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CAGLIOSTRO'S EGYPTIAN MASONRY.

IN our memoir of Count Cagliostro (page 9 of our last volume of the *Freemasons' Magazine*), we promised to give some idea of the impostor's bubble which he chose to term Egyptian Masonry. In redeeming this promise we must ask the indulgence of our readers, for we are well aware that the account we are about to give is very imperfect; and this arises from the fact of the inquisition biographer being able to lay hands only on a note book of Cagliostro's, he being much too wary to jeopardise a full revelation of his system by confiding more than a portion of its outline to writing. Another cause of our imperfection is to be found in the very scarce work itself from which we have translated, for it deals in a jumble of biography, confession, invective, and denunciation of the arch-quack, so that our task has been to cull those portions which treat of the Egyptian Masonry alone; and although it might have been presented in a more attractive style, yet we have sacrificed the opportunity of making a thrilling story, to adhere as closely as possible to a literal translation. With these few remarks we now come to the Roman inquisitor's version of Cagliostro's Egyptian Masonry.

Shortly before quitting London, Cagliostro bought some manuscripts, which he said seemed to have been the property of a certain George Coston, who was utterly unknown to him. He saw that they treated of Egyptian Masonry, but following a system which had something in it of magic and superstition. Nevertheless he resolved to build up on this plan a new ritual of Masonry, by removing, as he said, all that could be thought impious, that is to say all that belonged to magic and superstition. In fact he founded that system which has spread to every part of the world and so much contributed to the astonishing celebrity of its author. We extract our details of it from a work composed by himself, and which affords a complete insight into the subject. He declares, moreover, that it is in conformity with this book that he has always regulated himself in the practice of Masonry, that it was the rule of the institutions wherewith he had enriched various Lodges, and that he had left a number of copies in the mother Lodges founded by him in various cities. In his system he promised his followers to conduct them to perfection by means of moral and physical regeneration; by the first to make them find the primal matter or philosopher's stone, and the acacia which consolidates in man the powers of the most vigorous youth and renders him immortal; by the second, to teach him how to procure the pentagon which restores man to his primitive state of innocence, forfeited by the original sin. He supposes Egyptian Masonry was instituted by Enoch and Elias, who propagated it in different parts of the world, but that with time it lost much of its purity and splendour. The Masonry of men was reduced to mere buffoonery, and that of women was almost entirely destroyed since, for the most part, it had no longer any place in common Masonry. Finally, the zeal of the Grand Cophtha (such is the name of the high priests of Egypt), had manifested itself in restoring to its original lustre the Masonry of either sex.

By the Grand Cophtha is understood Cagliostro himself, who in this system is compared to the Eternal; he is solemnly adored; he is invested with the power of commanding angels; he is invoked on all occasions; and everything is accomplished through the force of his power, which they pretend was imparted to him by the Deity. More than so, amongst the different rites observed in this form of Masonry the recitation is ordained of the "Veni Creator Spiritus," the "Te Deum," and certain psalms of David; and they even carry their audacity so far that, in the psalm "Memento, Domine, David, et omnis mansuetudinis ejus," every time the name of David occurs they substitute that of the Grand Cophtha!

No religion is excluded from the Egyptian society. The

Jew, the Calvinist, the Lutheran, may all be admitted as well as the Catholic, provided they acknowledge the existence of God and the immortality of the soul, and that they have been enrolled in the ordinary Masonry. Men elevated to the rank of Masters, take the names of the ancient prophets, and women assume those of the Sybils. Here is the oath exacted from the former: "I promise, I engage, and I swear, never to reveal the secrets which shall be imparted to me in this temple, and to blindly obey my superiors." Here is the oath of the women: "I swear before the eternal God of the Grand Mistress, and of all who hear me, never to write or cause to be written, anything that shall pass under my eyes, condemning myself, in the event of imprudence, to be punished according to the laws of the Grand Founder and of all my superiors. I likewise promise the exact observance of the other six commandments imposed upon me, that is to say, love of God, respect for my sovereign, veneration for religion and the laws, love of my fellow-creatures, an attachment without bounds for our order, and the blindest submission to the rules and code of our ritual, such as they may be communicated to me by the Grand Mistress." On rising to the third degree, that of Master or Mistress, the oaths are renewed, but the formula is not preserved in the book.

We know that it is usual in common Masonry to give the recipiendary two pairs of gloves, one for himself and the other for the lady of his love. In preserving this custom the Grand Cophtha has added one peculiarity, viz., that in the admission of women the candidates are presented with a cockade, which they are told to offer, with the gloves, to the men they most regard.

The forms of admission to the different degrees are equally sacrilegious. We will cite two only—that used on the admission of a woman to the degree of Apprentice, and that with which a man is raised to the rank of a Companion. According to the first, the Grand Mistress breathes upon the face of the recipiendary, from the forehead to the chin, saying, "I thus breathe upon you to cause the truths possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brothers and sisters, according to the engagements that you have contracted. We create you a legitimate daughter of the true Egyptian adoption and of the Lodge N.; we will that you be recognized as such by all the brothers and sisters of the Egyptian ritual, and that you enjoy the same prerogatives with them. Lastly, we impart to you the supreme pleasure of being henceforth and for ever a Freemason."

It is thus that the Grand Master addresses the men who are being raised to the degree of Companion: "By the power that I hold from the Grand Cophtha, the founder of our Order, and by the grace of God, I confer upon you the degree of Companion, and constitute you a guardian of the new science in which we are preparing to make you a participator by the sacred names of Helios, Méné, Tetragrammaton."

In the "Essay upon the Illuminati," printed at Paris in 1789, we are told that these last words were suggested to Cagliostro as being Arabian and sacred terms, by a juggler who pretended to be assisted by a spirit, and who added that this spirit was the soul of a Jewish Cabalist who, by his magic art had killed his father before the advent of Christ.*

The ordinary Masons are accustomed to take St. John the Baptist for their patron, and to celebrate his festival. Cagliostro, in his ritual, has chosen the feast of St. John the Evangelist, and this is precisely the day on which he was imprisoned at Rome. His reason for adopting this festival was, according to his own account, the great affinity that exists between the Apocalypse and the workings of his ritual.

It is now time to speak of these workings. This is the

* The author of the "essay," quoted, must be mistaken. The three words are Greek, they signify the sun, the moon, and the name compounded of four letters, which is that of God, or more properly of Jehovah, such being written in Hebrew by four characters.—Translator.

abominable ceremony prescribed upon the admission of a Master. They take a young boy, or a young girl, in a state of innocence, whom they name pupil, or dove. Then the Venerable imparts to this child the power that he had received before the first fall, a power which more particularly consists in commanding the pure spirits. These spirits are seven in number; they are said to surround the throne of the Deity, and to govern the seven planets; their names, according to Cagliostro's book, being Asiel, Michael, Raphael, Gabriel, Uriel, Zobiachel, and Anachiel. The dove is brought before the Venerable; the members address a prayer to heaven that it would vouchsafe the exercise of that power which it has granted to the Grand Cophta. The pupil, or dove, also prays to obtain the grace of working according to the behests of the Grand Master, and of serving as a mediatrix between him and the spirits, who on that account are called intermediates. Clothed in a long white robe, ornamented with blue ribbon and a red scarf, and having received the sufflation, she is enclosed in the tabernacle, a place hung with white. It has an entrance door, a window through which the dove makes herself heard, and within is a bench and a little table, whereon burn three tapers. The Venerable repeats his prayer and begins to exercise the power that he pretends to have received from the Grand Cophta, in virtue of which he summons the seven angels to appear before the eyes of the pupil. When she announces that they are present, he charges her by the power granted by God to the Grand Cophta, and by the Grand Cophta imparted to himself, that she ask the angel N., whether the candidate have the qualities and the merits requisite for the degree of Master. After having received an affirmative answer, he proceeds to the other ceremonies for completing the reception of the candidate.

The same working is prescribed for raising women to the degree of Mistress. The dove being placed as we have just described, she is ordered to make one of the seven angels appear in the tabernacle, and to ask him whether it is permitted to lift the black veil with which the initiate is covered. Other superstitious ceremonies follow, and the Venerable orders the dove to command the presence of the six other angels, and to address to them the following commandment:—"By the power which the Grand Cophta has given to my mistress, and by that which I hold from her, and by my innocence, I command you, primitive angels, to consecrate the ornaments by passing them through your hands." These ornaments are the garments, the symbols of the order, and a crown of artificial roses. When the dove has attested that the angels have performed the consecration, she is desired to cause Moses to appear, in order that he also may bless the ornaments, and may hold the crown of roses in his hand during the rest of the ceremonies. She afterwards passes through the window of the tabernacle, the garments, the symbols, and the gloves, whereon is written, "I am man," and all are presented to the initiated. Other questions are now put to the dove; but above all to know whether Moses has held the crown in his hand the whole time, and when she has answered "yes," it is placed upon the head of the initiated. Then after other rites equally sacrilegious, the dove is questioned anew to learn if Moses and the seven angels have approved of this reception; finally, the presence of the Grand Cophta is invoked that he may bless and confirm it; after which the Lodge is closed.

The stated object of Cagliostro's Masonry is the perfectioning of man, to which he promises to conduct his disciples by moral and physical regeneration, after they have been raised to the degree of Masters. To obtain the one and the other, he prescribes two quarantines of different kinds—that is to say, for the first, a retirement of forty days; for the second, a corporeal cure for the same period.

He who wishes to obtain moral regeneration, *i.e.*, a primitive state of innocence, must choose a lofty mountain, to which he will give the name of Sinai, and on its summit he

will construct a pavilion divided into three floors; this he will call Sion. The upper chamber will be eighteen feet square, with four oval windows on each side, and a single trap door to enter by; the second or middle chamber will be perfectly round, without windows, and capable of containing thirteen little beds, it will be lighted by a lamp suspended from the centre, and will have no furniture save what is absolutely necessary, and will be called Ararat (the name of the mountain on which the ark rested), in token of the repose, which is reserved only for those Masons who have been chosen by God; finally, the first chamber, situated on the level of the ground, will be large enough to serve for a refectory, and will have three cabinets, two to hold provisions and other necessities, the third to contain the vestments, symbols, and other Masonic instruments, as taught by Moses.

