, has been done merely to expose the organ, which about four or five years ago was taken from the gallery, the most exposed part of the church, and placed in the north chapel, purposely out of sight, considered at that time the most eligible spot for it, to the utter exclusion of a bow window of stained glass, and some handsome tombs now completely concealed.

The destruction of the arch alluded to is regretted by all except those who ordered it to be done ; the re-pewing of the church is going on, whilst the old pews (without a flaw) are to be taken for the purpose of new-pewing the churches in the neighbourhood. This is economy—to the delight and derision of the various sects of religionists who have the ascendancy here.

The pulpit and sounding-board, of beautifully cut oak, without a blemish, it is said, are to be replaced by a modern rostrum, at the expense of a subscription, headed most liberally by Earl Cawdor, who surely knows nothing of the mutilation going on, since it is well certified that his lordship is an admirer and upholder of ancient relics, especially if we may judge from his wearing at times a very

antique silver ring, found at Kidwelly Castle, one of his pet ruins; and well it may be, since many parts about it are nearly perfect. The entrance is a beautiful specimen of the order, and was greatly admired by those who lately visited the castle with the members of the Archæological Society, on which occasion the urbanity of Earl Cawdor to all present was a subject for general admiration.

Some coins have been found of very early date, showing that these parts were frequented by the Romans, as many Roman roads, "*long, straight, and narrow,*" are still visible.

Carmarthen is acknowledged by all antiquarians to be the site of the ancient Maridunum.

We believe the following letters, from and to Dean Swift, have never been published; at least, they are marked as "not printed," in the Egerton Collection of MSS. in the British Museum:—

"Deanry House, Apr. 15, 1737.

"Sir,—I find that ever since you have been employed as seneschall to my Ld. Archbishop of Dublin, you have been upon all occasions encroaching upon the Libertyes of the Dean and Chapter of St. Patricks in a most arbitrary and unpresidented manner. You know very well that our Libertyes were confirmed by an Act of Parliament in the reign of Edwd. the 4th, which act we have by us in the book called *Dignitas Decan*: and the Archbishop then alive was cast, although he did not act in a Degree so arbitrarily and magisterially as you, who like a Lawyer call it a merit in any Court to extend your jurisdiction. I resent this so highly that, knowing I am in the right, by having the opinion for many years of severall able Lawyers, I will resist by force any of your people who dare to enter our Liberty as having any power here.

"I am, Sr,

"Your humble serv^t,

"J. SWIFT.

"If the Archbishop knew the foot we stand on, I believe he would not much approve of your proceedings."

There is a curious note at the back:—"Not sent, by Mr. King's advice."

This (second letter) is indorsed by the Dean:—

"On my Birth day. Dated Decemb. 4, 1738."

"Revd. Sir,

"An Irish woman and a true Lover of her Country, though never so soberly inclined, could not let the thirtieth of last month pass without a large Bumper most devoutly drank, not in honour to a Patron of Scotland [alluding to Saint Andrew, the patron of Scotland's day—*Ed.*], but to wish long life and health to the Patron and best friend of poor Ireland. We all joyned in that health, and I think that I made a very good appearance dressed from Head to Foot in our Hibernian Manufacture.

"In troubling you with this letter I do not mean to give you the fatigue of an answer, but must beg that you will order Mr. Faulkner to give us some account of your state of health, which will ever be a chief concern to my Lord, who is as much yours as friendship and obligations can make a Man, and me who, though my acquaintance is of a later date, yet as ever your Admirer, and hope for many years to subscribe myself,

"Mr. Dean's

"Most obedient humble servant,

"MARGARET ORRERY."

NOTE.—This lady was the second wife of John, fifth Earl of Orrery and Earl of Cork, married in June, 1738. She was the only daughter and issue of John Hamilton, Esquire, of Caledon, in co. Tyrone. Our aristocratic readers are well aware that the earldom of Orrery is merged, or rather forgotten, in the elder earldom of Cork, to which the earldom of Orrery reverted on the demise of the last Earl of Orrery.—*Ed.*

MASONIC INTELLIGENCE.

MASONIC CHARITIES.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

THE usual Quarterly Court of the Governors of this Institution was held at Freemasons' Hall Tavern, on Thursday, October 11th; the W. Bro. E. H. Patten, P.G.S.B. in, the chair. The minutes of the the last Quarterly Court, and of the proceedings of the general and house committees, having been read and confirmed, the Sec. Bro. Crew reported, there was in the hands of the Treasurer £588. 3s. 4d., subject to the payment of £363. 12s. 8d., for the ordinary expenditure of the establishment for the last three months, and that the building account was indebted to the general account to the extent of £293. 5s. 6d. Bro. Symonds next brought up the report of the special committee appointed to inquire into the accounts of the charity, with a view of reducing the expenditure. The report recommended certain means of economy, which were being already carried out by the house committee; it also recommended the appointment of an annual chairman of that committee. The report was adopted and ordered to be printed. It was then ordered that the badge should be removed from the sleeves of the girls' dress, that a decoration should be worn, suspended by a ribbon round the neck, and the dress should be so modernized as to free it from the appearance of a livery. Several routine motions were agreed to.

Five children, viz.—Clara Briggs, Maidstone; Elizabeth Hill Billington, Cambridge; Mary Wheeler, Gravesend; Caroline Ramsay, London; and Kate Pollard, London, were admitted by election to the benefits of the institution; and one of the present pupils, Mary Ann Kernot, was appointed assistant schoolmistress.

A vote of thanks was passed to Bro. the Rev. W. Earle Lyall, rector of St. Dionis Backchurch, for the offer of his pulpit for the use of the school, after which the proceedings terminated in the usual manner.

ROYAL MASONIC INSTITUTION FOR BOYS.

At the Monthly Committee on the 1st of September—Bro. John Hervey, V.P. in the chair—the minutes of the previous meeting of the committee were read and confirmed. The petition of Mr. Henry Hill, in behalf of his nephew, Arthur Richard Billington, a son of the late Bro. Richard Billington, of the Scientific Lodge, Cambridge, No. 105, was read and received, and it was resolved the boys' name be placed on the list of candidates. Resolved that the sum of £72. 15s. 6d., being the surplus of the year 1854-5, be transferred from the general fund to that of the building. Several accounts, amounting in the aggregate to £56. 15s. 6d., were ordered to be paid.

At the Quarterly Court of this Institution, held on the 1st of October—Bro. John Hervey, V.P., in the chair—the minutes of the former Court were read and confirmed. It was resolved, that the future meetings of the Quarterly General Court be held on the *third* instead of on the first Monday in the months of January, April, July, and October. It was also resolved unanimously, that the following gentlemen constitute a Building Committee, viz. :—the Treasurer for the time being; the Chairman of the Committee for the time being; Bros. George Barret, V.P.; Benjamin Bond Cabbell, M.P. and V.P.; John Hervey, V.P.; J. S. S. Hopwood, G. W. K. Potter, Edward Roberts, Charles Robinson, John Symonds; and that they be authorised to take such steps as they may deem necessary for carrying out the objects which the governors of the institution have

in view, subject to the sanction of the General Committee which may be convened at any time for that purpose by order of the Chairman.

At the Monthly Committee, on the 6th of October—Bro. John Hervey, V.P., in the chair—the minutes of the former meeting were read and confirmed. The Treas., Bro. B. B. Cabbell, reported that the present amount of the fund for building purposes was £2,150. The petition of Bro. T. H. Chase, of No. 176, in behalf of his son, Thomas Cooke Chase, was read, and the name was placed on the list of candidates. The petition of Bro. William Trawley, of No. 536, in behalf of his son William Trawley, was also read, and the name was placed on the list of candidates. The petition of Sophia Maria Ward, widow of the late Bro. W. W. Ward, of No. 740, in behalf of her son, Frederick Andrew Ward, was read, and that name was likewise placed on the list of candidates.

THE TAVERN.

OUR great House of Assembly, is, by the liberal spirit displayed by the new lessees, aided as they have been in their adventure through the terms granted by the Grand Lodge, now showing an appearance alike creditable to the Craft, and an augury of a successful career on the part of Bro. Elkington and his partners. The house is familiar to most of the Order who have resided in or visited London, and therefore we may say that the entrance-hall is rendered much lighter by the improved inner glass doors, the walls being covered in imitation of the Giallo Antico or Sienna marble. The left-hand room on the ground-floor rejoices in the name of *The Star*, in which, by the way, many a felicitous party has assembled, and some few are indelibly impressed on our memory; the walls are covered with a crimson and drab paper with gold mouldings, and, to aid the quiet elegance of the walls, the window draperies are rich green. In the rear of the Star is *The Rose*, which we presume is so named and so decorated as to convey a notion of what hue a rose would be if deprived of the radiance of the orb of day; the walls are covered with a paper having a deep green ground and white foliage. On the right of the entrance-hall is *The Clarence*, doubtless named after that worthy Mason and honest king, William IV.; the walls are overspread with a gorgeous arabesque paper of the richest colouring, in which gold predominates. Ascending to the first flight, we reach *The Dining-room*, in the front of the building, and the decorations of this room at present, although not quite finished, are splendid: the papering is a large medallion pattern, the ground being a rich green, the ornaments orange and crimson, the whole enclosed in a gold moulding; there are two wax-lighted glass chandeliers, of a singularly light and elegant design, and the carpet corresponding with the paper renders the *tout ensemble* magnificent; the ante-room, being a quiet pale green, adds to the effect of entrance into the dining-room. The central saloon of this floor is named *The Sussex*; its decorations are a complete contrast to its companion, the walls being of a delicate green ground with a light white floral pattern: this is in panels, with gold mouldings, the pilasters and doors of satin-wood; three gas chandeliers, and the noble pier-glasses, multiplying their effect, render this a most attractive apartment. *The Cambridge*, which is the second-floor front room, is intended to be decorated in the Elizabethan style. *The Glee-room* has had the pretty Watteau-like vignettes repainted; the accessory ornaments are made in unison, and so light as not to carry off the effect of the chief tableaux, the ground-work being a pale lemon. We cannot afford space to speak of other portions of the establishment, as much yet remains to be done, but we think the Masonic room on the third floor, named *The Crown*, promises to be most effectively furnished: the walls are blue panel, enclosed in a crimson and gold border of a rich character—the decorations of the cornice, which are to be emblematic of our Order, will render it truly *The Lodge-room*. Having said thus much of the display of genius bestowed on the walls of the building, our knowledge of the proprietors enables us to declare our conviction that the same good taste and good sense will govern the entire establishment, and that the termination of the lease will show a result alike gratifying to the Brotherhood and their lessees.

METROPOLITAN.

TUSCAN LODGE (No. 14).—The members of this excellent Lodge met for the first time this season, on Tuesday, the 23rd of October, under the presidency of the W.M. Bro. William Moxon, P.G. Steward. A gentleman was proposed for initiation at the ensuing meeting. Bros. How and Dr. Jones were visitors.

CONSTITUTIONAL LODGE (No. 63).—The season commenced very auspiciously, as on its opening day, Thursday, October 18, there was a fair display of business. In the absence of the W.M., Bro. Scotcher took the chair, and very efficiently performed the ceremony of the Third Degree, in raising Bro. Thompson, who promises to do full suit and service to the Craft at large, and to his Mother Lodge in particular. Bro. Scotcher then passed Bro. Dixon in the Second Degree; after which Bro. Shirley, P.M. and Treas., took the chair, and initiated two candidates in a most able manner. This old Lodge cannot but prosper, having so able a Secretary as Bro. Farnfield, the As. G. Sec.

LODGE OF UNITY (No. 82).—The first meeting of this Lodge for the season was held on Monday, the 1st of October, when Bro. J. Stearns, P.M., in absence of the W.M., raised Bro. Charles Winsdale to the Third Degree.

MOIRA LODGE (No. 109).—The Brethren opened the season on Tuesday, Oct. 23, when Bro. Hogg, the W.M., passed one Brother. There was also a gentleman proposed for initiation, and two Brethren as joining members.

EASTERN STAR LODGE (No. 112).—On the 10th of October the members met under the presidency of Bro. G. F. Grimes, W.M., when Messrs. Mills and Vousley were initiated, Bros. Shirley and Morris passed to the Second Degree, and Bro. Helps raised to the Degree of W.M. A grant from the charity fund was voted to the widow of a deceased Brother. The Brethren then adjourned to an excellent banquet, provided by Bros. Holt in their usual liberal style.