All these being collected, the thirteen Masters will shut themselves up in the pavilion, without the power of quitting it for forty days, which they will spend in Masonic operations, observing every day the like distribution of the hours. Six will be given to devotion and repose, three to prayer and a holocaust to the Eternal (which consists in devoting one's self with the deepest effusion of heart to the glory of God); nine to holy works, that is to say, to the preparation of the virgin leaf, and to the preparation of the other instruments, which must be made from day to day; and the remaining six belong to conversation, and the re-establishment of the lost moral and physical strength. When the thirty-third day of these exercises has passed, the Masters will begin to enjoy the privilege of communicating visibly with the seven primitive angels, and of knowing the seal and cypher of those immortal beings. They will both be engraved by themselves on the virgin leaf, which is either a lamb's skin purified, the caul of a male child born of a Jewess, or a piece of common paper blessed by the founder. This favour will last to the fortieth day, on which their labours being finished, each will begin to enjoy the fruits of his retirement, for each will receive for himself the pentagon, or the virgin leaf, whereon the angels have engraved their seals and cyphers. Thus fortified, and become master and chief of the art without any mortal aid, the spirit of each will be filled with divine fire, and his body will become as pure as that of the most innocent child, his penetration will be without bounds, his power will be immense, he will aspire only to perfect repose in order to attain immortality; and he may say of himself—

"Ego sum qui sum."

There will not only be the pentagon whereof we have spoken, but seven others also, which he may bestow upon seven individuals, men or women, in whom he is most interested. These inferior pentagons bear the seal of only one of the seven angels, and the possessor can only control that one without having any power over the others. Nor can he, like the holder of the first pentagon, command in the name of God, but only in the name of the Grand Master, from whom he has received the talisman.

He will operate by his own power, but without knowing the principle.

Now let us see the working of the regeneration, or physical perfection, the possessor of which may attain the spirituality of five thousand five hundred and sixty-seven years, or prolong a healthy and quiet life, until it shall please God to claim him. He who aspires to such perfection must retire every fiftieth year, in the full May-moon, into the country with a friend; there shut up in a chamber, with an alcove within it, he must submit for forty days to the most rigorous diet, eating very little, and only of a thin soup, of tender herbs refreshing and laxative, and drinking nothing but distilled water and May-rain. Every repast will commence with the liquid, and finish with the solid, which will be a biscuit or a crust of bread. On the seventeenth day of this retreat, after a slight blood-letting, the aspirant will

take certain white drops (the composition of which is not explained). The dose must be six drops in the morning, and six in the evening, but increased by two drops daily until the thirty-second day. Then in the morning twilight the emission of blood will be repeated; the day after he must go to bed and rise no more till the end of the quarantine; and now the first grain of the primal matter is to be swallowed. This primal matter is the same that God made to render man immortal, but of which, through original sin, he has lost the knowledge, nor can he regain it except by the grace of heaven, and by Masonic workings. When this grain has been taken, he who is to be rejuvenized loses his speech and senses for three hours; and in the midst of convulsions undergoes violent perspiration and large evacuations. After the patient has come to himself, and his bed has been changed, he must be restored by a cullis made of a pound of beef, without fat, mixed with divers herbs of a stimulant nature. If by these means he is sufficiently restored, he is given the next day a second grain of primal matter in a cup of jelly, which, in addition to the effects of the first dose, will produce a fever, accompanied by delirium, making his skin peel, his hair drop off, and his teeth fall out. The following day, which is the thirty-fifth, if the patient is strong enough, he will take, for an hour, a bath, that is neither too hot nor too cold. On the thirty-sixth day he will take, in a glass of strong old wine, the third and last grain of primal matter, which will make him fall into a soft and tranquil slumber, when the hair will begin to sprout, the teeth to come forth, and the skin to be renewed. When he comes to himself he must be again plunged into a bath, but this time it is to be a bath of aromatic herbs, and on the thirty-eighth day into a bath of pure water intermixed with nitre. This last bath having been taken, he will dress himself and walk about his room. On the thirty-ninth day he must swallow ten drops of the Grand Master's elixir in two spoonfuls of red wine, and on the fortieth day he will leave the house altogether rejuvenized and perfectly regenerated.

To complete this history we must not forget to add that both methods are equally ordained for women, and that as regards physical regeneration, every one is enjoined to retire to a mountain, or to the country, with no other companion but one friend, who is to administer the necessary succours, and more particularly in the crises of the bodily cure.

When Cagliostro was at Mittau he founded one of his Egyptian Lodges in that town, and finding his audience not sufficiently enlightened by his words, he undertook to give them actual proof of the truth of the maxims announced by him; that is to say, of the existence of God, and the immortality of the soul. He caused—it is himself who speaks—to be brought into the Lodge a young child, the son of a nobleman, and placed him, kneeling, before a table on which stood a decanter of pure water with illuminated tapers behind it. He then performed certain exorcisms about him, laid his hand upon his head, and both he and the child, in this attitude, addressed their prayers to God for the happy accomplishment of their enterprise. Next he desired the child to look into the decanter, when the latter suddenly exclaimed that he saw a garden. Knowing by this that God was assisting him, Cagliostro took heart and bade the child ask the favour of the Deity that he would cause him to see the angel Michael. At first the child said, "I see something white, but cannot make out what it is." Afterwards he began to jump about, like one possessed, crying, "I see a child like myself, who seems to have something angelic." All the assembly, and Cagliostro himself, were dumbfounded. Then the father of the child desired that his son, by the help of the decanter, should see what his daughter was, doing at that moment, she being at a country house fifteen miles from Mittau. The child was exorcised anew, the hands of the Venerable were laid upon his head, the usual prayers were addressed to heaven, when, looking into the decanter, he

said his sister was just then coming down the stairs] and embracing another of her brothers. This appeared impossible to those present because this same brother was some hundred miles off from the place where the sister was. Cagliostro was not to be put out; he said they might send to the country house to verify the fact, and, all having kissed his hand, he closed the Lodge with the usual ceremonies. After the Lodge was closed they did send accordingly; and he maintains that what they had refused to believe was found true in all its details, the young man alluded to having just arrived from a foreign land.

On many occasions Cagliostro made his experiments without the aid of water, only placing the pupil or dove behind a screen which represented a sort of little temple. The questions and workings were not confined solely to the descent and apparition of angels, but extended to the discovery of secrets, future events, and answers to curious inquiries that were sometimes very much opposed to decency. Nor was Cagliostro the sole operator; he caused the others, at his pleasure, to work likewise, but it was necessary that he should first communicate with them, and should transfer to them the power which, as he pretended, he had received from heaven.

The consecration of an Egyptian Lodge was celebrated with the same ceremonies as that of a church. We have not all the details, but amongst the prescribed ceremonies was a continuous praying for forty-eight hours, pronounced by two of his sons—so he called his disciples—each alternately relieving the other.

The formula of the patent confirming the formation of a new Lodge is conceived in the following language:—

"Glory, Union, Wisdom, Benignity, Prosperity.

"We, the Grand Cophta, founder and Grand Master of high Egyptian Masonry throughout east and west, give all to know, who shall see these presents, that during our sojourn at Lyons many members of that east, according to the ordinary ritual, and bearing the name of wisdom, have manifested an ardent desire to submit to our government, and to receive from us the needful lights and powers for understanding and propagating Masonry in its true form and primitive purity. We have, therefore acceded to their wishes, persuaded that, in giving them these tokens of our good will, we shall have the sweet satisfaction of having laboured for the glory of the Eternal, and for the benefit of humanity.

"With these motives, after having sufficiently established and verified to the Venerable, and many other members of the aforesaid Lodge, our power and authority to that effect, we now, by the help of these same brethren, found and create, for ever, at the east of Lyons, the present Egyptian Lodge; and we constitute it the mother Lodge for all the east and west, assigning to it the distinctive title of Triumphant Wisdom."

Cagliostro then names the Officers,—the Venerable, the Orator, the Keeper of the Seals, the Archivist, the Treasurer, the Grand Inspector, and the Master of the Ceremonies; each of these having a deputy.

The emblems were the septangle, the triangle, the trowel, the compass, the square, the gavel, the death's head, the cube stone, the rough stone, the triangular stone, the wooden bridge, the Jacob's ladder, the phoenix, the globe, time, and many others, with such phrases as these:—"Lucem meruere labore;" "Odi profanum vulgus et arceo;" "Petite et accipietis;" "Querite et invenietis;" "Pulsate et aperietur vobis;" "In constanti labore spes;" "Aut vincere, aut mori." Amongst other particulars we must not omit to mention the jewel of the Egyptian Order which was a cross, upon the ribbon of which were the letters L. P. D., for *Lilium pedibus destrue*.

Such is the official account put forward by the holy Roman inquisition, and, with whatever suspicion we may look upon the source from whence it emanates, we cannot shut our eyes to the world renowned facts—that Cagliostro founded what he called Egyptian Masonry; that in the Lodges owning his supremacy, magic and prediction were universally said to be practised, as well as the most horrible blasphemy. It is a

matter of deep congratulation to our Craft that the first of the articles of Union, in 1813, has so defined English Masonry that no charlatan can now deceive our brotherhood, nor is there any probability of the spurious Freemasonry of former days ever again obtaining the countenance of which it formerly boasted.

AMAUENSIS.

AUTOBIOGRAPHY AND HALIEUTICS.—I.

Of all the different modes of preserving the records of a man's life and actions, the autobiographic is perhaps the most agreeable to the reader, and presents the most genuine delineation of the individual, since few men can write their own history without leaving upon the page unintentional evidences which enable the shrewd observer to trace the opinions and habits of life of the writer, however guarded he may have been in the expression of his thoughts and experiences. Whether carefully compiled for the public eye, or preserved in the form of a diary intended only for the writer's own use, or for his immediate family and friends, the labours of the autobiographer are an unfailing source of instruction and, almost always, of amusement to his descendants and to successive generations of readers.

To take two well known examples—Pepys and Evelyn—how much does the student of history owe to them for the light which their diaries throw upon the manners and events of their time? Amusement of the most intellectual kind is ever to be found in their pages in contemplating the state of social life and customs of the period, and examining those sketches of their contemporaries in their own and the higher ranks, which illustrate so admirably the more ponderous tomes of Clarendon and Burnet. How the errors, malice, and prejudiced views of the historian, which might otherwise become impressed upon the mind of the student, are counteracted and deprived of their venom by a few unintentional photographs of life as it truly was, stamped in a happy moment upon the page of the diarist: and how many circumstances, otherwise obscure and inexplicable, are made plain by their contemporary observations.

We have spoken of the instructive purposes to which works of this kind invariably tend in a greater or less degree; but to the "reading public" of the present day, we fear this would not be so high a recommendation as the amusement which is to be derived from them. And it is very curious, that a narrative which would probably be nauseating from its tediousness in any other shape, will be swallowed without difficulty when presented in the shape of a recital of the writer's own history. The appreciation of this fact may account for the frequent use made by modern writers of fiction of the form of narration in the first person; the opportunity thereby is afforded of making up for the poverty of ideas, as regards incident and delineation of character, by stopping the gaps with the author's sentiment, his witticisms, or his remarks upon things in general. Perhaps the most favourite tales in this or any other language have been composed in this form—the story-tellers having discovered that a man usually is more earnest in discussing his own affairs than those of other people—and thereby cunningly appealing to the sympathies of their audience.

The present and the last generation have seen the publication of numerous autobiographies, some of which rival in interest their ancient predecessors. Every department of social life, and almost every pursuit of modern times, has its representative who has given the world the account of what he observed with his own eyes and how he fulfilled his own speciality, whatever that might be. Such men as Bubb Doddington and Wraxall, have preserved a mine of facts for the commentator upon the politics and intrigues of the Georgian era; military diarists we have without end, though not many of great interest; the memoirs of Leigh Hunt, Cyrus Redding, and Jerdan, written by themselves, afford

pubulum for the literary curiosity-dealer; while to come to the present time, the literature of scandal has been wonderfully enriched by the great Doctor Véron and the Baroness Dudevant.

There are two distinct classes into which we would divide these contributors to literature—the more pretentious, who would dignify their lucubrations with the title of "Memoirs"—and what we would term the autobiographical gossipers; and this latter section is the one in which we most delight. It is true that we sometimes have to encounter twaddle, and sometimes prosiness, but these are but occasional drawbacks and detract but slightly from the pleasure to be derived from their volumes. Written as they are, of course, by men generally advanced in years, they have the merit of possessing to our taste a peculiar ripeness of flavour, while there is often a quaintness about the opinions which is refreshing in our prosaic times; the old stories embalmed in their pages, though they have doubtless seen long and arduous service, come out again, bran new, to the readers of the present day. In fact, so far from deteriorating, gossip of this kind, like old port wine, frequently appears to have acquired mellowness in proportion to its age. Gunning's "Reminiscences," we warrant would not be found tedious by any member of the university or inhabitants of Cambridge, while we Londoners derive ample amusement from Raikes's diary, or Cyrus Redding's memoirs.

An autobiographer of the latter class has lately made public a small part of his observations on men and things during the course of a life extended to a limit which few attain. He is for aught we know (and we sincerely trust) now alive and in good health at the age of something like eighty-four or five. William Wright (the name of our author) informs us that during a great number of years he has been in the constant practice of entering in a book the result of his own observations, or authentic facts gleaned from sources which could be depended upon and which were worthy of being remembered; and this more particularly in reference to his own favourite pursuit, angling, which indeed appears to have been the darling recreation of his leisure from his earliest days. We beg that our readers, however, will not understand from this that his book is a mere dry record of wonderful piscatory feats, of taking baits and of gentles and gut lines—on the contrary, though full of valuable information with regard to the finny tribes and their habits—it contains a very interesting account of many curious and peculiar circumstances which have come under the author's observation during a life by no means wanting in vicissitude, and even adventure.

We have alluded to the diaries of soldiers and politicians—the one we have before us may be called an autobiography of private life: it confides to us the domestic history of the author from his boyhood upwards, at least so far (we suppose) as the author considers it would be interesting, during his career. What revolutions in society and manners, in the constitution and government of states, in men's thoughts and the way of expressing their ideas—have taken place during this one life. This same individual, now alive and going about amongst us, was a lad of ten years old at the period of the separation of America from England—an event which seems almost to belong to a forgotten time, so much has occurred since to obliterate its traces. In ten more years he hears of the sanguinary commencement of the revolution in France and the death of the sixteenth Louis. At thirty years of age he joined with his fellow countrymen in celebrating the glory of Trafalgar. The first half of his recorded life brings him to the age of forty-two, at the time of the battle of Waterloo, and at the age of sixty-four, a man well stricken in years, he saw ascend the throne of these realms that royal girl who has now ruled as the beloved sovereign of this mighty empire for twenty years. He has seen his country at war with all the world, has seen the torch of war

extinguished, as was fondly hoped, for ever—but rekindled to blaze with the ancient fury in his old age. During his life the wealth, territory and power of his native country have increased to an extent that sounds like an Eastern fable. Surely there is hardly to be found in the whole page of history a period compassing greater wonders and more extraordinary changes.

Our author's first reminiscences take us to Dartford in Kent, the scene of his earliest childhood, where his father and mother inhabited a handsome mansion surrounded by beautiful grounds, and containing among other delights a pond full of fish, the sight of which as captured by dozens at a time, seems to have implanted in his youthful breast a taste which grew with his growth and strengthened with his strength. His school days take us back to the time of hoops and patches, of square skirted coats and powdered wigs, and he tells of an encounter which he witnessed at the church door between two irate vestrymen which resulted in their throwing their cauliflower wigs in each other's faces, and pommelling each other furiously—a mode of settling parish matters which appears of late years to have gone out of vogue. Those were the days when that most popular of the European sovereigns of his day, George III., used to delight in reviewing his troops, regular and irregular, surrounded by the handsome striplings of his family—then England was one great camp, and a really martial spirit pervaded all ranks. Of course the fair sex were ambitious of assisting at these warlike displays, and the lad Wright's astonishment and admiration were excited at seeing ladies in military costume (as to the upper part, that is to say, of their dress), proceeding either with or without military companions to the camp at Coxheath.

"Strange indeed," says our author, "are the mutations of this life,"—and stranger still, we may add, are the alterations in the opinions of society within the last three quarters of a century. Before that time it was by no means uncommon for ordination to be freely granted to persons of little or no education; and in this very book we are told of a journeyman cabinet-maker who, though merely able to read and write, became incumbent of two parishes, married a rich widow, and died respected. To a fellow workman of this handicraft parson the public were indebted for the Adelphi theatre (lately in ruins, and now resuscitated with brighter glories under the auspices of Bro. Webster)—then called the Sanspareil. This was the well-known "*True Blue*" Scott, as he was called, whose nickname arose from the source by which he made a fortune. He, like the divine, married a widow, relict of a colourman—and carefully considering the stock which he had acquired with his new wife, by a lucky stroke of genius hit upon that blue colour, which, strange as it may seem to our modern notions, speedily became the rage as the fashionable tint for ladies' stockings. "*True Blue*" Scott became rich and famous, and built the Sanspareil to be the delight of thousands of London playgoers.

Startling, in truth, are the many changes and contrasts which the present day shows, as compared with Bro. Wright's youth. To say nothing of the alteration in travelling, in manufactures, in manners and mode of life, of the wonders of steam and electricity, as compared with the clumsy mechanical contrivances of the last century, the very commonplace item (as it seems to our everyday eyes) of police, exhibits a state of society in the lifetime of one still among us, which astonishes us, but would be simply impossible in our day. Let the reader picture to himself an army of highwaymen on a turnpike road levying their contributions on her majesty's lieges; yet such was the case sixty years ago. Hear our diarist:—

"I remember a Mr. H.—ds, as a good-looking and pleasant gentleman, a frequent visitor at our house, who I think had some dealings in corn or malt, and some of his descendants are still influential inhabitants at Dartford. Some time after we left this

part of the country, he (Mr. H.) was returning from London, with a friend in his chaise, when about three miles from his home he was attacked by seven footpads; Mr. H. shot the man who held the horse's head, the animal ran away into the next village, an alarm was given, parties went out, and found the wounded in a chalk pit, stripped by his companions, and nearly dead. Medical assistance was immediately rendered, and the robber stated that their gang consisted of about seventy men, but he would only impeach the dastardly companions who had treated him in such a cruel manner. The six men were taken, but before he could legally identify these fellows he expired; and as nothing could be brought home to them, they were reluctantly discharged. Mr. H. received many threatening letters, supposed to emanate from the gang, and he never went out unarmed with pistols. One afternoon, in walking home from Cranford, two men begged of him; he gave them some halfpence, but immediately after thought he recognized their faces as being two of the six who had been taken up, and as they were following him closely, he took his pistols from his pocket, and said, 'I have seen you before, my lads, and I do not like you; now either go before me into Dartford, or go back.' They chose the former alternative, and he thus by his determination probably saved his life, and was afterwards left in peace."