ST. JOHN'S LODGE (No. 196), Holly Bush Tavern, Hampstead.—The Brethren met for the last time this season on Tuesday, October 9, Bro. J. R. Thomson, W.M., and Bro. S. Aldrich was installed into the chair; the ceremony was performed by Bro. Adams, P.M., in his accustomed impressive manner. After the installation the new W.M. initiated the following three gentlemen into the Craft—Messrs. F. W. Collins, J. Smith, and G. Pritchard, in a way that augured well for his year of office. The W.M. appointed and invested the following Brethren to the respective offices—R. Thompson, P.M.; R. Hazard, S.W. and Treas.; W. Johnson, J.W. and Sec.; A. D. Wisson, S.D.; A. Whittet, J.D.; Cornick, I.G. Seven gentlemen were proposed for initiation at the next meeting; At seven o'clock the Brethren adjourned to banquet. Among the visitors present were Bros. How, P.M., No. 82; Barrett, P.M., No. 188; Warren, P.M., No. 202; Spencer, No. 329, and Paxon, P.M. Bro. Barrett, on the part of the visitors, expressed the gratification they had experienced in the able discharge of the duties of the chair by Bro. Aldrich, on that his first essay.

YARBOROUGH LODGE (No. 812).—The members assembled in great strength on Thursday, October 4th, when Bro. J. H. Wynne, P.M., as W.M., in the absence of Bro. Edinger, W.M., raised Bro. W. C. Moore to the Third Degree; after which the W.M., on his arrival, initiated Messrs. Earles, Batty, and Barter into Ancient Freemasonry.

ROYAL ARCH.

ROYAL YORK CHAPTER.—The Comps. of this well-worked Chapter opened their season on Tuesday, the 23rd of October. Comp. Le Veau, M.E.Z. There were twenty-eight Comps. present.

POLISH CHAPTER (No. 778).—The Companions assembled on Thursday, October 25, for the installation of Principals. Comps. Adams, Z.; Warren, H.; and Michalski, J. There was a good muster of Companions present.

PROVINCIAL.

CESHIRE.

CONGLETON.—The Provincial Grand Lodge was held on Wednesday, September 26, at the Lion and Swan Hotel, in Congleton. The Lodge was opened in due form by the R.W. and Right Hon. Lord Combermere, Prov. G.M. The ordinary business of the province having been transacted, the Brethren in regular order proceeded to St. Peter's Church.

The procession, as it moved along the principal streets, had a very imposing appearance, the Brethren all being attired in full Masonic costume, with jewels; many of them wearing the splendid insignia of the higher offices and degrees.

On arriving at the church, the procession halted, the Brethren opening to the right and left for the R.W. P.G.M. to pass up the centre, preceded by his standard and sword bearer, the P.G. officers and brethren following in succession from the rear; and in this order they entered the sacred edifice, which was speedily crowded by a large and highly-respectable congregation. In front of the western gallery a large triangular Masonic emblem was displayed, and from the pulpit hung an antependium of silk richly emblazoned with emblematical devices.

Full cathedral service was performed by a numerous and powerful choir, under the direction of the W.P.G.O. Bro. Twiss, who presided at the organ. After a voluntary on the organ, the service was commenced by singing the 100th Psalm, prayers being read by the Rev. John Hughes, the incumbent, and the lessons by Bro. the Rev. W. C. Arnold. The whole of the musical portion of the service was performed in true cathedral style, and was highly creditable to all concerned.

The sermon was preached by the V.W.P.G. Chaplain, the Rev. J. W. Tanner, from the text, 1st chapter of Isaiah, part of the 17th verse—"Learn to do well." The rev. gentleman delivered a very excellent practical discourse, in which he enlarged upon the real elements of Freemasonry, which he described as the true principles of Christianity, without which the Masonic character could not be complete; they might be possessed of all the profound secrets of the order, and put on its gaudy trappings, but without the possession of the principles of the Christian religion, their names as Masons were but as "sounding brass and tinkling cymbals." He exhorted them to acts of Christian charity and benevolence; and to let the world know that their great unpublished secret was that of doing good.

After the sermon a collection was made in aid of the Provincial Masonic Fund of Benevolence, which amounted to £21. 14s. 11d.; and, a hymn of national thanksgiving and prayer having been sung, the procession left the church in the same order that it entered it, and proceeded to the Town Hall, where the banquet took place.

The assembly-room was appropriately decorated for the occasion with Masonic emblems, banners, and flags; on one side of the room a triple wreath of flowers, &c. was suspended, having pendent Masonic emblems, in gilt, at the sides; and in the centre curve hung the following inscription, written on silk of Masonic cerulean blue:—

"Here 'midst the ruin of three thousand years,
Unhurt, unchanged, Freemasonry appears:
Her towers and monuments may fade away,
But truth and social love shall ne'er decay."

The dinner was supplied by Bro. Ullivero, of the Bull's Head Hotel, and was a first-rate affair. The R.W. Prov. G.M. presided at the banquet, and was supported on his right by Bro. G. C. Antrobus, as Dep. Prov. G.M.; W. C. Cruttenden, Prov. G.R.; and on his left, by Bro. the Rev. J. W. N. Tanner, Prov. G.C., and the Rev. J. Folliott, Prov. G.C. At the principal table also were E. H. Griffith, Prov. G.Sec.; C. Dutton, Prov. G.S.D.; E. Samuelson, Prov. G.J.D.; J. Sid-

dall, Prov. G.D. of C.; W. Butterworth, Prov. G.S.B.; J. Twiss, Prov. G.O.; A. Hyde, Prov. G.P.; S. Moss, Prov. P.G.J.W. of Gloucestershire, Prov. G.D. of C. Staffordshire; J. Smith, P. Prov. G.R.

A selection of excellent glees, songs, &c. were given by the principal vocalists who sung at the church, Bro. Twiss accompanying them on the pianoforte.

The Rev. Prov. G. Chaplain rose to propose the health of their revered Prov. G. Master, Lord Viscount Combermere. It was a great privilege and pride for him to be so placed as to toast his lordship's health; for no nobleman in the realm deserved to be honoured more—for his continued anxiety for the welfare of the craft, for his public worth and private acts of charity and beneficence, and heroic deeds. He was convinced their G.M. looked a year younger, and he prayed that he might be spared many years to preside over them, for he was always ready with his advice and assistance on all occasions about the regularity of the Order and proceedings; was exact that the duty of every officer should be properly fulfilled, and that they should be true and faithful to each other; and no one looked more pleasantly forward to their annual gathering than his lordship.

Lord Combermere said he felt grateful for the manner in which Bro. Tanner had proposed his health, and it seemed as though his esteem increased for the Masonic body year by year—a natural result of Masonic and fraternal intimacy, and such kind receptions as he had received that day, and indeed whenever his annual visit happened to be arranged in Cheshire. He had some difficulty in expressing his sentiments, owing to the very complimentary strain his Bro. Tanner had indulged in, and the very handsome manner in which they had received and responded to the toast; but he could only again repeat that which he had so frequently expressed in the Lodges in the provinces, the great esteem and respect he had for them all. Let him congratulate the Lodges in his Province on the improvement and Masonic tone so generally diffused throughout, and especially in the town of Congleton, under the able presidency and influence of his acting deputy, Bro. Antrobus, on his right. At his advanced age, he was not able to attend public meetings as heretofore, but he hoped the G.A.O.T. Universe would spare him still, and he would attend every year. Once more let him thank them for the enthusiastic, flattering, and Masonic manner he had been received that day. Next year he trusted to meet them at Egremont. He wished them all good health, and again a thousand thanks.

The healths of the Earl of Ellesmere, R.W. Prov. G.M. East Lancashire; Le Gendre N. Starkie, R.W. Prov. G.M. West Lancashire; Sir W. W. Wynn, Bart. M.P. R.W. Prov. G.M. North Wales and Salop; and T. F. Maddock, R.W. D. Prov. G.M. Cheshire, were then given from the chair in succession, appropriate songs and glees intervening.

Lord Combermere then proposed the health of his acting deputy, Bro. Antrobus. He thanked him for having performed the duties of his high office that day—he thanked him for the magnificent arrangements that had been made—he thanked him for his ability and influence in the Lodge—for he was delighted to state, that in the county, in towns, and his own neighbourhood, he was esteemed alike, and that Masonry under his guidance was taking a more active lead in human enlightenment.

Bro. Antrobus said it was a source of congratulation to him, as well as to the Congleton Brethren, to have so highly gifted a nobleman as their P.G. Master a guest at Eaton Hall, with their Rev. Bro. Tanner and others. He assured them, both for himself and the Lodge, that they were prosperous; at one time there was an apparent decrease in numbers, in 777—three odd figures, but not odd fellows—they were now in a high state of discipline. Many and various had been their discussions; but he was thankful they were always conducted (though there might be a difference of opinion) in peace and order, and indeed in harmony. He wished Masons would carry out Masonic principles to their fullest extent, as Masonry enforces the duty they owe to God, to their neighbour, and themselves.

Lord Combermere then gave the health of the Mayor of Congleton, and Bro. Dakin responded, by stating that it was the proudest moment of his existence to be Mayor of Congleton on such an occasion as the present meeting, and would

be remembered by him as the greatest pleasure in his life ; for he was not unmindful of the honour and responsibility conferred upon him.

Lord Combermere then proposed the health of their chaplain, Bro. Tanner, thanking him for his very excellent sermon, with its most valuable text—“ Learn to do well ;” inculcating, as it did throughout, the morality and virtue of Freemasonry. He hoped that the sermon would be published.

Bro. Tanner said, there were times when the heart was overcharged and full, and utterance could not be given by the tongue to its emotions ; and he felt in that position at the present moment. He could not forget that it was in that Lodge he was first initiated, and little did he then think that in subsequent years he should become its Master, and afterwards be appointed as the G. Chaplain of Cheshire under so distinguished and good a Grand Master as Lord Combermere—an individual who at every step promoted and enjoined the welfare and happiness of their fellow-men. He hoped that those who, like himself, had joined the Craft and assumed the “ outward signs,” would never give up the “ inward spirit” of the Fraternity, but “ learn to do well.” He expressed, under strong feelings, the unbounded estimation he entertained of the kindness of Masons, and a resolution to merit still further, if possible, its continuance.

Lord Combermere then gave the health of the Prov. G. Treasurer, Bro. Bland.

Bro. Bland, in responding to the toast, said, for the honour done him in drinking his health so enthusiastically, he begged to thank him and them. As Treasurer, with a good balance in hand, he considered himself a very important man, and the Brethren present and absent not the less important, comprising, as Masons, all grades and professions.

The Visiting Brethren were then given from the Chair, and acknowledged in a very neat and eloquent speech by Bro. Davenport, of Tunstall, Prov. G.S. of Works, Staffordshire, who sat down amidst great applause. In like manner the toast of the P.G. Stewards was introduced by Lord Combermere, and replied to in a very suitable strain by Bro. John Wilson.

Lord Combermere then alluded to the excellent musical arrangements at the church and banquet, and toasted Bro. Twiss, W.P. Grand Organist, and the singers.

Bro. Twiss said he had done everything in his power to perfect the arrangements, and was well satisfied if his endeavours had met the approbation of his lordship and the Provincial Lodge.

Bro. Pearsall, of Lichfield Cathedral, begged to bear testimony to the very superior manner in which Bro. Twiss performed the ceremonial part, for he had been twenty-five years connected with that cathedral, and never heard the service so well performed.

DERBYSHIRE.

DERBY.—The Provincial Grand Lodge was held on Wednesday, October 17, under the warrant of the *Tyrian Lodge*, No. 315, at the Royal Hotel, in Derby. The Lodge, No. 315, was opened by Bro. John Gadsby, W.M., and Bro. J. Johnson, M.D., was passed to the Second Degree.

The Provincial Grand Lodge was opened at three o'clock, the V.W. Bro. Charles Colville, *M.P.* for South Derbyshire, acting as Dep. Prov. G.M. After the usual routine business was disposed of, including a favourable report of the state of Freemasonry in the Province, the following Brethren were appointed and invested Provincial Grand Officers for the year ensuing:—John Gadsby, Dep. Prov. G.M. ; S. Henchley, jun., Sen. Prov. G.W. ; Rev. W. F. Russell, jun. Prov. G.W. ; S. Wilder, Prov. G. Treas. ; Rev. G. Wright, Prov. G. Chap. ; S. Collinson, Prov. G. Reg. ; W. Allen, Prov. G. Sec. ; W. Prince, Prov. S.G.D. ; W. Broadhurst, Prov. J.G.D. ; W. Giles, Prov. G. Sup. of Works ; G. Mason, Prov. G. Dir. of Cer. ; J. Swain, Prov. Assist. G. Dir. of Cer. ; S. W. Ready, Prov. G. Swordbearer ; J. Redfern, Prov. G. Purs. ; Henry Turner, Prov. G. Standard-bearer ; W. Faulkner, Prov. G. Tyler.