Our friend passes over a considerable period of his life in silence, but invites us to accompany him to France in the year 1801, where he intended like many Englishmen—the peace of Amiens having thrown the continent open—to make the grand tour, and especially to indulge in the gaieties and, *tant soit peu*, of the dissipation of the gay city of Paris. Fate had decreed that Wright's trip should end at Boulogne, where he landed, and to his sorrow made the acquaintance of two compatriots of a class which then as now, it appears, were but two common in that Anglo-French colony—they were, sooth to say, swindlers. Having persuaded him to join them in a bubble speculation, they plundered and left him a wiser and a poorer man. The effect of this change in his circumstances was to make him more observant than before, with a view to avoid the extortions and impositions for which he, as a *milord*, was considered fair game by the unsophisticated Boulogners. Better times were in store for him, and a removal to Calais, under a new partnership with an honest Swede, turned out to be a profitable speculation.

At what period of his life our hero entered into Masonry, we are not informed, but the sequel of our narrative will show that at the time of which we are writing he was in the enjoyment of the privileges of our fraternity. We have never had the pleasure to meet Bro. Wright in the Craft, but we have little doubt that he is a worthy and consistent brother among us; there is a truly Masonic spirit of piety which pervades his book, showing the feeling of a really religious man, at the same time that it displays that disgust which honest men must always feel at the manifestation of bigotry in any shape. Our friend's passion for angling might well harmonize with his Masonic pursuits—for if angling be justly termed the contemplative man's recreation, surely it must accord with the study of that queen of sciences, which is fairly entitled to the same designation. Bro. Wright's life has been an active and a bustling one, but he has thought deeply and studied extensively; he may claim to have fulfilled the duty enjoined upon the newly initiated member of our body to devote his energies to the improvement of his own mind and the benefit of his fellows.

Few of us have enjoyed the society and tough yarns of any of those veterans who have survived the shot and steel of the Nile and Trafalgar, the Peninsula and Waterloo—without being made the willing recipients of many passing strange stories of the wonders which the mystic tie has effected under various circumstances in time of war. Some of these anecdotes, indeed, have fallen upon such fertile soil as to bear fruit at an undesirably copious rate; we may instance a celebrated and voluminous modern historian who has trotted out one or two of these hard worked stories at so unmerciful a rate, at every Masonic celebration honoured with his presence for a dozen years past, as to become to those

frequently thrown into his company a most unmitigated bore, and cause his hearers fervently to wish that his "very remarkable facts" were carefully stowed away and discharged from further duty in this world. The Peninsular War was a period in which fraternal services and intercourse were frequent between individuals of the hostile armies; and these brotherly passages have furnished the theme for many a chapter in romances whose scenes are laid among the stirring events of that time. Spanish ground, indeed, would seem to have been always favourable to the development of Freemasonry, in spite of the enmity constantly manifested against it by priests and government. We ourselves (to speak of a later period) are acquainted with a wiry little Scotchman, one serjeant Mc——, who shared the fortunes of the British Legion under General Evans, through good and bad luck, till he had the misfortune to become prisoner to the Carlists. He does affirm that he found, wonderful to say, a Masonic brother in the priest who was sent to impart ghostly counsel to him previous to his being discharged from the army and this life by a volley from a firing party. Furthermore, the valiant Celt has to us asserted that, aided by the priest, he was permitted to escape, and that though knowing little Spanish, and of course having no means of concealing what his profession was, he was, by the powerful aid of his Craft knowledge, enabled to pass safely through the country until he regained the Christiano quarters.

Among soldiers and sailors, too, when engaged in enterprises involving danger and hardship, this firm fellowship has ever been a source of mutual support and comfort under circumstances of the most melancholy and depressing character. The records of the late terrible occurrences in India show this in a very eminent degree. Mr. Rees's narrative of the siege of Lucknow furnishes several cases in point, and one in particular where he describes a meeting of the brethren during the height of that siege; at which symposium, notwithstanding the deadly peril in which each brother found himself from hour to hour—notwithstanding their privations, and apparently hopeless position—the social intercourse of the Lodge was as triumphant over their misfortunes as if want, sickness, and danger were but imaginary, and not dread realities.

At the time of Wright's residence in Calais it would appear that Masonry was flourishing there in practice; but whether the strict laws which Bonaparte enacted against it were then in force we are not aware. Suffice it to say that our worthy brother found friends who afterwards stood him in good stead. The English residents in France were in a state of constant anxiety as to the prospects of a continuance of peace, the unscrupulous character of the French dictator, which was but too well known, leaving them in dread of the harshest measures. These fears were soon confirmed. In the month of May, 1803, the French government (that is, Bonaparte) decreed that all Englishmen between the ages of eighteen and sixty were prisoners of war to "the republic."

The commissary-general of police at Calais was named Mengaud, and had been one of Robespierre's intimate friends. This distinguished French patriot speedily showed that he had not omitted, in that famous school of political economy in which he had graduated, to make himself master of the art of enriching himself at the cost of the enemies of his beloved country. The great man not being able to speak English, engaged Wright as interpreter, whose position was thereby rendered somewhat more tolerable than that of his countrymen, who were fleeced right and left under various pretences by this petty tyrant, and after being carefully "cleaned out" were sent up the country, having been forced individually to pay M. Mengaud a final complimentary three and fourpence for a passport before taking leave of the town which rejoiced in his jurisdiction. Among the poorer classes of our countrymen, such as workmen who had been

induced to settle in France, the misery was extreme; indeed many of them were reduced almost to starvation.

Bro. Wright, who appears in a very eminent degree to have been possessed of the faculty of keeping his eyes open, at this juncture looked about him to some purpose. Feeling convinced that hostilities were not likely soon to subside, and as the *détenu* regulations had not as yet been extended strictly to women and children, he by dint of management obtained permission to send home his family. And here again we have evidence of a strange phase of difficulty in getting from Calais to London, which the circumstances of the time presented and which contrast strongly with our modern "Paris in ten hours." Our author says:—

"I agreed with the captain of a neutral trading vessel, for a heavy price, to take my family, with their luggage, to London, where he said he was going. When they had got about mid-channel, this captain told them he should land them at Dover, or wherever he pleased, and evinced such villainous intentions, as caused them to entertain great fears for their safety; so that a lady, who with her son formed part of my family, waved her handkerchief, and made signs so effectually to an English cruiser, that the captain sent a boat with an officer on board the trader, the explanation given of the conduct of the skipper, that the lady was allied to some of the first families in Dover, and was then, as it might be called, escaping from a hostile shore; that she had a brother-in-law commanding a gun brig in the channel; the captain of the cruiser, who was going into the Dover roads, ordered the trading skipper to land them at Dover, and to refund a reasonable proportion of the sum he had extorted, to pay the difference it made between their being taken to London, as the scoundrel of a skipper had undertaken to do, and their having to travel thither by land. It was in vain the skipper said he would take them to London; the captain of the cruiser, who had caused the former to come on board the king's ship, told him plainly he would not trust him, as he looked upon him as little better than a pirate or robber."

The lady in question seems to have behaved with the true spirit of an Englishwoman; she also shows that she possessed no little portion of the presence of mind and determination which her relation afterwards displayed.

Having provided for the safety of his family, our brother had leisure to contemplate the state of his own affairs. The prospect was not cheerful. We have mentioned that Bro. Wright had engaged in a business partnership with a Swede, who was a French subject. With that regard for justice and the rights of citizenship which so eminently distinguished the great hero—Bonaparte's government first laid an embargo and then confiscated the ship which constituted the property in which our friend's capital was invested—not considering of any importance the fact that the ship was also owned by a French citizen. Of course Bro. Wright never received any compensation for this loss, and as funds could not be transmitted from England at that time, he was reduced to no little straits. His knowledge of the piscatory art proved of real service to him, and often supplied him with a dinner or supper when fate seemed determined he should fast.

The English gold mine having been well worked, and the plundered "milords" being all at Verdun, or on their way thither, the general discovered that there was no longer any demand for the services of his English interpreter.

"At length the general, having no further occasion for me, informed me I must also go up the country, to the same place as the rest; I therefore made up my mind to escape, but how to accomplish this desirable object was the difficulty. A variety of plans were discussed by me with the other prisoners; but I found they did not possess the necessary cool determination to ensure success, and therefore I resolved to attempt my own emancipation in my own way. Accordingly, I laid myself on a mattress, and marked upon that, with a red pencil, the exact size into which I could compress myself; I then went, with a brother Freemason, to dealers in furniture, boxes, &c., and found an old trunk, with two locks, the exact size I required: this I purchased, and only awaited the arrival of a neutral vessel, which was expected to convey a number of females, children, and Englishmen, who passed as subjects of neutral states, and had corresponding pass-

ports. Curiously, whilst we were dealing for the trunk that I bought, we were shown one in which some person, for whose capture a great price had been offered, escaped from England. In about a week or ten days, the Danish brig the *St. Anna*, Hans Hussen, master, arrived, in ballast, and was to sail for Dover on the 10th of July, 1803. I therefore threw a few things into the trunk, together with a large bag, passed the trunk at the Custom-house, and, dressed as a sailor, I placed it very carefully, along with other luggage, in the cabin. My friend went on board, and just before the mustering of the crew by the deputy commissary of police, attended by a guard and the town sergeants, the minute examination by the customhouse officers having taken place, my friend, after I had tumbled everything into the bag, and stripped off my jacket, locked me up in the trunk. I had not calculated the expansion of the human body by heat, and he was obliged to place his whole weight on the lid to force it down; he gave the key to an Englishman who had a neutral passport, another brother Mason. There being but very little wind, and the tide running to the eastward, three hours after high water the skipper cast anchor in Calais roads. I had been three hours and a half thus compressed, I suffered dreadfully from cramp, but dared not breathe too hard. My friend on board, who had the key, fearing I should be suffocated, let me out; I washed, dressed myself, and came upon deck. There was another Englishman, who had been brought off by a Frenchman in a sailing boat, which proved the total ruin of the latter, and he was obliged to fly over to England. Thankful to the great Supreme Being who had listened to my supplications, and assisted me so far, and entertaining the opinion that were I taken, my life would not be very safe if I were in the power of the commandant, I induced the passengers to believe that the vessel would speedily, by the efflux of the tide, be aground; and as several on board knew I was well acquainted with that part of the coast, and all were most anxious to get under weigh for their native land, we made a determined attack on the skipper by gesticulations, for we did not know Danish, or he English, and very little French; I seized an axe, and made signs I would cut away the cable, when he allowed his men to weigh anchor, and trim the sails, and to our great joy got under weigh for Dover, where we safely arrived. As we departed from the French coast, we saw an English man of war brig attacking three or four gunboats which had crept out of Boulogne and endeavoured to get into Calais, and another of our cruisers, of the same class, spreading every stitch of canvas, bearing down to assist in the destruction of these craft. I made our skipper hoist Danish colours, as I was fearful the man of war brig as she neared us might cause some delay by overhauling us. We had to land at Dover in boats, and the boatmen, many of whom knew me, expressed so much pleasure, not for me personally, but as a principle, that one had escaped from the unjust imprisonment, more particularly in such an extraordinary manner, that they almost disputed who should carry me ashore."

On his arrival in London our hero became somewhat of a celebrity, as he deserved to be; his escape was chronicled in all the newspapers, and he appeared in print as the author of a pamphlet on the condition of the *détenus*, which was soon in everybody's hands. The short confinement in the trunk, however, which procured him his liberty, appears to have permanently injured his constitution, and he describes himself as suffering from its results for twenty-five years in the form of cramps recurring in a most painful manner, and very frequently; eventually these disappeared, or we doubt if the diary of angling adventures would have been so copious.

Another result of Bro. Wright's continental adventures was a very decided and properly patriotic hatred of the French, which developed itself in an offer to do the state some service. Ever on the outlook for information, Wright while at Calais, had carefully inspected Fort Rouge, at the entrance of the harbour, while ostensibly engaged in wild duck shooting. On his arrival in London, he was sent for to the Admiralty, and gave information to show how the fort might be destroyed. More than this, he offered, if the means were supplied, to undertake the business personally. Quoth he, "I knew the risk, but would have been glad to undertake the hazard." His offer was declined, and Admiral Sir Home Popham afterwards attempted to destroy the fort, but for want of sufficient local knowledge did not succeed in doing anything effectual.

Here our friend's perils by land and by sea appear to have ended; and we are informed that his time was pretty fully occupied thenceforth with the labours of his profession, that of aural surgery. He tells us of his removing his family to Hainault Forest in 1813, and from that time his love of angling and researches into natural history appear to have been fully developed. D.

THOUGHTS UPON IRON PLATES.

WE propose in the series of papers of which this is the first to review the rise and progress of mechanical invention in this country, and the general principles which regulate the application of machinery to the purposes of daily life. There is perhaps no single circumstance which so distinguishes England, as the pre-eminence she has attained in successful appliances, derived after many failures, for man's convenience or enjoyment. If we look round the rooms we occupy, or the neighbourhood in which we live, we see the results of an amount of patient but unconquerable thought of genius, unfortunate in its day, although immortal by the inheritance for which it suffered. Nor is it only upon this country of ours that the vast accumulation of skill and science has conferred benefit. It has revolutionized the whole world. Bandana handkerchiefs have long been exported from Glasgow for the use of the Chinese and the natives of India. The blade polished by the Sheffield workman is more excellent in its temper and finish than the famous scimitars of Damascus, or those manufactured in the Italian republics. It must therefore have some interest for us to trace the sources and ends of modern inventions—their influence upon social life and manners—their results as developed in religion and philosophy—their aids as civilizing agents, and their effects upon international policy.

The invention which has produced the greatest results during the last half century is undoubtedly the steam engine. It has been applied to almost every practical purpose in life. Thus, we travel by steam, we sow and reap by steam, we read by steam; steam grinds the wheat of which our bread is made, steam weaves our garments, steam saws and shapes the beams of which our houses are built, steam prints our books and newspapers, as has already been indicated—so that we may be said almost to live, think, and have our being by virtue of steam. It may not, therefore, be inappropriate, in order to keep ourselves within reasonable limits, to begin with the introduction of the steam locomotive.

Necessity is the mother of discovery and invention. The apothegm is old, but its truth has been accepted in every age and everywhere. New discoveries beget new wants; new enjoyments follow new wants, and these diversify and multiply themselves with such marvellous rapidity and accumulative power, that human ingenuity must either keep pace with, or be overwhelmed by them. Indeed it may be said that where ingenuity fails to keep pace with the demands which civilization makes upon it, decay of the intellectual powers and degradation of social institutions set in. To illustrate our meaning more clearly, we may relate an anecdote which, though by no means new, is yet most apposite to our present purpose.

The story is told of the Marquis of Worcester, a man who affected a love of science in his day, but who would appear to have little pretension to excellence beyond that which personal vanity, high social rank, great wealth, and an understanding inclined to mysticism invariably supply. Desirous of seeing the Bicêtre upon an occasion, he put himself in communication with the governor. That official was not slow to make acquaintance with a marquis; a day was appointed for the visit of the eccentric and scientific nobleman. Punctual to day and hour, the great man's carriage drew up before the portico of the then madhouse; he was received with gracious courtesy and conducted from cell to cell where

were wretches chained, who howled in very agony at the wrong which men as mad as they were doing, but of which they were unhappily the victims. "For all these," said the smiling official, "there is a gleam of hope; but I will show your lordship one poor wretch who has been pronounced by the whole faculty incurable." Entering a small room, they saw a man rocking before a fire which he was stirring up with remarkable assiduity. His hair was shaggy and dishevelled, his forehead was wrinkled, his small blue eye emitted the moisture which sorrow long endured infallibly distills, his beard was grizzled and grimed with dirt, and his whole form was enveloped in rags. This wretch had formed a notion that he could make his tin kettle run about the room by virtue of the steam which it threw off, and never surely was such a mad notion conceived. He had had a fortune left him, but one so demented was deemed by the law incapable of taking care either of himself or property. He died, and was buried, and the old tin kettle which he prized as the friend of his hallucination, was thrown on one side, where it lay long neglected, until a more practical genius took up its case, made a model of it, furnished it with wheels, levers, valves, and governors, and other regulating checks, until at last he succeeded in making it travel to the neighbouring village, next from city to city, next from kingdom to kingdom, and now from continent to continent. We do not know what became of the original kettle of Salomon de Caus—it is not preserved in the Society of Arts and Manufactures; neither does it adorn a glass case in any national museum. Perhaps it may have fallen in with decent company. We can only give our readers the clue furnished by Mr. Babbage in his Essay on Manufactures, where he says, "The worn out saucepans and tinware of our kitchens, when beyond the reach of the tinker's art, are not utterly worthless. We sometimes meet carts loaded with old tin kettles, and iron coal scuttles, traversing our streets. These have not yet completed their useful course. The less corroded parts are cut into strips, punched with small holes, and varnished with a coarse black varnish for the use of the trunkmaker, who protects the edges and angles of his boxes with them; the remainder are conveyed to the manufacturing chemists in the outskirts of the town, who employ them, in conjunction with pyroligneous acid, in making a black dye for the use of calico printers."

The operations of man are, in their character at least, the counterpart of those of his Creator. They are on a smaller scale indeed, and bounded by limits which do not apply to the silent course of nature, untrammelled by considerations of time or space as she is. Man works with an energy inferior in amount of force, but still with an object intelligible, because definite, and this he pursues from failure to failure, until a ray, as it were from an unknown world beams upon him, and that which was wrong is made straight, and what was omitted is supplied. Man produces his results by what he calls the agency of motive forces. These he divides into five different kinds, namely,—the muscular power of man, the muscular power of horses, the power or force of the wind, the weight and moving force of water, the expansive force and rapid condensation of steam. To one or other of these every mechanical appliance is referable. In this country, however, we have been accustomed to adopt horse power as the common standard of reference, or as mechanicians call it, the dynamic unit. Our calculations are all based upon it; and whether we wish to ascertain the hydraulic force of a body of water, the impetus of a machine propelled or moved by the wind, or the velocity and power of the steam engine—we speak of all as of so many horse power. It may, therefore, be well to state in this place, that the medium power of the horse is estimated to lift about twenty-two pounds one foot high in a minute.

The Marquis of Worcester, whom we have mentioned, was amongst the first to draw attention to the motive power of

steam. This nobleman died in 1663, nearly two centuries ago, and the only work he left behind was entitled, "A Centurie of the Names and Scantlings of Inventions." This volume is exceedingly obscure and now of little worth. There is, however, a manuscript of his preserved in the British Museum, which we have been at some pains to inspect, and from which we take the following very graphic description of his first experiments with steam. "An admirable and most forcible way," he says, "to drive up water by fire; not by drawing or sucking it upward, for that must be as the philosophers call it, *infra sphaeram activitatis*, which is but at such a distance. But this way hath no boundary, if the vessels be only strong enough, for I have taken a piece of a whole cannon, whereof the end was burst, stopping and screwing up the broken end as also the touch-hole, and making a constant fire under it; within twenty-four hours it burst and made a great crack; so that having found a way to make my vessels so that they are strengthened by the force within them, and the one to fill after the other, I have seen the water run like a constant fountain stream forty feet high—one vessel of water, rarified by fire, driving up forty of cold water. And a man that tends the work has but to turn two cocks, that one vessel of water being consumed, another begins to force and refill with cold water, and so successively, the fire being tended and kept constant—which the self-same person may abundantly perform in the interim between the turning of the said cocks."—*Harleian MSS. No. 2428.*

Close upon this invention followed others, some of which were presented to the French king, others to the Royal Society; and the reader will remark that the only use of these experiments in the minds of philosophers of that day was to lift a body of water, with a view to relieve miners from the flooding of their mines, by which their work was often obstructed, and lives were occasionally lost. For nearly seventy years the use of the steam engine remained the same, the improvements being confined to mere matters of detail. It was not until 1736—and many who have been accustomed to connect steamboats with the nineteenth century and Dr. Lardner, who protested against them as dangerous to life, and impossible as well as intractable agencies, will be surprised to learn that at that early period a pamphlet was published by one Jonathan Hull, in which he described a machine of his invention, by which "Vessels or ships could be carried out of or into any harbour, port, or river against wind, or tide, or in a calm." This extraordinary pamphlet has come to light in consequence of the recent discussion respecting the claimants to the modern locomotive. The claim of Hull is now generally admitted, but his invention appears to have altogether failed in his time either for want of encouragement, or inefficiency of apparatus. Perhaps the nearest to the truth is, that Hull was considered mad in his day, and was treated accordingly. At about this period also, the uses to which the steam-engine was applied had become more numerous. It was now employed to raise water to turn corn mills; to raise coals up a shaft; and to drive mills, generally, in that manner; and at a later period in making gas. But it was now to undergo such improvement as that the whole surface of the kingdom should be changed by it, that every inhabitant of this island should be nearly affected by it in every relationship, and that the future of the world should be encompassed in its mighty folds, creating new sources of wealth, opening out new vistas of inquiry, and reducing time and distance to such proportions that, considering the results of individual effort, a man of common energy may be said to effect, in the ordinary span of a lifetime, both for his country and his family, fourfold what he could have accomplished half a century ago. At that period the transit of goods from Manchester or Liverpool to London could not be effected in less than a week, now it can be accomplished in six hours.