The banquet, which followed, comprising every attainable delicacy, was provided

by Mrs. Cantrell, the worthy hostess of the Royal Hotel, and exhibited a display of her skill and the resources of the establishment. There were about forty Brethren present.

DURHAM.

SUNDERLAND.—Prov. G.L., holden at the Freemasons' Hall, on Tuesday, October 2, 1855.

Present.—Bro. John Fawcett, Esq., R.W. Prov. G.M., the Prov. G. Officers, the Masters and Wardens of the various Lodges in the Province.

The Lodge was opened in due form.

The Minutes of the Prov. G.L., held at the Borough Hall, Stockton-on-Tees, September 19th, 1854, were read and confirmed.

The Treasurers' accounts were examined, approved, and signed by the Prov. G.M., when it was moved by the Dep. Prov. G.M., and seconded by Bro. Cundell, P. Prov. S.G.W.—“That £100 be placed at interest in the Northumberland and Durham District Bank, Sunderland, in the name of the R.W. Prov. G.M.,” which was carried unanimously.

Bro. William Joseph Hodgson, P.G.J.D., having sent in a written apology to the R.W. Prov. G.M. for his absence on account of ill health, it was accepted. Ordered that the fine be demanded in a case where no excuse has been received.

The roll of Lodges was then called, when all appeared by their representatives, except the Union Lodge, No. 667, Barnard Castle. The Prov. G. Sec. was directed by the R.W. Prov. G.M. to write to the W.M. of that Lodge to show cause why the Lodge was not represented at this Prov. G.L.

The Fund Committee's Report was then read, wherein they recommended that a form of return for each Lodge be adopted, printed, and a copy sent to each W.M. in June every year, for him to fill up and return with the dues from the Lodge to the Prov. G.L. Fund, and that the R.W. Prov. G.M. and the Dep. Prov. G.M. decide upon such form, and that it be headed with the first rule of the Fund Regulations.

The Committee also recommend that the Prov. G. Sec. write to those Prov. G. Officers who were absent last Prov. G. Lodge, and have not yet paid their fines, to say the Fund Committee see no cause why their fines should not be paid forthwith.

It having been suggested by the Dep. Prov. G.M. (as Chairman of the Fund Committee), that if £5. 5s. instead of £5 was subscribed annually to the Girls' School from the Prov. G.L. Fund Committee, such Committee would have much greater powers and privileges, it was unanimously agreed that in future the subscription be £5. 5s.

Brother Reynolds was re-elected P.G. Treasurer.

The R.W. Prov. G.M. expressed his entire satisfaction with, and congratulated the Brethren on the state of Freemasonry in this Province; he also alluded very feelingly to the loss Masonry had sustained in this Province, by the death of our late Bro. Hardy, since last Prov. G.L., whose example, both as a man and a Mason, was worthy of imitation.

The R.W. Prov. G.M. then appointed the following Officers for the ensuing year, and invested them with the insignia of their Office:—Bros. Henry Fenwick, Esq., M.P., D. Prov. G.M.; the Rev. Robert J. Simpson, Prov. G.S.W.; Joseph Dodds, Esq., Prov. G.J.W.; the Rev. John Cundell, Prov. G. Chap.; Robert Reynolds, Prov. G. Treas.; Robert T. Wilkinson, Prov. G.R.; John Crossby, Prov. G. Sec.; George Watson, Prov. G.S.D.; William Tiplady, Prov. G.J.D.; George A. Middlemiss, Prov. G.S. of W.; Edward D. Davis, Prov. G.D.C.; John Smith, Prov. G.O.; Mark Douglas, Prov. G.P.; George Brown, Prov. G. Swordbearer; William Martin Laws, Prov. G. Tyler.

Grand Stewards for 1855.—F. H. Rahn, No. 114; — Kent, No. 128; James Monks, No. 146; Robert Fell, No. 614; John James Wilson, No. 749; Thomas Marshall, No. 774.

The Prov. G.L. was then closed, and the Brethren retired to the Palatine Lodge Room, Bridge Hotel, where upwards of one hundred sat down to dinner,

and the day was spent with that conviviality and harmony which ever distinguishes Freemasons.

Granby Lodge (No. 146).—The Brethren met on Thursday, October 4 ; Bro. W. Tiplady, W.M. There were two initiations, and Bro. the Rev. John Kingston was raised to the Sublime Degree of Master Mason. The Brethren having adjourned to refreshment, after the usual toasts had been drunk, Bro. Kingston, whose health was proposed, in returning thanks adverted to the close connection which subsisted between Christianity and Masonry ; and in proposing the health of Bro. Story (Mayor of Durham), said, that having before alluded to the religion of Masonry, he would now say a few words as to the loyalty of Masonry. Who could entertain a doubt on this point, when he saw the chief magistrate of this ancient city laying aside the insignia of office, putting on the apron, and joining as a Brother amongst us ? Will the world without ever be brought to acknowledge the erroneousness of the ideas which it entertains with regard to our glorious Craft ? Bro. Story having responded in eloquent terms, the farewell toast was given, and the Brethren separated with every feeling of fraternal regard and esteem.

ESSEX.

BOCKING.—*North Essex Lodge* (No. 817).—The Brethren assembled on the usual day of meeting, Monday, the 23rd of October, when the W.M. Bro. James Rolfe raised Bro. G. C. H. Rolfe to the Third Degree.

LANCASHIRE.

BLACKBURN.—*Lodge of Fidelity* (No. 366).—The regular meeting of this Lodge was held at the Angel Inn, on Friday evening, the 28th of September ; the W.M., Bro. D. Thwaites, jun., presiding, assisted by Bros. Whewell, S.W., and Yates, J.W. There was an average attendance of Brethren, among whom was Bro. Pearson, No. 432 (a very worthy and esteemed old member of the Craft). After the usual business had been transacted, a gentleman was proposed as a candidate. During the evening the W.M. announced that the Lodge of Benevolence had relieved Bro. Thomas Forrest, late Tyler to this Lodge (who is afflicted with paralysis), with the sum of £5. The Brethren adjourned, and passed the rest of a most agreeable meeting, enlivened by the harmony of Bros. Whewell, Stocks, Eaves, and others.

Lodge of Perseverance (No. 432).—This Lodge held its usual monthly meeting on Monday, the 1st of October, at the Old Bull Inn ; Bro. Charles Boardman, W.M., presided, assisted by Bros. Backhouse and W. Harrison. After the business of the Lodge had been duly attended to, the Brethren were called off, and partook of an excellent supper, served up in the worthy Bro. Sansom's usual splendid style, and afterwards returned to labour ; but we regret to say the installation of the W.M. was obliged to be again deferred, in consequence of the P.M. being indisposed.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 766).—The festival of this Lodge was celebrated on the 18th of September. Bro. W. Beaumont Smith was duly installed W.M., by Bro. Kelly, the S.P.M. ; after which he appointed and invested his officers,—Bros. W. Willican and George Bankart being the Wardens, and Bro. S. S. Stallard, Secretary. A justly-merited and unanimous vote of thanks was presented to Bro. F. Goodyer, on his vacating the chair ; through whose Masonic ability, and unwearied exertions as W.M., during the past year, the Lodge has greatly progressed, both in numbers and efficiency, and is now in a highly prosperous state.

Freemasonry in India.—The following interesting letter from a gallant officer, who was some years since initiated in the John of Gaunt Lodge, has recently been received by the Senior Past Master, and was communicated to the Brethren :—

“ *Thayetmyo* (*Burmah*), 1st June, 1855.

“ Dear Brother Kelly,—Even at this, to you, unheard of place, the headquarters of the Frontier Brigade, in our new territories acquired in Burmah, I

cannot forget the merry days when we were younger than we are now, and the era in my life when, at your hands, 'I received the light;' the more so from the interesting fact that having revived our very old Regimental Lodge at this station, on the 4th of April last, working under the warrant of the venerable age of ninety-six years (3rd May, 1759), we are now revising the old bye-laws, and have adopted some of the articles in the bye-laws of 766—*my Mother Lodge*; thus my Masonic parent has been present in my thoughts to some purpose. Our twenty-ninth Lodge is an Irish one, No. 322. I was, I rejoice to say, the means of reviving it after a dormant state of many years standing; and although nominated W.M. by the voice of the Brethren applying, still the M.W.G.M. appointed our Lieutenant-Colonel (a Companion of the Bath and a distinguished officer, and through whose aid freely granting his sanction to the revival, a M.M. himself, we obtained the permission) as Master, my humble self S.W., and another captain J.W. However, the W.M. being absent on staff employ, I have been ruling in his absence, making the third Lodge I have sat as Master of since 1852. It is not in the spirit of boasting that I thus write; but to mark my feelings of gratitude to the W.M., Wardens, and Brethren of 766, 'Old time-honoured Lancaster's' namesake, in the good old town of Leicester, through whose instruction and example I have thus been sustained in my Masonic career. I was fortunate enough to obtain the approbation of the Brethren of No. 609, 'True Brothers,' at Dinapore, who unanimously voted me a very handsome gold P.M. jewel on leaving the chair. The Brethren of 794, 'Philanthropy,' at Maulmain, in the same way, passed a minute appointing me an honorary member for life, and voted me a tea-service of plate; and, to crown all, the R.W. the Prov. G.M. of Bengal was pleased to appoint me, for the little service I was able to render during my occupancy of the chair, Past Prov. S.G.D. of the Grand Lodge of Bengal; for each and all of which, W.M., I return sincere and heartfelt thanks to you, and the Wardens and Brethren of my Mother Lodge. And I trust that, some of these days, I may have the pleasure of visiting the Lodge, and, in person, say what I now write. Rumours are afloat that the 29th are for Europe this year; if so, and I can get a spare moment, I will, of a certainty, if the G.A. permit it, visit your town; although, perhaps, few of my acquaintances are now left. Should any of them think of me, pray give them my sincere and warmest regards. The recruiting subaltern, although now a captain, never forgets the kindness experienced by him there. Your reply to my former letter was duly received, but since then I have travelled over much space, and never had the opportunity of giving you the information sought, regarding the Masonic emblems on the Allahabad Fort. It is perfectly true that our emblems appear in many places in India; and, although not a Mason at the time, I remember seeing carved on the face of the marble rocks, in the Run Nerbuddah in Central Hindoostan, figures which I was at the time informed were Masonic, and now know to be so. I have also heard, from undoubted authority, that a R.A. Brother can enter the holy places of the Brahmins, while another person would be driven away with insults and abuse, perhaps death, if he attempted to enter.

"Believe me to be, my dear Brother Kelly,

"Yours fraternally and sincerely."

The Brethren afterwards adjourned to the banquet, when the usual loyal and Masonic toasts were duly honoured.

Provincial Grand Lodge.—A meeting of the Prov. Grand Lodge was held in the Lodge-room of St. John's Lodge, No. 348, Leicester, on the 26th of September, at which the Right Hon. and R.W. Bro. Earl Howe, *G.C.H.*, Past Dep. G.M. of England, and one of the oldest Past Masters of St. John's Lodge, presided, in the absence of the Prov. G.M., Sir F. G. Fowke, Bart.

The P.G. Sec., Bro. Kelly, read a letter from the worthy and highly respected Prov. G.M., in which he expressed his deep regret and disappointment that he was not sufficiently recovered from his long and painful illness to allow of his personal attendance on the occasion, and his gratification that Earl Howe had kindly consented to preside in his absence.

By direction of the Prov. G.M. the present officers were retained in their offices for another year. The congratulations of the Lodge were presented to his lordship on the safe return of his gallant son, Bro. the Hon. Leicester Curzon, from the Crimea, with the despatches, announcing the glorious capture of Sebastopol by the allied armies; and on his well-merited promotion as lieutenant-colonel, just announced.

The other business was of a formal character.

SUFFOLK.

Testimonial to Sir E. S. Gooch, Bart., M.P., Prov. G.M. for Suffolk.—The subscription list is now closed, and the amount of money is £152. The portrait, painted by John Lucas, Esq., will be completed by Christmas; the presentation will take place at Southwold, in the spring of next year.

BECCLES.—Provincial Grand Lodge.—The annual meeting of the Prov. Grand Lodge of Suffolk was held on September 19, at Beccles, under the presidency of the R.W. Sir Edward Sherlock Gooch, Bart., M.P., Prov. G.M. The worthy baronet had invited many of the members of the Prov. G.L., residents of the county at a distance, to his mansion at Benacre as his guests.

About seven o'clock, a.m., the day was ushered in by a merry peal of the musical bells of St. Michael's Tower, which was repeated at intervals during the day, and at an early hour the Brethren of the several Lodges in the Province began to assemble; at one o'clock p.m., they went in procession to the Corn Exchange, where the Prov. Grand Lodge was opened in due form.

We regret to say, that from some scruples the doors of the church were closed against the Fraternity by the rector; the consequence was, the public were admitted by tickets to the Lodge-room after the business of the Prov. Grand Lodge was over, when an oration was delivered by Bro. the Rev. G. Mingaye, P.G. Chap., in which he regretted the necessity of addressing them in the present building instead of the church, a circumstance almost unknown in the annals of Freemasonry.

A collection was made amongst the Brethren in the Lodge, amounting to £13. 11s. 6d., and a further one at the doors of £6. 12s. 3d., making a total of £20. 3s. 9d. which was handed over to the trustees of the Beccles Lying-in Institution.

At the close of the address the Brethren formed in order, and proceeded to the Assembly-rooms, where nearly one hundred Brethren partook of a most sumptuous banquet, which was admirably served by Bro. Harvey, of the White Lion Hotel, to whom every praise is due. Through the kindness and liberality of the Prov. G.M., Sir E. Gooch, a most bountiful supply of champagne and venison assisted much to add to the creature-comforts of the Brethren.

During the banquet the gallery was filled with ladies, who seemed highly to enjoy the festivities of the occasion, and the patriotic airs of England and France, which were played by the band.

Upon the removal of the cloth, grace was said by the P.G. Chap., and the President, Sir E. Gooch, Prov. G.M., gave the accustomed national toasts, which were received with the usual acclamation. The health of the bishop and clergy of the diocese was responded to by Bro. the Rev. Prebendary Burn, in the most eloquent terms.

The ladies having withdrawn from the gallery, the Prov. G.M. gave the usual toasts of the Craft, and at an early hour retired, accompanied by many of the Brethren.

Amongst the many who were present, we noticed Bros. Robert Martin, Dep. P.G.M.; J. Hatton, P.G.S.W.; F. B. Strathern, P.G.J.W.; A. Arce-deckne, Capt. T. L. Gooch, Edward Dorling, Revs. F. W. Freeman, W. French, Prebendary Burn, G. Mingaye, and John Head, Capt. F. W. Ellis, C. T. Townsend, P. Allez, &c. &c.; many visitors from the adjoining Province of Norfolk, and many Brethren from Norwich and Yarmouth.

Very great credit is due to the W.M., Bro. Garnham, and the Brethren of the Apollo Lodge, Beccles, for the manner in which they received the Prov. Grand

Lodge; the front of the assembly-room was beautifully illuminated in gas, with the letters V. R. and a crown; and underneath the word "Charity."

The next Prov. Grand Lodge will be held at Hadleigh.

IPSWICH.—*Lodge of Perfect Friendship* (No. 522).—The monthly meeting of the above Lodge was held on Wednesday last, at the White Horse Hotel. A most interesting Lecture was delivered by Bro. W. P. Mills, Esq., P.M., on the state of Masonry from the time of the Flood up to Abraham. A great many visitors were present, and were highly gratified at the researches of our Brother.

Bro. Mills stated his intention of continuing the Lecture at the next meeting.

SUSSEX.

BRIGHTON.—*Royal Clarence Lodge* (No. 338), Old Ship Hotel.—The meeting of this Lodge was held on Friday, October 19th; there was a full attendance of the members of this excellent Lodge, and several visiting Brethren, among whom was Bro. W. H. Fenn, P.G. Stew. The W.M., Bro. G. E. Pocock, Prov. G. Sec., raised Bro. Hoffman to the Degree of a Master Mason, passed Bro. Bright to the Second Degree, and initiated Mr. Edward Streeter into the ancient rites of the Order.

CHICHESTER.—*Lodge of Union* (No. 45).—The V.W. Dep. Prov. G.M., accompanied by his Prov. Grand officers, paid an official visit to this Lodge, on Friday, September 28th. There was a good attendance of the Brethren to receive the much esteemed Dep. Prov. G.M. After labour the Brethren retired to refreshment, which was served in the council chamber of this ancient city; the evening was passed in that harmony and good-fellowship so characteristic of Freemasonry.

HASTINGS.—*Provincial Grand Lodge*.—This being only the second meeting of the Masons of Sussex after the resuscitation of the Prov. Grand Lodge, which till last year had been dormant for twenty-seven years, was looked forward to with considerable interest. It was held under the banner of the Derwent Lodge, No. 47, at the Swan Hotel, in Hastings, on Monday, Oct. 8. There were present the V.W. Bro. Col. James Mc Queen, Dep. Prov. G.M., Wilkinson as S.W., Verrall, Treas., Pocock, Sec., Rev. E. H. Lloyd, Chap., Bro. Wm. Ginner, the mayor of Hastings, Williams, Smithers, Stuckey, Langtry, and the Masters, Past-Masters, and Wardens of the different Lodges. The Prov. Grand Lodge was opened at two o'clock, and the minutes of the last Prov. Grand Lodge meeting were read and confirmed, also the report of the Finance Committee; there was likewise presented a most able report of the Gr. Reg. (Bro. Folkard), after which the V.W. the Dep. Prov. G.M. appointed and invested such as were present the following Brethren, as Prov. Grand Officers for the year ensuing:—E. Fermor, W.M., No. 47, S.W.; Cordy, No. 338, J.W.; Rev. E. H. Lloyd, G. Chaplain; G. E. Pocock, No. 338, Sec.; D. M. Folkard, No. 338, Reg.; H. Verrall, No. 338, S.D.; W. Adams, No. 338, J.D.; J. Fabian, No. 338, Sup. of Works; J. Bannister, No. 47, Dir. Cer.; J. Jones, No. 394, Assist. Dir. Cer.; J. Powell, No. 45, G.S.B.; E. Beswick, No. 394, Purs.; F. Wright, No. 338, Org.; C. Lamb, No. 394, Gambling, No. 45, Halsted, No. 45, and Cherriman, No. 878, Stewards; Barnard, Tyler. Bro. W. Verrall, was unanimously re-elected Treasurer. The Dep. Prov. G.M. announced that it was his intention to hold the Prov. Grand Lodge in 1856, in the Lodge of Union, No. 45, at Chichester, which Lodge has lately been removed to the Council Chamber.

The Prov. Grand Lodge was then closed in form, and at five o'clock the Brethren, about seventy in number, adjourned to a most excellent banquet, which did great credit to the worthy host, Bro. Carswell. On a centre table was placed a massive silver bowl, capable of holding eighteen quarts, belonging to the corporation of Hastings; it was made out of the staves that supported a canopy held over George II. at his coronation. The bowl and its ladle weigh 170 ozs.

The V.W. Dep. Prov. G.M. presided; and after the disposal of the usual loyal and Masonic toasts, the Rev. Bro. Lloyd, Prov. G. Chaplain, rose and said—That the purpose for which they met was something more than an accustomed assembly

of the Provincial Grand Lodge,—it was to celebrate what Masonry had done, and what it promised to do, in Sussex; and also to congratulate their D.G.M. on the prospects before them. He invited the Brethren then assembled to join in giving a hearty reception to Bro. Mc Queen, who was entitled to their regard for his zeal and devotion to the interests of the Craft:—"The Health of Bro. Col. Mc Queen, Dep. Prov. G.M.," which was most enthusiastically received.

The Dep. Prov. G.M., in acknowledgment, said, that although he was not entitled to all the encomiums his reverend friend had bestowed on him, he could assure them that what he had done last year was but an earnest of his course for the future. For whatever has been done, his officers were entitled to the praise, especially Bros. Folkard, Pocock, and Verrall, who had taken the duties of the province; his own attention had been almost nominal, professional duties having prevented his attendance at times. It was his wish and intention to visit all the Lodges in the province, as the advancement of Masonry in Sussex was his most earnest desire. He thought he ought to become acquainted with every Brother in his province, and thus afford an example to all those around him in holding out the right hand of fellowship. If that united good feeling was more openly exhibited, all good and true men, seeing the fruits of Masonry, would crowd to join it. The Dep. Prov. G.M. then requested the Brethren to give a kind greeting of welcome to their visitors: they had derived much benefit from the attendance of visitors, as by such means a uniformity of their ceremonies was attained.

Bro. Price, P. Prov. G.S.W. of Surrey, assured the Brethren he was much gratified with the excellent manner in which the proceedings had been conducted, and also by the kind reception he had met with.

Bro. Staples, P.G. Steward, acquiesced in all that Bro. Price had said, and considered the officers were entitled to their encomiums for the manner in which their business had been conducted.

Bro. Isaacs, Prov. G. Sec. for Kent, was truly delighted at the state of perfection the Prov. Grand Lodge of Sussex had attained; too much praise could not be bestowed on Bro. Pocock for his exertions.

Bro. How, Prov. G.D.C. for Herts, in confirmation of the remarks of his brother visitor, having had several opportunities of witnessing Prov. Grand Lodge proceedings, had never seen any conducted in a way so perfect as those of that day; he had personal knowledge that Bro. Pocock spared no time or attention to make the Masons of Sussex second to none in practice.

The Dep. Prov. G.M. next called on the brethren to honour the toast "The Past Grand Officers of the Province," to whose labours they were indebted for the resuscitation of their Grand Lodge, after a sleep of twenty-seven years; the Officers to whom he more especially alluded were the G. Reg., G. Treas., and the G. Sec., who had each and all contributed their services.

Bro. W. Verrall, G. Treas., said they were never so happy as when engaged in the service of the Craft; but to the Secretary their thanks were due—the other Officers simply did their own duty, but Bro. Pocock looked to all.

The next pledge was to "The Officers appointed this day;" they were all Masons, who not only knew the duties they had undertaken, but would discharge them with zeal. Of those brethren who were re-appointed, their exertions were so apparent, that it was "but gilding refined gold" to say a word in their praise.

Bros. Fermor, S.W. and Cordy, J.W., responded to the toast; and the latter, as a member of No. 338, said the Brethren of the Clarence were much gratified that other Lodges of the province were associated with them as G. Officers. He knew it was the Dep. Prov. G.M.'s intention that every Lodge should in turn be thus rewarded.

The Dep. Prov. G.M. proposed "The Health of the Prov. G. Chaplain," who had that day, at his request, resumed his office, and he (the D.P.G.M.) was deeply indebted to Bro. Lloyd for his presence.

Bro. Rev. E. H. Lloyd said the eulogiums and thanks of the V.W. Bro. Mc Queen were really more than his services entitled him to. He was most happy at all times, by his presence to countenance their meetings. He had found on an examination of Masonry, and a strict inquiry into its precepts and practice,

that it embodied the full accomplishment of God's Holy Word ; its teaching embraced the enforcement of all those great acts or forbearances required by religion and morality,—our duty to God, our neighbour, and ourselves. He should ever give his support and services to Masonry, which must prosper till religion ceases to be a leading feature in its institution ; and he trusted that sentiment would be infused into the bosom of every Mason, and all might meet in happiness in the Grand Lodge above.

The Brethren next did honour to "The Master and Wardens of the Derwent Lodge," under whose banner the meeting was held, and the Dep. Prov. G.M. assured those Brethren the Prov. Grand Lodge was much indebted to the Derwent Lodge for the efficient preparations made for their reception.

Bro. Bannister, P.M., in acknowledgment, assured their worthy D.G.M., that when the Derwent Lodge was made acquainted with his intention to honour No. 47 with his presence, the Brethren endeavoured, by assiduous attention, that nothing on their parts should be wanting. He and the Brethren of his Lodge could but reiterate what had been said by others that day, to Bros. Folkard and Pocock and the Clarence Lodge the greatest praise ought to be awarded ; he might say, to them, and almost to them alone, were the Brethren much obliged—they took so active a part in rousing the province into action, and, but for their zeal and energy, the Prov. Grand Lodge of Sussex would still have been in abeyance. He thought it right that merit should bear the palm, and the Brethren he alluded to should ever have the best services of the Derwent Lodge.

The Masonic toast, "To all poor and distressed Masons," having been duly honoured, the Dep. Prov. G.M. and the Brighton Brethren left at ten o'clock by a special train, which had been granted by the London and Brighton Railway Company for the occasion.

WORCESTERSHIRE.