Articles that were then prized, are now regarded as worthless. Human thought is, as it were, packed in railway carriages, in the shape of vast piles of printed sheets, and distributed daily over every town and village in the three islands. Is the pauper oppressed—his complaint reaches millions of hearers. Is the criminal flogged—millions of readers protest against the act of inhumanity. Does the toil-worn mechanic fall under his burthen—thousands come to his aid. To this mighty agent are we, like the luxurious natives of the east and the inhabitants of the desert indebted for most of the comforts and conveniences we enjoy. The produce of our factories, by its means, outstrip our most enterprising travellers. The cotton of America carried in British ships is outrun by the cry of the American slave brought here in British steamers.

How far then, let us inquire, has the honourable and illustrious fraternity to which we belong contributed to this end? Certainly a great number of distinguished names are entered upon its rolls, and a great many of the glorious results achieved have been in some degree indebted to the fraternal co-operation, the patience in difficulty, the energy and perseverance in prosperity, which our Craft inspires. Palaces, temples, tombs, remain as standing monuments and glorious interpreters of our art and the doctrines it inculcates; and though the genius that constructed them sleeps beneath their shadows, the spirit which sustained outlives the decay which the hand of time imperceptibly but surely brings about. Nor may we repose—many other improvements are to be made. He who falls out of the march of intellect and industry misses the very end and aim of his existence. He deceives himself too; for it is the work of his hand that gives the reward that gratifies. The man who takes no part in the concerns of life is like the turtle which floats upon the surface of the billowing sea, and which fancies it nears its destination because it is rocked by the waves; yet it finds its way to the stomach of some aldermanic Brobdignagian, with the same certainty that the bray of a certain quadruped in London streets prognosticates rain and spring onions.

ANCIENT VIEWS OF FREEMASONRY.—I.

As it may interest some readers of the *Magazine*, and by exciting thought and inquiry tend to improvement, I propose from time to time to transcribe various comments and scraps relating to Freemasonry from *The Gentleman's Magazine* and other works, published within the last one hundred and fifty years; and, as the first instalment, now transmit an article, published in vol. i. of the *Gentleman*, at page 431, and there quoted as from the *Grub Street Journal* of October 21st, 1731, No. 94.

"THE CONSTITUTIONS OF THE FREE MASONS.

"Mr. Spondee, a member of the society, gives some extracts from a book, entitled the *Constitutions of the Free Masons*, lately digested by the Rev. Mr. James Anderson, A.M., one of the Worshipful Masters.

"This work, now ordained to be read as the only Constitutions of Free and Accepted Masons, consists of three grand parts; the History of Masonry, the Charge of a Free Mason, and some general regulations, with three or four songs.

"In the History, we find that Adam was created after the image of God, the great Architect of the universe, whose Messiah is the great Architect of the church. In Assyria, the priests and mathematicians, called *magi*, preserved the science of geometry, as the kings and great men encouraged the Royal Art of Masonry. The Israelites, at their leaving Egypt, were a whole kingdom of Masons, instructed by their Grand Master, Moses.

"Among other wonders related in this History, is that of the great obelisk of Semiramis, which, says the author, was one hundred and fifty feet high, and twenty-four feet square at bottom, or ninety feet in circuit at the ground, all one entire stone, rising pyramidically, brought to Babylon, about the time of the siege of Troy.

"In the Charges, the author tells us that a Mason is obliged by his tenure to obey the moral law, and that his relation to the

Lodge remains indefeasible though he should prove a rebel against the state; and that an apprentice must be a perfect youth, having no maim or defect in his body that may render him incapable of being a brother.

"By the Regulations a new brother, at his making is decently to clothe the Lodge with white aprons and gloves (that is, all the brethren then present), and to deposit something for indigent and decayed brethren. He is charged to be cautious in his words and carriage, that the most penetrating stranger shall not be able to discover, or find out, what is not proper to be intimated.

"A Song, containing an abstract of the History:—

"Adam, the first of human kind,
Created with geometry,
Imprinted on his royal mind,
Inducted soon his progeny,
Cain and Seth, who then improv'd
The liberal science in the art
Of architecture, which they lov'd,
And to their offspring did impart;
But Samson's blot
Is near forgot.
His secrets once to wife disclos'd,
His strength was fled, his courage tam'd;
To cruel foes he was expos'd,
And never was a Mason nam'd.

"A HEALTH, by Mr. Birkhead:—

"Come let us prepare,
We brothers that are
Assembled on merry occasion;
Let's drink, laugh, and sing,
Our wine has a spring,
Here's a health to an Accepted Mason."

Devon.

W. H.

LEGALITY OF MASONIC MEETINGS.

In reply to "J. J.," and other correspondents, we publish Clauses 5 and 6 of the 39th Geo. III., cap. 79, entitled "An Act for the more effectual Suppression of Societies established for Sedition and Treasonable Purposes; and for better preventing Treasonable and Seditious Practices."

"And whereas certain societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Freemasons, the meetings whereof have been in great measure directed to charitable purposes; be it therefore enacted, that nothing in this act shall extend to the meetings of any Society or Lodge which shall before the passing of this act have been usually holden under the said denomination, and in conformity to the rules prevailing among the said Societies of Freemasons."

"Provided always, that this exemption shall not extend to any such society unless two of the members composing the same shall certify upon oath (which oath any justice of the peace or other magistrate is hereby empowered to administer) that such Society or Lodge has before the passing of this act been usually held under the denomination of a Lodge of Freemasons, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons in this kingdom; which certificate, duly attested by the magistrate before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this act be deposited with the clerk of the peace for the county, stewardry, riding, division, shire, or place where such Society or Lodge hath been usually held: provided also, that this exemption shall not extend to any such Society or Lodge unless the name or denomination thereof, and the usual place or places and the time or times of its meetings, and the names and descriptions of all and every the members thereof, be registered with such clerk of the peace as aforesaid within two months after the passing of this act, and also on or before the twenty-fifth day of March in every succeeding year."

By these clauses it will be seen that the act only extended to regular Lodges of Freemasons held before the passing of the act; but by an Act passed 57 Geo. III., cap. 19, "for the more effectually Preventing Seditious Meetings and Assemblies," the exemption was extended to all Freemasons' Lodges. Clause 26 declaring—

"Provided always, and be it further enacted, That nothing in this Act contained shall extend or be construed to extend to any Society or Societies holden under the denomination of Lodges of Freemasons, in conformity to the Rules prevailing in such Societies of Freemasons, provided such Lodges shall comply with the Rules and Regulations contained in the said Act of the Thirty-ninth Year of His present Majesty, relating to such Lodges of Freemasons."

CORRESPONDENCE.

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

MARK MASTERS' JEWELS.

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

DEAR SIR AND BROTHER,—The Past Grand Secretary, in his letter to Bro. W. Tucker, Prov. Grand Master for Dorset, dated 10th November, 1853, wrote, "Out of Lodge every one may wear whatever decoration he chooses;" and it is notorious that his late majesty, George IV., G.M.; H.R.H. the Duke of Sussex, G.M.; and other of the royal dukes, wore non-masonic with Masonic full costume, and no objection was made to such admixture—at least none that I can recollect. It is submitted that when a Lodge is closed and the brethren retire to another apartment, for any other purpose than that of Lodge business, the Mark Master's jewel, as well as the mantle or star of K.T. or R.C., or the elegant sash of K.D.S.H., or any other jewel, may be worn, without the wearer being subject to the condign punishment of being summoned before the Grand Registrar or the Prov. Grand Master—without infringing the Art. 22, p. 63, Constitutions, or Art 3, p. 18, both of which are, in my humble opinion, only restrictive to the extent of wearing jewels "in the Grand Lodge, or in any private Lodge." Now a banquet is certainly not a part of a Lodge business, mighty agreeable as it often is, and was on the 4th instant at the Crystal Palace; and if a Worshipful Master feels disposed to wear a medal or other device, honourable to himself only, at a banquet, I for one should certainly not object to it.

Yours fraternally,
R. E. X.

13th July, 1859.

[We do not altogether agree with "R. E. X.," but of course the Order of the Garter, or the Victoria Cross may be worn even in Grand Lodge.—Ed.]

DISSENSIONS IN THE CRAFT.

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

SIR AND BROTHER,—As one who was present at the last Grand Lodge, you must allow me, if possible, space for a few remarks which seem to be called for from all independent members of the Craft then present, by the recent letter of Bro. Binckes.