DUDLEY.—*Harmonic Lodge* (No. 313).—The Brethren of this Lodge met at the Saracen's Head and Freemasons' Tavern, Dudley, on Tuesday, Oct. 2nd, when nothing offering for the good of Masonry in general, or that Lodge in particular, the Lodge was closed in due form. At the supper Bro. Bristow, W.M., was warmly congratulated upon his late appointment of Swordbearer to the P.G.L. of Worcester—the toast being received with musical honours. Not less than eight P. Masters of No. 313 were present, the number at the previous meeting being *nine*—and the visitors included Bros. James, P.M., St. Matthew's, Walsall ; H. James, P.M., ditto ; Bloomer, No. 824, and Bradley, J.D., No. 838. The meeting separated at an early hour ; the greatest harmony having prevailed, with sufficient songs, &c., to keep up this well-deserved title—*Harmonic*. We may add that Lodge No. 313 (*Harmonic*), meets at Bro. Roberts', the Freemasons' Tavern, Stone-street, on Tuesday, the 6th of November, at 6 p.m. The Lodge No. 730 (*Royal Standard*), at Mrs. Alice Smith's, the Dudley Arms Hotel, on Tuesday, the 13th of November, at 6 p.m. The Lodge No. 838, at Bro. Roberts', the Freemasons' Tavern, Stone-street, on Wednesday, the 28th of November, at about 6½ p.m.

Royal Standard Lodge (No. 730).—At the usual monthly meeting of this Lodge, the Rev. Bro. A. G. Davies (P.G.C.) W.M. in the chair, the customary good muster of the Officers must have been highly gratifying to the worthy W.M., who has himself lost but two nights during the time occupied by him in going through the second chair. There were two raisings on the circular, but the candidates were unavoidably absent. The visitors were Bros. T. James, W.M., St. Matthew's, and Bradley, No. 838. The appointment of the W.M. to the office of P.G. Chaplain has given great satisfaction.

YORKSHIRE.

BRADFORD.—*Lodge of Harmony* (No. 874).—On the 20th September, the first meeting was held in our new building, "Freemasons' Hall," very numerously attended, not only by the Brethren of the Lodge, but also by many visitors from all ranks of the Craft. The arrangements and proportions of the rooms, and the

decorations of the same, excited universal admiration, and every one appeared to be of opinion that this Lodge possesses one of the finest localities, if not *the* finest, in the province of West Yorkshire.

The W.M., Bro. Barsdorf, took a retrospective review of the vicissitudes and changes the Lodge had to contend with since its formation, and acknowledged particularly the faithful services of the three Past Masters of this Lodge, Bros. Unna, Newmann, and Ward, who have contributed not a little to its present prosperous condition. The latter was presented with a Past Master's jewel and collar, accompanied by an address, elegantly drawn up by Bro. Bailey. This acknowledgement of the esteem in which he is held by the Brethren deeply impressed the worthy P.M.

The initiation of Mr. Isangk was then gone through very creditably.

A well-deserved vote of thanks to the Committee charged with the furnishing and decoration of the Lodge was voted by Bro. Wolffsohn, and carried unanimously.

Forty Brethren sat down afterwards to a supper, and, the standing toasts having been given and responded to with cordiality and the usual honours, the Brethren separated, well satisfied with the proceedings of the evening, and their happy re-union in labour and refreshment.

An adjourned Lodge was held on the 27th September, in which Bro. W. Meyners was raised to the Sublime Degree by the W.M., supported by Bro. Ward, P.M., and the working tools were explained to him by Bro. Unna, P.M.

At the monthly meeting, on the 18th of October, Bro. S. Jackson was raised to the Sublime Degree of a Master Mason; the working tools and charges were given by Bro. Unna, P.M. Mr. Siegfried Getz having been duly balloted for and elected, was initiated into the mysteries of the Craft. Bro. J. John was balloted for and accepted as a joining member. A proposition was carried unanimously, that the 50th anniversary of Bro. Richard Mortimer Schofield's, P.M., &c. &c., accession to the Craft be celebrated by a banquet, after a suitable memorial having been presented to him in a Lodge to be called for that purpose.

HECKMONDWIKE.—*Amphibious Lodge* (No. 322).—On the evening of the 10th of October, the Brethren of this long-established Lodge met together at dinner, to celebrate the event of presenting Bro. P.M. Allatt with a testimonial of respect, which consisted of a splendid portrait of Bro. Allatt, painted by Bro. P.M. Samuel Howell, of London and Huddersfield, and also a purse containing a Masonic quantity of sovereigns. Bro. Allatt has long been a useful and active member of the Lodge, and this compliment to his worth as a man and a Mason was exceedingly gratifying to all. After the cloth was drawn, and the usual loyal and Masonic toasts were gone through, Bro. Royle, P. Prov. S.G.D., the President on the occasion, in an excellent and appropriate address, presented the portrait and purse; Bro. Allatt replied in a most efficient and affecting manner, and concluded by presenting the portrait to the Brethren to be hung in the Lodge-room. After several other toasts, amongst which was the artist (who was present), interspersed with many excellent songs, the company broke up right well pleased with their evening. Of the painting we have only to add, that we congratulate the committee on their choice of the artist, as the painting is indeed a splendid work of art, both as a correct and faithful likeness and finished picture, and reflects the highest credit on Bro. Howell for the pains he has taken and the skill he has displayed.

HUDDERSFIELD.—*Opening of the Freemasons' Hall, Fitzwilliam-street.*—The Brethren of the Lodge of Truth, No. 763, having obtained the sanction of the V.W. Dep. Prov. G.M., Bro. Charles Lee, to remove their Lodge from the Rose and Crown Hotel, to the hall they have just completed, and the same having been duly noted in the Grand Lodge books by the Grand Secretary, met for the first time on Friday, October the 5th, in their new building in Fitzwilliam-street. The Lodge was opened in due form, at eight o'clock in the evening, by the immediate P.M. Letters were then read from Bro. White, Grand Secretary; and from the V.W. Dep. Prov. G.M.; and also one from the W.M. Bro. Lord Goderich, regretting his unavoidable absence on this occasion.

An Instruction meeting for the members of this Lodge was then appointed, to be held in the lecture-room every Tuesday evening, at eight o'clock, and Bro. W. Smith, P.M. of the Huddersfield Lodge, No. 365, P.G.D.C., was requested to take the superintendence of it. Bro. W. Smith has recently been unanimously elected an honorary member of this Lodge, as a mark of the esteem of the Brethren for him, and as an acknowledgment of the very valuable services he has rendered this Lodge ever since its formation.

After some other business the Lodge was closed, and the Brethren called from labour to refreshment. There was a numerous attendance of members, and a large number of visitors from other Lodges, including several of the Officers of the Prov. Grand Lodge of West Yorkshire.

The duties of the K. and F. Degree were not neglected, for a sumptuous supper was provided, to which about eighty Brethren sat down, and did full justice. The Brethren then adjourned from the supper-rooms to the Lodge-room. After the usual loyal and Masonic toasts had received due honours, Bro. Moore proposed "Health and Success to the Allied Army and Navy." It was enthusiastically received by all the Brethren, and responded to by Bro. Edward Clavequin, in an eloquent speech, on behalf of the French, and by Bro. Wigney, P.G.R., P.M. No. 342, for the British.

The pleasure of the evening was much enhanced by the musical talent of the Lodge of Truth glee party, who gave several glees with their well-known ability. Bro. Wood, Officer of No. 763, P.G.O. presided at the piano. A very harmonious and delightful evening was spent, and the Brethren separated at a late hour.

The new building is a very handsome one, in the Italian style of architecture, and has cost, including furniture, &c., upwards of £1,000. The room in which the Lodge is at present held is 33 feet by 21 feet, and 15 feet high, with a recess 8 feet by 6 feet, for the organ. The ground floor contains a committee and lecture room, each 21 feet by 12 feet, and a large Steward's room. The basement contains the residence for the Tyler of the Lodge. Another room is to be added at the back of the present building, of the following dimensions, 66 feet by 33 feet, and 24 feet high, with large cove cornice and panelled ceiling. The walls are to be finished with clustered Corinthian columns, 10 feet apart, with panels in the centre containing the Masonic emblems. When this room is built the present Lodge-room is to be used as a supper-room. The building has been raised and furnished entirely by Freemasons, and does much credit to the Craft.

Lodge of Truth—Instruction meeting.—The first Instruction meeting in connection with the Lodge of Truth was held on Tuesday, the 9th inst., at the lecture-room of the Freemasons' Hall. Their able preceptor, Bro. P.M. W. Smith, P.G.D.C., as W.M. The following sections of the lecture in the First Degree were admirably worked:—first section, by Bro. Jowett; second section, Bro. J. R. Dore; third section, Bro. Wilkinson; fourth section, G. Hardy; fifth section, Bro. Jackson. The sixth and seventh sections would have been worked, but time did not permit. The whole of the working was pronounced to be exceedingly correct, and the Brethren present warmly expressed the pleasure and gratification they had received, as well as their admiration of the light thus thrown on our ancient arts and hidden mysteries. It is to be hoped that the establishment of this Instruction meeting will be the means of increasing the present very limited number of working Masons.

THE ANCIENT AND ACCEPTED RITE.

WEYMOUTH.—On Tuesday, Sept. 25th, the Weymouth Chapter of Sov. P.R. ✠ of H.R.D.M. held a meeting at the Masonic Hall, Weymouth, which was presided over by Bro. Hancock, the M.W.S., at which a Brother was admitted into the Order, the ceremony having been performed by the M.W.S. Hancock, in a most able and impressive manner. Amongst the visitors present on that occasion, there were the Illus. Bro. H. Udall, Sir John De la Pole, C. J. Vigne, and H. Emly (all of whom are Sov. Grand Insp. Gen. of the Thirty-third Degree),

Bro. H. C. Vernon, of the St. Peter and St. Paul Chapter of Sov. P.R. ✠ of H.R.D.M., &c. &c.

On Wednesday, Oct. 3rd, the Coryton Chapter of Sov. P.R. ✠ of H.R.D.M., held a meeting at Shute House, near Axminster, at which the Illus. Bro. C. J. Vigne presided as M.W.S. *pro tem.*, and in a most able manner installed Bro. Pickering as M.W.S. of that Chapter. Amongst the visitors present, there were the Illus. Brethren H. Udall, Sir John De la Pole, H. Emly, and H. C. Vernon.

KNIGHTS TEMPLAR.

STAFFORDSHIRE.—The Godefroi de Bouillon Encampment met at Stoke-upon-Trent, on Friday, Oct. 12th, when Sir Knt. Wm. Kenwright Harvey was installed as E.C. for the ensuing year. The ceremony of installation was performed by Sir Knt. Thos. Ward, 1st. Gd. Expert and Past E.C. of that Encampment. At the same time the following appointments (with others) were made:—Sir Knt. Edwin Clarke, Prelate; Rich. Stone, 1st Capt.; Geo. Baker, 2nd Capt.; Charles Davenport, Expert.

WEYMOUTH.—On Wednesday, Sept. 26th, the All Souls' Encampment met at the Masonic Hall, Weymouth, at which Fr. Hancock presided as E.C. *pro tem.*, and performed in his usual most excellent and impressive manner the ceremony of installing a Fr. into the Order. After the business of the Encampment was concluded, a Prov. G. Conclave for the county of Dorset was held, at which Fr. C. J. Vigne was inaugurated, by the G. Chan. of the Order, V.E.P.G.C. for that county, and appointed Fr. Nath. Highmore Dep. P.G.C. Amongst the visitors present there were, Fr. H. C. Vernon, V.E.P.G.C. for the county of Worcester; Sir John De la Pole, 1st G. Capt.; Fr. H. Udall, P.G. Capt.; Fr. H. Emly, G. Chan.; Fr. Randolph, and many others. After the business of the Prov. G. Conclave was concluded, the Frs. dined together at the Victoria Hotel, and partook of a splendid haunch of venison, presented by Sir John De la Pole, of Shute House.

On Wednesday, Oct. 3rd, a meeting of the Holy Cross Encampment was held at Shute House, when Fr. Capt. Still was installed E.C. of that Encampment for the year ensuing. The visitors at this Encampment were the same as at the All Souls' Encampment, having accepted the hospitable invitation of Sir John De la Pole, and accompanied him to Shute House.

ROYAL ARCH.

DERBY.—*Chapter of Justice* (No. 315).—The Companions of this Chapter met on Sept. 11, at the Royal Hotel, when P.G. Rev. G. Wright duly installed in their respective chairs, Comp. E. Lowe as Z.; Comp. S. Henchly, jun., as H.; and Comp. A. Butel as J. The following Comps. were duly elected to office:—G. Wright, Treas.; J. Collinson, E.; Walton, N.; Geo. Mason, P.S.; and J. Riding, Janitor. Bro. John Swain, No. 315, was then exalted to the Royal Arch Degree. This Chapter is held on the second Tuesday in September, December, March, and June. The Comps. will be happy to receive any R.A.M.'s who can make it convenient to attend.

GATESHEAD.—*Chapter de Burgh*, No. 614.—On Thursday, the 18th of October, Comps. E. D. Davis, M.E.Z.; Fred. Jones, H.; and Henry L. Munro, J.; were duly installed by the First Principal. After which the following Officers were installed and invested:—W. E. Franklin, E.; Stewart, N.; Travers Woolley, P.S.; A. Dixon, Jan. The Companions afterwards partook of a banquet, provided by Bro. Bristow, of the Black Bull.

HUDDERSFIELD.—*Chapter of Prosperity* (No. 365).—A meeting of the Comps. of this Chapter, which is attached to the Huddersfield Lodge, was held at the White Hart Hotel, on Wednesday, the 10th of October, when Comp. James Henry Thompson, P.G.J.D., was duly installed Second P., and Comp. Wright Third P.

COLONIAL.

CANADA (EAST).

QUEBEC.—On Thursday, the 20th of September, a grand banquet was given by the Freemasons of Quebec, in the Music Hall of that city, to the R.W. Bro. Thomas Douglas Harington, the Prov. G.M., on his removal with the Government to Toronto. The chair was filled by the Dep. Prov. G.M., Bro. Thompson. Upwards of sixty Brethren were assembled, including the R.W. the G.M. of the district of Montreal, and some members of United States Lodges. Grace having been said by the Prov. Grand Chaplain, after the removal of the cloth,

The R.W. Chairman gave the healths of "The Queen and the Craft," "The Grand Masters of England and Scotland, the Earl of Zetland, and the Duke of Athol."

The R.W. Chairman then said—I have great pleasure in proposing the next toast, but regret that one more competent had not been entrusted with the pleasing task. Fortunately, our guest on this occasion, the Prov. Grand Master, is too well known to the Brethren present to suffer in their estimation from any deficiency on my part. The services he has rendered to Masonry in this and other districts are matter of notoriety, and his name is known, not only here but throughout Canada, for his zeal, benevolence, and many virtues as a man and a Mason. We are met to-night to do him honour, and I should have been, perhaps, better able to give proper utterance to those sentiments of admiration of which you have made me the representative, could I forget for a moment that we are about to lose one so eminent for every quality requisite in his exalted position in the Craft. Brethren, I call upon you to drink "The health of the R.W. the Prov. G.M. of Quebec and Three Rivers, Bro. Harington."

Bro. Harington, on rising, was received with a fresh outburst of cheering. He said—I frankly acknowledge myself overcome by my emotions at parting from Brethren with whom I have been lately in such friendly intercourse. It is said that out of the heart's fulness the mouth speaks, but my difficulty, let me assure you, is the reverse of this moral; my heart is too full to allow me to give vent to my feelings in words. I have never pretended to fluency of speech, but the little I do say now, believe me, is the sincere expression of my sentiments. It is not, Brethren, the first time I have received evidence of your kindly disposition towards me, and my residence amongst you will always be considered most fortunate, if only on account of the many estimable acquaintances I have met here. I shall ever remember as the happiest portion of my life the time I have spent in this district, and I look with regret on the necessity of leaving it. I trust the separation will be but temporary, and that the Government will return to this city at the expiration of the appointed time. I need not, I cannot disguise from you that though I look forward to seeing you again soon, this parting is painful to me. I am happy to see so many of the Brethren assembled here to offer me the spontaneous testimony of their regard, but I cannot forget the circumstances under which we meet. I am sorry to reflect that this is a parting dinner. I bear away with me many costly and dearly-prized expressions of your kindness; this entertainment, however, I regard as a social and friendly testimonial of your goodwill and esteem, and proud am I to think I have won your respect and attachment. I have to thank you for the cordiality and enthusiasm with which the compliment has been received—and trust that wherever I may go, the Craft in Quebec will continue in the same flourishing and effective condition as it has been during the past four years, and that you, Brethren, will not forget me.

Other toasts followed in due course, and the conviviality of the assemblage was kept up till a late hour.

FRANCE.

GRAND ORIENT DE FRANCE.

SUPREME COUNCIL FOR FRANCE AND THE FRENCH POSSESSIONS.

To the Glory of the Great Architect of the Universe.

MEMORIAL stating the facts and persecutions exercised by Monseigneur Collier, Bishop of Port Louis, against the French Freemasons of the Mauritius.

In May, 1854, the Bro. H. Lemiere, merchant and member of the Legislative Council of the Government of Her Britannic Majesty, desiring to receive the sacraments, applied to his confessor, the Abbé D'Aguy; but what was his astonishment when the latter told him, that, by the order of his eminence the bishop, he could not allow him to come to the Communion-table until he had abjured Masonry.

Our Bro. Lemiere then applied to Monseigneur Collier, but the refusal was peremptorily reiterated.

Our Brethren were surprised at this conduct, which they had never expected, inasmuch as the bishop had, ever since his arrival in the colony in 1842, up to this day, been in friendly relations with them, and had assisted in the distribution of gold and silver medals to our school prizemen who were distinguished in science. They determined to address him a letter on the 2nd May, 1844, in which they requested to be informed whether his eminence intended to drive indiscriminately from the bosom of the church all persons professing Freemasonry.

On the 4th May, the bishop answered that he had resolved, in virtue of the decrees of the Holy See, and the doctrines of the church, to refuse all sacraments to Freemasons, except in the following cases:—

1. Every person having applied for the assistance of a priest in his last hour should receive ecclesiastical sepulture, unless he was carried to the Lodge.

2. With regard to confession, every Mason might present himself to the tribunal of penitence, and might receive absolution, if repentant in the opinion and judgment of the church. The oath of Masonic silence and secrecy is a sin, and the church cannot pardon unless on condition of abandoning sin.

3. The sacrament of marriage will be accorded to Freemasons out of regard to the innocent party who presents herself to receive the sacrament; but the Freemason who presents himself at the altar without being reconciled to the church is guilty of profanation of marriage, a profanation which cannot but drive from his house the blessings of Heaven, and of which he must render account upon his death.

On receipt of this reply, the Lodges "La Triple Espérance," and "La Paix," addressed a petition to General Sutherland, Governor of the Mauritius, requesting his protection from the acts of the bishop.

In spite of the steps taken by the General, his eminence, without waiting for the superior authority, published a charge or mandate, in which he denounces Freemasonry as a hotbed of rebellion, having no other end but that of troubling the authority of the state, upsetting established laws, and putting an end to all society. This charge or mandate also contained a sentence of excommunication against all Freemasons.

While this was going on, and before the reply of his excellency the Governor-General Sutherland was known, the Bro. Cheneau, member of the Lodge "La Triple Espérance," died from cholera, which was then raging.

The prayers for the dead were said over the corpse of the Brother by the curate of Sample Moussets, without any ceremonial.

Some days afterwards the family of the deceased applied for the celebration of the church funeral service, but before granting this, the bishop required that some one should certify in writing, that the Brother Cheveau had abjured Freemasonry, in the hands of the Abbé Azuy, who was called on by the family of the deceased to attend him in his last moments.

The relatives of the deceased refused to comply with this demand, as being an insult to his memory, and made a complaint to the Government.

On the 3rd June, 1854, the Lodges "La Triple Espérance," and "La Paix," received from the office of the Colonial Secretary a reply to their letter of the 11th May, in which His Excellency General Sutherland informed the Freemasons that, considering the question too delicate and serious, he could not arrange the difference, but that he should refer the matter to Her Majesty the Queen, and that, the Brethren might count upon a strong recommendation in their favour from himself.

The Lodges "La Triple Espérance," and "La Paix," to corroborate the report of His Excellency the Governor, prepared a collective complaint against the abuses of Monseigneur Collier, and placed the same at the foot of the throne of Her Majesty.

The Lodges of the Mauritius hoped to have enjoyed a little calm in waiting for the decision of Her Majesty, when the bishop committed a new act of intolerance.

The Brother Duverge, No. 32, member of the Lodge "La Triple Espérance," having expressed a wish in his dying moments to be carried to the Lodge to which he belonged, the family dutifully fulfilled the desire of the dying man.

It was from this place the procession would start, in order to proceed to the church and from thence to the burial-ground.

When these circumstances became known to the chief of the episcopate, he refused to the dead all admission into the church, and the prayers of the dead.

The Lodge "La Triple Espérance" wrote to the bishop, begging that he would allow the body of the Brother Duverge to be received in the church, and prayers to be said over it.

His eminence replied, that he would not alter in the least the rules he had laid down for ecclesiastical sepulture, and refused to allow the body to be carried into the cathedral, and all the endeavours of the principal Brethren were in vain; on which the members of the Colonial Administrative Council and Brethren waited upon the Governor, and communicated to him this new cause of complaint. His excellency deplored that such conduct should be resorted to, but replied that he could do nothing.

On the 11th October, 1854, a considerable assemblage of Freemasons and others followed the defunct to the burial-place, protesting by their presence at the funeral against the arbitrary conduct of the bishop.

Such is the succinct *exposé* of the persecutions practised against the Lodges "La Triple Espérance," and "La Paix," by the bishop of Port Louis (Mauritius).

The above certified to be conformable to the documents sent to the Grand Orient of France.

The Deputy Grand Master of the Masonic Order in France.

(Signed)

HEULLANT.

PAST PLEASURE.

Those summer days are past away,
 We felt the sorrow nigh,
 We never let one ray of sunlight,
 Flit unheeded by;
 We knew the dark must fall on us,
 The dark *did* fall full soon,
 Let us kneel and bless the giver,
 Of that glorious noon!
 Though our burthen'd hearts be failing,
 Our days a tale of wrong,
 Once remember they flow'd onward
 Like a marriage song;
 And though the words be faded,
 The melody remains,
 Dulling with its sorrow-music,
 Half our spirit pains.

GERMANY.

ALTENBURG.—The resolution of the *Grand Orient de Belgique*, “that the activity of Freemasonry should be directed to the progress of political, social, and ecclesiastical matters,” has led to protests from almost all true and lawful German Lodges. The Lodge Archimedes in Altenburg resolved, “that as long as the *Grand Orient de Belgique* adheres to the above-stated resolution, and as long as it would not return to the old and pure principles of Freemasonry, the Lodge Archimedes would decline any communication with Belgian Lodges and Brethren thereof.”

HAMM (Westphalia).—The Prince of Prussia, indefatigable in his endeavours to visit Lodges, paid a visit to our Lodge on Sunday, the 17th of June; by special desire of the illustrious Brother, the Brethren appeared in due order, but without Masonic clothing. Suitable addresses in prose, and even poetry, were delivered and graciously received by the royal protector, who, as usual, assured the Brethren that he would protect and defend the Order against the repeated attacks and suspicions it had to undergo of late, as long as they would remain faithful to its precepts. His Royal Highness, after having spent two hours in the Lodge, retired, and was saluted at his departure with three times three, as well as previously at his entrance. The visit will not easily be forgotten by those present.

HIRSCHBERG (Prussian Silesia).—The Festival of St. John and the installation of Baron Von Zedlitz, received an additional festive character through the presence of the Prince of Prussia in our town. He received a deputation of our Lodge, and dedicated an album to be presented to the W.M. elect, by inserting therein in his own handwriting, “*The Brother to the Brother. St. John’s Festival, 1855. Prince of Prussia.*”

WEIMAR.—It is now seventy-five years since our immortal poet *Goethe* belonged to our union. He was received amongst us on the eve of St. John, 1780, and celebrated in 1830 his fiftieth anniversary of that festival and of his Masonic career. An allusion hereto is to be found in his correspondence with the celebrated composer *Zeeter*. On the 12th of July, 1830, he writes to him: “A strange coincidence indeed, that you celebrated your Masonic jubilee together with mine. On the eve of the Festival of St. John, I was initiated in the order fifty years ago. The gentlemen have treated this epoch with the greatest courtesy. I responded to it in the most friendly manner on the following day. Both you will learn from the annexed sheets containing the poems. If you can make anything of the lines, do so.”

BERLIN.—The Worshipful Bro. Marrat, Councillor of the Ecclesiastical High Court, celebrated on the 6th of July, in the midst of his Brethren, the day on which he was promoted to the chair of his Lodge fifty years ago. The Prince of Prussia, who had left Potsdam purposely to be present at the Festival, contributed to the solemnity of the occasion.