Not being a member of any London Lodge, and simply a provincial brother, I might hesitate to express an opinion on proceedings of which I am not an habitual spectator in Grand Lodge, did I not feel assured that whether by London or provincial brethren my remarks will be received in the same spirit by which they have been made by a brother Mason. For the information, then, of my provincial brethren especially, of whom very few were present on the occasion alluded to, I would say that I was present at the whole of Grand Lodge proceedings from the opening to the close, but that I never attended any Grand Lodge which filled me with deeper disappointment, humiliation, and regret. I would therefore, to-day, most earnestly and solemnly protest in your pages against the continuation of the unmasonic temper and spirit exhibited by a very small portion of the brethren (I am happy to observe), when in Grand Lodge—and that meaningless, yet pertinacious opposition to every semblance of Masonic authority, and to almost every proposition emanating from the legal executive. I hope, too, Bro. Editor, that our recent Grand Lodge meeting was the last occasion on which, as Masons, we shall have the time of our Grand Lodge taken up by what—in more than one instance which I could name—seemed to be a mere love of talking for talking's sake; or that we shall witness, sadly enough, the dignity of the Grand Lodge lowered, and its authority impaired by the baneful influences of party organization, unworthy imputations, and unseemly personalities. As far as any one brother can venture safely to express the sentiments of other brethren, I believe I am not misinterpreting their feelings when I say that a large majority of our brethren are sick and weary of this intestine strife, and in no slight degree ashamed and indignant also at these persevering endeavours by a little clique (ready for ceaseless opposition or attack), to assimilate the great assembly of our venerable Order to an unruly vestry where party politics are the abiding hindrance to all useful and beneficial action. On the contrary, I feel quite sure that the prevailing sentiment of the Craft is—to rally round the Grand Master and uphold his Masonic character,

position, and dignity, to give a generous and fraternal consideration to all the proposals of the executive, proceeding as they do—I firmly believe—from a genuine reverence for the landmarks of the Order and an earnest desire to promote the honour and dignity of the Grand Lodge. Surely the time is come when we should all, as Masons, endeavour earnestly to put an end to proceedings calculated to inflict permanent injury on the Craft, and when all who love and venerate the principles of Masonry, should determine that they will no longer allow Grand Lodge to be made the opportunity of insult and incrimination, handed over to the hateful demon of party strife for the amusement and self glorification of any Masonic Ishmaelite whose hand is against every man and every man's hand against him.

I am, Sir and Brother, yours fraternally,
A PAST PROVINCIAL GRAND OFFICER.

FREEMASONRY; ITS HISTORY AND PUBLICATIONS.

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

SIR,—Having been led into the consideration of that portion of the history of architecture in England, called mediæval, or Gothic, and especially of the transition of one style into another, the inquiry has necessitated the perusal of a large number of works, and the inspection of many illustrations and buildings. Among the publications, those relating to the fraternity of Freemasons were brought forcibly under my attention. The natural result was an inquiry into its history, as being likely to assist the object of my researches. Greatly to my regret, I fear I have been sadly wasting my time, and it is upon this point that I venture to intrude myself on your attention.

I had always conceived that the present society of Freemasons had an established historical account of its descent through the mediæval period, tracing the gradual changes in the art of architecture down to the present time. I had heard of the Lodges, the signs, the marks, and of the Grand Masters, commencing from St. Alban. But when I came to read, to study, and to compare the various works published by the authority of the fraternity, and otherwise, I grieved to find how valueless is the whole of them in respect of the earlier portion of their history. Mystification appears almost to be the aim and end of all the writers. No author since the earlier years of the last century has attempted to clear away the obscurity which evidently even then shrouded the subject. The account adopted at that time seems to be merely an attempt at a history of architecture, or of Masonry, as it is called in the works. Names are brought forward, and titles are given to them for which no evidence is adduced. Transactions are recorded without sufficient explanation of cause and effect. "Old manuscripts," that convenient expression, are referred to without a prospect of any one, at the present day, having the remotest chance of inspecting them; the whole presenting, to me at least, the appearance of having been put together to blind the uninitiated, and mislead the unwary. This is the impression I have, resulting from the perusal and comparison of the old works with modern documents. At the period when the historical account was compiled, it must have been a very skilful production. It is greatly to be regretted, however, that so many succeeding writers should have put such great faith in it; perhaps they may not have been permitted to think for themselves.

Though not a Freemason, I am not one of those who despise the Craft. If it had an object when it commenced its modern development in 1717, it has well pursued it, and is therefore worthy of all commendation. But as an architect, I am sadly disappointed at this absence of a satisfactory history of the Craft. I have sought for some account of the history of any of the old Lodges—say for instance that of the York Lodge, with its pretensions to date from the time of Athelstan. I have not, however, met with any; and have also been unable to see a copy of Oliver's "Brief History of the Witham Lodge." Some ancient charges have been printed at various times; and, it appears to me, the Craft is especially indebted to Mr. Halliwell (who I presume is not a Freemason), for his discovery and publication of the mediæval manuscripts on Masonry, which he considers to be of the end of the fourteenth century; some writers referring to which, I find, are pleased to call them "of the tenth century," to suit a purpose.

Some of the present authors, I consider, are endeavouring to claim for ancient Freemasonry an existence distinct from that of practical masonry—a position that the earlier writers clearly did not maintain. What is the cause of this seeming inconsistency?

The original York Lodge, I understand, ceased to exist many years since. Its papers and records, I presume, have not been

destroyed. Surely there can now be no such great secrecy in the account of their doings as to necessitate public reference to them being withheld. If by chance their records contain any information, it would prove to be highly interesting, and would surely repay any Masonic archaeologist for the trouble of the search, and the preparation of the documents for publication. There are two other old Lodges in the kingdom, whose records might possibly be made serviceable in the compilation of a reasonable historical account of so highly esteemed a fraternity.

One circumstance forcibly attracted my attention. In 1717, as you are aware, a Grand Lodge was formed in London. What evidence is there of any Grand Lodge having been held previous thereto, anywhere in England? Had there been one, what had become of the office and officers? Why was it necessary that a Grand Lodge should have been so established in 1717? I presume there are no other accounts but those published in Anderson, Preston, and the other usual works, and they are assuredly unsatisfactory. It is undoubtedly true, from other evidence, that Lodges were in existence previous to that date; but no connection is adduced of them one with another, or with a head Lodge. They may just as likely, for all evidence to the contrary, have been independent clubs, though possibly sprung from one another, and formed as the members separated and became resident in the various parts of the country during the commotion of the seventeenth century.

These observations are the result of researches which have been caused by the desire which I, with many others in the profession, feel for that certain information of the working of the early bodies of executive masons, who were unquestionably the means by which the knowledge of construction and architectural art was diffused. The absence of this information in the works put forward by the fraternity, led me to inspect various other sources more or less connected with the question; and I entertain no doubt but that any one pursuing a similar course of inquiry, and having the inspection of, and permission to make use of, such of the early records relating to the old Lodges as may prove to be corroborative evidence, would be enabled to compile a history worthy of Freemasonry. To an Englishman and an architect nothing could be of greater interest, possessing, as this country does, the purest specimens of gothic architecture.

May I add, as a disinterested observer, that I would urge that some steps should be taken to put a stop to the publication of such speculative absurdities as those written by Oliver and others, which have been already aptly criticised as "distinguished by an intrepidity of statement which must advance the cause considerably with a more numerous than choice class of understandings." They may be successful perhaps as publishers' speculations, but they are certainly damaging in a literary view. I think that the publications on the present Freemasonry, professing to be written by members of the fraternity, assume a great amount of respectability due to a long pedigree; and that on the contrary, the very documents to which they refer detract considerably from the respectability of the speculative Masonry founded comparatively a few years since. If the fraternity of the present day is descended from the mediæval Masons, the true history of such descent should be submitted to the members and the public.

Having trespassed so largely on your attention, I will only add, that I trust these observations will not be looked upon in the light of fault-finding, but as the result of a long study of the subject. Whilst aware that the fraternity urges secrecy and prevents discussion, I yet hope that any one who may be permitted to afford an explanation, or who can point out any better source of evidence, which he thinks I may have overlooked, will kindly do so in a kindred spirit of inquiry. After the society has allowed the appearance of such works as some of its members have written, it seems more than disingenuous to refuse to elucidate any doubtful points that may be raised, or others which could be raised, even under so plausible a plea as an oath of secrecy which, on those points, if it exist, has been, I fancy, broken by authority over and over again.

Should these remarks be considered eligible for your *Magazine*, I may perhaps be again tempted to trespass on your valuable pages in a future number, more especially with reference to the sources available for such a history as I have touched upon.

I am, yours respectfully,
W. P.

July 5th, 1859.

AMERICAN BRETHREN.

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

DEAR SIR AND BROTHER,—As the almoner of our Lodge, I am frequently puzzled by the proofs of fraternity offered by tra-

vellers *en route*, professing to have been initiated in some American Lodge, the same differing so widely from the English mode as not to be approved by me. As Bro. Cooke is now in this country, probably you could inquire of him if there be any difference in the working; and, if so, he could perhaps name some brother in London who could explain the difference, that myself and other almoners may be instructed in their mode, so that we may not close the portal of relief to any of the American brotherhood, who, for want of knowing the English working, fail in proving themselves to have been properly initiated.

Yours faithfully and fraternally,
R. F. K.

July 3rd, 1859.

MASONIC MISSIONS.

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

DEAR SIR AND BROTHER,—There can be no doubt as to the benefit which will arise to the Craft in this country from the admirable series of papers which you are publishing under the head "Masonic Missions." They will not only tend to point out deficiencies and neglect in some districts, and to hold up to commendation the energy which characterizes others, but they must in the end have the effect of inciting to greater efforts in provinces where the claims of the Order are but little known, and thus of removing inequalities among us, which, by causing different standards of merit to prevail, in proportion to the number of Lodges under the surveillance of any Provincial Grand Master, omit to confer elevation in accordance with the services and merits of individual brethren in a masonically populous district, in comparison with other provinces in which the number of Lodges is small, and where consequently a low standard is adopted as the claim to office in the Provincial Grand Lodge.