WURTEMBERG.—The Masons of Wurtemberg had ample cause to complain of the want of sympathy of Southern Germany in the works and promotion of the royal art. Of late, and particularly this year, things appear to take a more favourable turn. On the 9th of April, a new Lodge was opened in *Heilbronn*, and again we have the pleasure to announce that in *Ludwigsburg* a new Masonic Hall was consecrated on the 8th of July, called “*Johannes, to the rebuilt Temple.*”

LEIPZIG.—We have to record the issue of a new song-book by our W.M. Bro. Wendler I., who adorns the chair of the Lodge *Minerva*, since 1827.

INDIA.

DISTRICT GRAND LODGE OF BENGAL AND ITS TERRITORIES.

At a Quarterly Communication of the District Grand Lodge, held at the Freemasons' Hall, Calcutta, on Wednesday, the 21st March, 1855.

Present:—R.W. Bros. Samuel Smith, P. Prov. G.M. on the Throne; J. J. L. Hoff, Past J.G.W., G. L. of England, Dep. Prov. G.M. for the N.W.P., and P.G.S.; O. P. L. Watson, P. Dep. Prov. G.M.; W. Abercrombie, P.S.G.W.; W. J. Judge, P.J.G.W.; V.W. Bros. W. Clark, P.G.R.; A. G. Roussac, as Asst. P.G.S.; W. Bros. J. Gray, P.S.G.D.; M. R. Crawford, P.J.G.D.; J. B. Roberts, P. Prov. J.G.D., as P.G. Dir. of Cer.; H. Fraser, P.G. Supt. of Works; P. Anderson, P.G. Swordbearer; L. A. Emanuel, P.G. Organist; J. E. Clinger, P. Prov. G. Organist; A. Cohn, P.G. Purs. Prov. G. Stewards:—W. Bros. J. Jenkins; G. T. Price; C. F. Burgett. Officiating—G. Jeffery, P. Prov. S.G.D.; R. Berrill, P.M. Lodge No. 550; and J. Burnell, P.M. Lodge No. 609. Prov. G. Tyler, Bro. J. D. Daniel. Visitors:—Bros. T. Jones, of Lodge No. 265; J. M. Melany, of Lodge No. 279; W. Kirkpatrick, of Lodge No. 740, and J. Pembroke, of Lodge No. 823.

Representatives of Lodges:—*Star in the East*, No. 80, Bros. R. F. Ross, S.W. as W.M.; and W. N. Lees, J.D. as S.W. *Industry and Perseverance*, No. 126, Bros. W. L. Wilmer, J.W., as W.M.; and J. H. De Salis, Sec., as S.W. *True Friendship*, No. 265, W. Bros. J. G. Llewellyn, W.M.; T. E. Carter, S.W.; and W. Swinhoe, J.W. *Humility with Fortitude*, No. 279, W. Bros. M. S. Templeton, W.M.; A. N. Clark, S.W.; and R. Barham, S.D., as J.W. *Marine*, No. 282, Bros. F. H. Lochner, S.W., as W.M.; F. Baker, J.W., as S.W.; and E. C. Hill, Sec., as J.W. *Courage with Humanity*, No. 551, Bros. C. G. Sim, S.W., as W.M.; W. Renneicks, J.W., as S.W.; and J. Mole, S.D., as J.W. *St. John's*, No. 715, Bros. A. H. Brooks, S.W., as W.M.; B. R. Wheelwright, J.W., as S.W.; and F. Hodoul, S.D., as J.W. *Kilwinning in the East*, No. 740, W. Bros. C. Hughesdon, P.M., as W.M.; C. J. Montague, S.W.; and H. M. Weathrall, J.W.

The District Grand Lodge was opened in due form.

Read a letter from R.W. Bro. H. Howe, Dep. Prov. G.M., intimating his approaching departure from India, and therefore tendering the resignation of his office. Bro. Howe has also been Master of St. John's Lodge, No. 715, for two years.

Read a letter from the W.M. of Lodge Humility with Fortitude, No. 279, reporting the demise, on the 15th January last, of R.W. Bro. John Chaunce, Past Dep. Prov. G.M., Prov. G. Treas., and P.M. of Lodge No. 279; and that, agreeably to a desire which had been expressed by the deceased Brother during his lifetime, his remains were interred with Masonic form.

Proposed by the Past Prov. G.M., seconded by the Prov. S.G.D., and unanimously resolved, that the regret of this District Grand Lodge be recorded for the severe loss sustained by it in the decease of so old and highly respected a Brother, who had been for many years connected with the District Grand Lodge, and had been one of its active officers. The Past Prov. G.M. stated that he had been requested by the Prov. G.M. to move the above resolution, in which he heartily concurred; and he directed that a copy of it be forwarded to Mrs. Chaunce, the widow of the late Bro. Chaunce, with an expression of deep sympathy of the District Grand Lodge in her bereavement.

The office of Prov. G. Treasurer having become vacant by the death of R.W. Bro. Chaunce, the Past Prov. G.M. intimated that V.W. Bro. W. Clark, P.G.R., had been nominated by the Prov. G.M. to officiate in that capacity, pending the election of some Brother to it in the District Grand Lodge. A ballot having taken place, V.W. Bro. Clark was unanimously elected Prov. G. Treasurer for the current year.

V.W. Bro. Clark's election, as above, having caused a vacancy in the office of Prov. G. Reg., the Past Prov. G.M. stated that it would be filled up hereafter by the Prov. G.M.—in the meantime, he requested Bro. Clark to continue in charge of that office, in addition to the office of G. Treasurer.

Read a letter from the W.M. of Lodge *Courage with Humanity*, No. 551, reporting the demise, on the 5th November last, of W. Bro. H. Robinson, Prov. G. Swordbearer and Past Master of Lodge No. 551, and that his remains were interred in Masonic form, according to a wish he had expressed in his lifetime. The Prov. G. Sec. stated that, by desire of the Prov. G.M., the W.M.'s report had been acknowledged by him on the 26th of January last, with an expression of the Prov. G.M.'s "regret at the demise of so worthy a Brother." The W.M. was also told that his "Report" should have been sent immediately after the funeral.

The accounts and papers connected with the office of Prov. G. Treasurer were produced by Bro. J. F. Galiffe, executor to the estate of the late R.W. Bro. Chance, when the state of the accounts and funds were found to be as follows:—

Balance of the district Grand Lodge account, as closed for the fourth quarter of 1854..	Rs. 2,318 2 6
Ditto, Fund of Benevolence, ditto.. ..	1,409 12 4
Ditto, Royal Arch Grand Chapter, ditto ..	499 0 10
	<hr/>
	4,226 15 8
 Deduct—	
Balance at the end of the fourth quarter of 1854 against the Grand Officers' Fund	59 13 4
	<hr/>
	4,167 2 4
 Add—	
Moneys received since the close of the books for the fourth quarter of 1854, not yet entered, and balances in hand unconnected with the above accounts..	Rs. 334 11 3
Miscellaneous cash, as per separate memo- randum	631 0 0
Received from Lodge <i>Marine</i> , on account of rent and tuning piano ..	17 0 0
Deposit made by Lodge <i>Star</i> <i>of Burmah</i> , No. 897, Ran- goon, on account of dues ..	108 0 0
	<hr/>
	125 0 0
Amount received from Chapter <i>Hope</i> ..	136 0 0
"Hoff Testimonial" subscriptions, as per list	1,118 0 0
Fund for the widows of soldiers and sailors who may fall in the war	50 0 0
	<hr/>
	2,394 11 3
	<hr/>
	Rupees .. 6,561 13 7

The Prov. G. Sec. intimated that the warrant of the new Lodge *Fidelity*, at Darjeeling, had been received from the Grand Lodge of England, and forwarded to the W.M. The warrant bears the number 925 on the register of the Grand Lodge.

The Prov. S.G.W. reported that in compliance with the request of the Past Prov. G.M., he had, accompanied by the Prov. J.G.W. and Bro. Roussac, officiating as a Prov. G.S., proceeded, as a deputation, on board of the steamer *Oriental*, to receive the R.W. Bro. Philip William Le Geyt, Prov. G.M. of Western India, on his arrival from Bombay; that he presented the Past Prov.

G.M.'s letter to him, and invited his presence at the Quarterly meeting of the District Grand Lodge this evening; that R.W. Bro. Le Geyt expressed his high sense of the compliment, and his great gratification at being received on his arrival in Bengal by a deputation from the sister Grand Lodge; but that owing to the very late hour when he landed, he was not able to accept this very fraternal invitation.

At a Quarterly Communication of the District Grand Lodge, held at the Freemasons' Hall, Calcutta, on Monday, the 25th June, 1855.

Present.—R.W. Bros. Samuel Smith, P. Prov. G.M. as Prov. G.M.; J. J. L. Hoff (Past J.G.W.), Dep. Prov. G.M. for the N.W.P., and P.G.S.; J. A. Burkinyoung, Dep. Prov. G.M.; O. P. L. Watson, P. Dep. Prov. G.M.; W. Abercrombie, P.S.G.W.; W. J. Judge, P.J.G.W.; V.W. Bros. W. Clark, P.G.T.; J. G. Llewelyn, P.G.R.; M. S. Staunton, P. Prov. G.R.; W. Bros. J. Gray, P.S.G.D.; M. R. Crawford, P.J.G.D.; J. B. Roberts, P. Prov. J.G.D., as G. Dir. of Cer.; H. Fraser, P.G. Supt. of Works; L. A. Emanuel, P.G. Organist; J. E. Clinger, P. Prov. G. Organist; G. O. Wray, as P.G. Sw. Bear.; and A. Cohn, P.G. Purs. Prov. G. Stewards: W. Bros. C. F. Tonnerre, J. Jenkins, W. H. Owen, W. S. de Courcy, and C. F. Burgett. Prov. G. Tyler: Bro. D. J. Daniel. Visitors: V.W. Bros. Rowland Hamilton, P. Prov. G.S. of Western India; T. Jones and J. W. Browne, of Lodge No. 265; H. Hiller, of Lodge No. 715; and J. E. Kitts, of St. Andrew's Lodge at Poona.

Representatives of Lodges:—*Star in the East*, No. 80, Bros. R. F. Ross, S.W. as W.M.; W. N. Lees, S.D. as S.W.; and J. Parry, I.G. as J.W. *Industry and Perseverance*, No. 126, Bros. J. Brown, S.W., as W.M.; W. L. Wilmer, J.W., as S.W.; and J. H. de Salis, Sec., as J.W. *True Friendship*, No. 265, Bros. T. E. Carter, S.W., as W.M.; W. Swinhoe, J.W., as S.W.; and R. Sheriff, J.D., as J.W. *Humility with Fortitude*, No. 279, W. Bros. M. S. Templeton, W.M.; and R. Berrill, P.M.; Bros. A. G. Roussac, J.W., as S.W.; and W. T. Llewelyn, P.W., as J.W. *Marine*, No. 282, Bros. F. H. Lochner, S.W. as W.M.; F. Baker, J.W., as S.W.; and W. H. Cockburn, J.D., as J.W. *Courage with Humanity*, No. 551, Bros. C. G. Sim, S.W., as W.M.; and W. Renneicks, J.W., as S.W. *St. John's*, No. 715, Bros. A. H. Brooks, S.W., as W.M.; B. R. Wheelwright, J.W., as S.W.; and T. Owen, Sec., as J.W. *Kilwinning in the East*, No. 740, Bros. C. J. Montague, S.W. in charge; D. Paxton, S.D., as S.W.; and W. Kirkpatrick, Sec., as J.W.

The District G.L. was opened in due form.

Read and confirmed the Minutes of the Quarterly Communication held on the 21st March last.

The R.W. Bro. Le Geyt, Prov. P.G.M. of Western India, having been announced, the Prov. P.G.M. directed a Deputation, consisting of the following Brethren: V.W. Bro. Hamilton, the Grand Deacons, the Grand Director of Ceremonies, the Grand Swordbearer, two Grand Stewards, and Bro. Roussac; to proceed below for the purpose of receiving that R.W. Bro., and conducting him into the Lodge Room. On the admission of R.W. Bro. Le Geyt, he was received by the Brethren standing, and with the customary honours due to his exalted rank in the Craft. The P. Prov. G.M. greeted Bro. Le Geyt cordially; and that Bro., after suitably acknowledging the compliment, took his seat on the right of the Throne.

The Prov. P.G.M. then stated that he had been requested, in a communication from the Prov. G.M. now at Simla, not only to welcome the R.W. Bro. Le Geyt in the District G.L. of Bengal, but also, in his name, to propose the election of that Bro. as an Honorary Member. This proposition, on being put to the vote, was carried unanimously, with every demonstration of respect for the highly-distinguished Bro. who had this evening honoured the District G.L. with his presence. The R.W. Bro. Le Geyt returned thanks; and in accepting the Office to which he was elected, remarked, that he would endeavour to prove himself worthy of the honour, and that it would always give him pleasure to aid the cause of Freemasonry.

Read a letter from the R.W. Bro. H. Howe, dated on board the *Oriental* at Sea, the 24th April, acknowledging the rank of Past Dep. Pro. G.M., which had been conferred on him by the Prov. G.M., and the kind manner in which it had been communicated to him.

The Prov. P.G.M. informed the District G.L., that, in consequence of the departure of R.W. Bro. Howe and the lamented demise of R.W. Bro. Chaunce, the Prov. G.M. had been pleased to make the following appointments:—

R.W. Bro. J. A. Burkinyoung, Prov. P.J.G.W., to be Dep. Prov. G.M. in succession to R.W. Bro. Howe.

W. Bro. J. G. Llewelyn, W.M., of Lodge True Friendship, No. 265, to be Prov. G. Reg., in succession to V.W. Bro. Clark, elected Prov. G. Treas.

Read a communication from W. Bro. H. G. Colvill, Prov. P.S.G.D. and Prov. M. of Lodges 609 and 794, intimating the revival of a Lodge, No. 322, under the constitutions of the G.L. of Ireland, in H.M. 29th Regiment, at Thyat Myo, in Pegu; and expressing a desire to open a friendly correspondence with the District G.L. of Bengal. The Warrant of this resuscitated Lodge bears the date of 3rd May, 1759!

CHINA.

CANTON.—*Royal Sussex Lodge* (No. 753).—This influential Lodge, we are glad to learn, is in a very flourishing state, and dispenses its bounty with a liberal hand; in addition to former donations to the Masonic institutions, the Prov. G.M. Bro. Rawson, received last month twenty guineas for the Girls' School, twenty guineas for the Boys' School, and ten guineas for the Widows' Annuity Fund.

[We should be glad to record similar acts of benevolence from all the Lodges at home and abroad.—ED. F. M. M.]

NEGLECT OF DESERT, AN END OF CLASS LEGISLATION. — When a man is in health, his appetite will seek for proper food; when his system is disordered, he affects pernicious aliment. So is it with a nation. Strong minds, powerful intellects, unfortunately, it may be, proud or indolent, until evoked into action, abound and throng our streets, living uselessly, or confining their benefits to a limited and ignoble sphere, yet capable of controlling empires, and constructing good from evil circumstance. But they are slighted, unallied, unsought out, unemployed; the wealth of their rich minds is debarred egress, by being filtered through the selfish stupidity of those who should stand as sponsors to their thoughts in books. Disappointment cramps their energy; the hopelessness of contest against stupidity and official indifference disheartens them; and the hope which once in early life glittered like the steel, is now sheathed in the bosom of its owner, turning its point against him, until with age the heart grows over it, and the wound is cicatrized, but rankles still. Oh! what thoughts, what deeds have withered like leaves on the stem of early life, beneath the cold frosts of aristocracy, beneath the atmosphere of ignorant inattention, which should have fostered and encouraged them,—thoughts which might redeem a nation's sufferings, deeds which might restore it from decay! No matter; official negligence is, like all the vices, expensive in its maintenance; it has cost content and happiness; we have paid for it desolation and bereavement in the homes of England; its path is marked by the march of the three furies,—Plague, Pestilence, and Famine—over the corpses of our bravest men!—(From an extempore sermon preached before the University of Oxford, by the Rev. O. F. Owen, M.A., 1855.)

PROVINCIAL LODGES AND CHAPTERS;

Their Places of Meeting, and the Proprietors of Hotels where they are held; also, other Hotels kept by Brethren in the Provinces.

. This list will be continued.

DEVONSHIRE.

DEVONPORT.—*Lodge of Friendship*, No. 238, fourth Thurs. Lord Hood.
 PLYMOUTH.—*St. John's Lodge*, No. 83, first Tues. Chubb's Commercial Hotel.
Lodge of Harmony, No. 182, first Mon. The Swan, Bro. Watts.
Brunswick Lodge, No. 185, first Wed. Masonic Hall.
Lodge of Charity, No. 270, third Tues. Golden Fleece Inn, Batland.
 STONEHOUSE.—*Lodge of Fortitude*, No. 122, second Wed. Prince George Inn.
Lodge of Sincerity, No. 224, second Mon. St. George's Hall.

HAMPSHIRE.

PORTSMOUTH.—*Phoenix Lodge*, No. 319, private room, High-street.
Portsmouth Lodge, No. 717, private room, 136, High-street, George Hotel,
 Bro. Cross.

LEICESTER.

ASHBY-DE-LA-ZOUCH.—*Ivanhoe Lodge*, No. 631 (Dormant).
 HINCKLEY.—No. 58, last Wed. Bull's Head Inn, Bro. J. Paul.
 LEICESTER.—*St. John's Lodge*, No. 348, first Wed. Bell Hotel, Bro. Boyer; Stag
 and Pheasant Hotel, Bro. H. H. Thomson.
John of Gaunt Lodge, No. 766, third Thurs. Three Crowns Hotel, Mr. Mills.
Rancliffe Lodge, No. 608 (Dormant).

SUSSEX.

CHICHESTER.—Railway Inn, Bro. Thos. Purchase, No. 45.
Lodge of Union, No. 45, Council Chamber of the City.
 HASTINGS.—*Derwent Lodge*, No. 47, second Mon. Swan Hotel, Bro. Wm. Cars-
 well; Cutter Inn, East Parade, Bro. Wm. Payne, No. 47; York Tavern,
 Bro. Thos. Coussens, No. 47.
 LITTLE HAMPTON.—*Mariner's Lodge*, No. 878, White Hart Hotel; Ship and
 Anchor, Bro. T. Howard.
 RYE.—*Wellington Lodge*, No. 426, Union Inn, Bro. Jas. Hunter, No. 426; Bro.
 Thos. Shearer's Hotel, No. 426.

REBUKE OF A PEER FOR SWEARING.—In Dr. Oliver's *Revelations of a Square*, are the following anecdotes of Bro. Desagulier's method of rebuking oaths. "After this had occurred more than once, Bro. Desagulier rose from his chair with a dignity which he well knew how to assume when circumstances called for it, and said:—'My lord, you have repeatedly violated the rules of the Lodge by your unmeaning oaths; and more than this, you have taken some pains to associate me personally with your profanity, by your frequent appeals to the chair. Now, my lord, I assure you, in answer to those appeals, that if God Almighty does not hear you, I will not tell Him.' The peer was silenced. Another time he said to a person of equal rank, who was an adept in the reigning vice,—'My lord, if you thought you were honouring God, you would not swear so furiously.'"

Obituary.

BRO. JOHN THOMAS DARVILL.

On the 13th of October, at his residence, Rose Cottage, Great Berkhamstead, in his 47th year, Bro. John Thomas Darvill. Bro. Darvill was initiated into Masonry in 1839, by Bro. Patten, in the Jordan Lodge, No. 227, and passed the chair; he joined the St. John's Lodge, No. 107, and passed the chair in that also. He was a P.Z. of the Jerusalem Chapter, No. 218. During this time he resided at Walworth, where he practised the medical profession, from which he retired to Berkhamstead a few years since. He joined the Watford Lodge, No. 580, and the Berkhamstead Lodge, No. 742, passing the chairs of both; he was also a member of the Aylesbury Lodge, No. 861, and P. Prov. G.J.W. of Hertfordshire. Our lamented Brother was a warm supporter of the charities; he was a life governor and annual subscriber to the Girls' School, for which he served the office of Steward; also a life governor of the Boys' School, and of the Benevolent Fund. In Bro. Darvill Freemasonry has lost one of its best members: his thorough acquaintance with its ceremonies rendered him able to conduct the business in the most satisfactory way; his urbane manner will endear his memory to a large circle of friends. He was installed into the chair of No. 500, on the 21st of April, 1854, and at that time presented a perfect specimen of robust health; he was struck by paralysis early in January last, and although at one time he showed signs of amendment, he again relapsed, and finally sank to his last repose.

BRO. JOHN CHARLES M'MULLEN.

On the 30th of September, at Clapham Rise, in his 59th year, Bro. John Charles M'Mullen; he was for many years a member of St. George's and Corner Stone Lodge, No. 5. In 1839, he received the appointment of Grand Sword Bearer, and in 1840, that of Jun. Grand Deacon. Bro. M'Mullen was formerly a member of the Stock Exchange, from which he retired in 1848, and went to reside in Spain, whence he returned about three years since.

BRO. LIEUT.-COL. THOMAS B. GOUGH.

On the 8th of September, in the attack of the Redan, before Sebastopol, Bro. Lieut.-Col. T. B. Gough, while leading his regiment, the gallant 33rd. He entered the army in 1827, and received his Majority in 1848. In acknowledgment of his services at the battle of the Alma, where he was severely wounded, he was promoted to the rank of Lieut.-Colonel. Bro. Gough was a member of the Ancient Union Lodge, No. 13, at Limerick.

BRO. WILLIAM FISHBOURNE.

On the 9th of October, at his residence in Carlow, in his 88th year, Bro. William Fishbourne, who is, by the editor of the *Carlow Sentinel*, reported to have been the oldest member of the Order in Ireland. Bro. Fishbourne was for many years a Justice of the Peace, and throughout a long and active career had been universally esteemed by all classes; he was the friend of the poor and needy, and in the several relations of life an exemplary man.

MRS. ROBOTHAM.

On the 16th of September, at Ramsgate, after a few days' illness, Emma Susannah, relict of the late Bro. Francis J. Robotham, of St. John's Lodge, No. 196, at Hampstead.

NOTICE.

THE EDITOR requests that ALL COMMUNICATIONS may be sent to him at 74-5, Great Queen-street, Lincoln's-Inn Fields, by the 20th of each month AT LATEST, to insure their insertion.

TO CORRESPONDENTS.

"W. E."—We reply to your questions as follows:—

1. The Mark Mason's degree is absolutely connected with the Fellow Craft's, and should be conferred after that degree is taken. The Mark Mason's degree is neither "superfluous nor unnecessary;" and we think it ought to be recognised by the Grand Lodge of England.

2. No Lodge can confer a degree in Freemasonry, unless authorized by a Warrant from the Grand Lodge.

3. It is requisite that a Mark Mason's Lodge should act under a Warrant. A self-constituted power is *nil*.

4. No PERSON can preside over a Lodge, or govern it, without proper authority emanating from the Grand Lodge; or in full accordance with the laws of the Craft.

5. A Warrant or Charter issued by the Grand Lodge of one country may be enjoyed in another, without infringing any prerogative whatever.

"J. B.," PLYMOUTH.—You complain that, of seven Lodges in your town, including Devonport and Stonehouse, five are held at public-houses, and that what might alleviate the distress of the Brethren is *absorbed in moisture*. We heartily concur in your lament, especially as corroborated by the following account of waste of fees upon festivity:—

Dr.	£.	s.	d.	Cr.	£.	s.	d.
To Fee	5	5	0	Refreshment, <i>only</i>	5	10	0
Balance against the Lodge	1	1	6	Certificate	0	16	6
	6	6	6		6	6	6

The oftener these abuses are shown up the better.

"J. R. D.," HUDDERSFIELD.—We return our best thanks both to yourself and your excellent D.P.G.M., and shall be obliged by any future communication, the transmission of which, we agree with the G.M., could not be in better hands than yours. As far as possible we will attend to your intimation as to giving you notice, &c.

"W. W.," DUDLEY.—The *substance* of our informant's account was correct, and there was evidently great cause of complaint by the members of the Dudley Lodges. We rejoice to hear that such cause is now happily removed; the true Masonic feeling in adjusting the evil reflects great credit on the Dudley Brethren. "Macte virtute," we say.

"J. L.," ADELAIDE.—The papers have not reached us. Only the R. A. jewel can be worn in a Craft Lodge, but it is customary, where a Chapter and Lodge meet on the same day, for the Companions to wear the R. A. sash with their Craft badge, although it is not quite regular so to do. Prince Albert is not a Mason.

WORCESTERSHIRE.—*On the Uses and Abuses of Freemasonry*.—Although we have not room this month to insert the admirable Lecture recently delivered by the Rev. Bro. Hill, P.M., we intend giving it to our readers in our December number, which will be the close of the First Volume of the *Freemasons' Monthly Magazine*.