I have before troubled you with some remarks on this subject, but it is by some considered of so much importance to the well being and the united action of the Craft, that I do not hesitate to recapitulate on the present occasion a portion of what has been already said, and to add some further considerations.

In reality, the duties of the Provincial Grand Officers are so trivial, and of so little practical benefit, that the purple apron cannot be regarded in any other light than an honorary distinction, though there are some who very reasonably consider that the Provincial Grand Lodges ought to be made thoroughly effective, by affording means of extending and exalting our Order, of investigating its history, of raising its literature, of spreading a knowledge of its origin and its progressive development to the present period. Such, however, is not the case at present, and therefore, as the tenure of office imposes no duties which prevent brethren of low qualification from accepting it, great discrimination ought to be used by the Provincial Grand Masters in the selection of fit persons to surround themselves, as the heads of the Craft, on important occasions. For this there are several reasons; namely, the desirability of offering objects of aspiration beyond the mere routine of office, as the reward of services not well defined; the maintenance of their own dignity in the Craft by the standing and position of their officers; the impression produced, in cases of publicity before the world, by attendance at church, at Provincial Grand Lodge meetings, or at public processions for any object, when we shall of course be judged unfavourably by our fellow citizens, if they see the highest honours and decorations appertaining to those who morally and socially appear to have but slender, if any, claims to distinction and honour. If the purple apron merely marks honour, dignity, merit, distinction, let care be taken that in no instance it is conferred unworthily, for from that moment it ceases to be an object of ambition, and it would be easy to point out provinces where such has been the effect of a few injudicious appointments.

For these reasons it seems most desirable to have one rule of action prevailing universally throughout all districts under the warrants of the Grand Lodge of England. To give an example: in one province, with which I am acquainted, the Provincial Grand Master, though in many respects very efficient, and therefore highly esteemed, knows but little of the characters and qualifications of the Masters of Lodges under his control, except in a few individual cases, and makes his appointments on the suggestion of one or two of his principal officers, who in their recommendations act on some rule which has been laid down for them by him, but about the justice of which many have grave doubts. The number of Lodges in the province is considerable. None are appointed to office in Provincial Grand Lodge unless they have filled the chair of Worshipful Master. The first appointment is that to the office of Pursuivant, and a brother once entering upon it expects, and

generally obtains, an advance every year, on certain reasonable conditions, until he arrives at the Senior Wardenship. Thus the number of vacancies is very small; no brother who is not a Worshipful Master can hope to have the purple; very many who are Past Masters, and have in every way acquitted themselves well, never attain to it, and thus the Provincial Grand Officers may generally be expected to be the best men in the province, and to obtain respect and honour accordingly, if due caution be used in the first instance.

In another province the same principles of elevation prevail, with the additional guarantee afforded by the fact that the Prov. Grand Master has the credit of being so active in the promotion of every thing tending to the best interests of the Craft, and of personally obtaining so complete an insight into the conduct and working of every Lodge under his control, that he is able to form his own opinion of each member before he invests him with the purple, and will not advance any brother who does not deserve it. Here then also the Prov. Grand Officers are or ought to be entitled to respect.

Now take another province of which I have seen much. The number of Lodges is five, or about one third of those in the district previously alluded to. Being concentrated within a limited space, the Prov. Grand Master knows the merits of every brother, and therefore may be expected to exercise judgment in his appointments. With every inclination to do so, his desire is nullified by the course which he adopts. The number of Lodges is sufficient to allow the rule prevalent in the districts before named to be carried out, namely, that none who have not filled the chair of Worshipful Master shall be elevated to the purple; yet, scarcely any of them are in so honourable a position; some even have been initiated within a year; and the reason of so anomalous a state of things is, that there is no gradual annual progression upwards from Pursuivant to Senior Warden, and a brother has no tolerably sure expectation that, provided he conducts himself well, he will arrive at the highest point, since he will in all probability be set aside for some one who may have less pretensions than himself, or who has no claim of long standing and experience in the fraternity. Hence, the purple apron appearing to depend more on the present state of feeling, or it may be on the caprice of the Prov. Grand Master, and not upon long services or high merit, is less prized, or rather a high position and successive progressive appointments in Prov. Grand Lodge are less prized there than they are where a different system prevails. Thus the rank of a visiting brother from other districts does not obtain for him due consideration in the province alluded to, while any one happening to hold high office there, obtains when presenting himself elsewhere more honour than is really due to him. It appears desirable therefore that throughout the country a uniform system of appointment and promotion should prevail for the reasons given, and especially because a member of a small province has a great advantage over those who belong to a smaller one.

To sum up the whole. In Grand Lodge, whatever office is assigned to a brother, is only for one year; it is supposed to be such as his abilities, position, and Masonic usefulness fairly entitle him to; he cannot expect any advance beyond it unless under extraordinary circumstances. In some provinces the same plan is adopted, and if they are small, such a course makes the purple apron too cheap, and therefore not valued, because bestowed on inexperienced Masons who have not passed the chair of W.M. and have not otherwise distinguished themselves. In other provinces a brother must have been Master of a Lodge, and even this, owing to the number of Lodges, is not sufficient, but he must have shown his superiority over others by additional means; he becomes Pursuivant first, and then gradually advances each year to the rank of Senior Warden. This seems to be the course best adapted to secure the object of such appointments, namely, honorary rank, provided that the Provincial Grand Master uses a discretionary power in not promoting a brother beyond such an office as his Masonic knowledge, abilities, and position, fairly warrant.

It would perhaps be well if some arrangement could be made for equalizing the extent of the Masonic provinces according to the number of Lodges which exist, or may naturally be expected to exist, in them, instead of the present very unsatisfactory adoption of the counties as provinces, with a very few exceptions. According to the calendar we have twenty-five Lodges in Cheshire, while in North Wales, which borders upon it, there are only four Lodges. It is manifest, therefore, that a very inferior Mason may hold high rank in the latter, while a large number of good and energetic brethren have no position in the former, to many of whom he is probably, decidedly inferior. This must sometimes be felt in any intercommunications between different provinces.

Again, in East Lancashire there are forty-five, and in West Lancashire twenty-seven Lodges, while in Cumberland, the next district on the north, there are only six. In Herefordshire there are only three Lodges, and the same number in Monmouthshire, while in Devonshire on the other side of the channel, there are twenty-four. These cases, to which other parallel ones might be added, are sufficient to show the anomalies which exist, and the inequalities in the position of individual brethren, according to the province with which they are connected. One other instance may be mentioned, namely, that of the Channel Islands. In Jersey there are five Lodges, in Guernsey four, in Alderney one. Jersey constitutes one province, Guernsey and Alderney another; they are both under the direction of the Provincial Grand Master, yet are quite distinct from each other. Why are they thus divided, giving opportunity for the elevation to high position of brethren who, if put into competition with others, would soon find a lower level, and making it difficult for the Prov. Grand Master to select two sets of officers of sufficient standing to secure the respect of the Craft?

It may be said that these matters are trivial and not worthy of notice, that the genuine Mason will never be envious or jealous of the honours of others; that we are all on a level, and recognize no distinctions but those of virtue and merit. Such is the theory, and such undoubtedly are the tendencies of the science, but your columns afford ample evidence that Masons are after all, but men, subject to the same feelings and passions as others, though our principles require that they should be kept under control. All possible efforts ought to be made to accomplish so desirable a purpose, and to prevent temptations to evil thoughts and notions of injustice. It is considered by many that much more might be done by our authorities in this direction if their attention were from time to time directed to the amendment of our constitutions and different arrangements, so as to suit them to circumstances. In this view, a greater participation by country members in the offices of Grand Lodge in London could not fail to present itself as a desirable point for consideration, as also the power of voting by proxy among those beyond a certain distance from London.

Wishing to give offence to none, and to promote the cause of fairness and justice to all,

I am, dear Sir and Brother, yours faithfully and fraternally,
H. H.

THE MASONIC MIRROR.

MASONIC MEMS.

A NEW Lodge will be shortly opened at Maidenhead, Berks, under the title of the St. John's Lodge (No. 1,097). Bro. William Watson, P. G. Steward, is to perform the ceremony of consecration, and install Bro. E. S. Cossens as the first Master. The Prov. G.M.; D. Prov. G.M., and other Prov. Grand Officers, are expected to attend.

A NEW Lodge will be consecrated at Glastonbury on the 26th instmt, to be called "The Pilgrim's Lodge," No. 1,074, and to be held at Bro. Bailey's, the George and Pilgrim Hotel. The ceremony will be performed by the D. Prov. G.M., Bro. Randolph, who will also install the W.M. After the consecration and installation, the Prov. Grand Lodge of Somerset will assemble at high twelve, after the despatch of business. A special train will leave Bristol at 8.0 a.m., returning from Glastonbury at 8.17, p.m.

THE BOYS' SCHOOL.

A QUARTERLY meeting of the Governors of this School was held at the offices, Great Queen-street, on Monday, July 18th, Bro. Geo. Barrett, V.P., presiding.

The Treasurer's report was presented, showing that £600 had been invested, making the funded property £14,100.

It was resolved, that in future the Audit Committee should meet one week prior to the General Committee, instead of only two hours previously as hitherto.

It was also resolved, that all votes recorded for a candidate should be carried forward to his account, until he was either elected or became disqualified for admission to the school by age.

A vote of thanks to the Chairman closed the proceedings.

METROPOLITAN.

LODGE OF PROSPERITY (No. 78).—On Wednesday, July 13, 1859, the brethren of this Lodge held their summer banquet at Bro. Smith's, Bell

Inn, Lower Edmonton; a goodly number of the brethren assembled, accompanied by several ladies. Bro. J. H. Goodwin, the W.M., presiding. The banquet was in Bro. Smith's usual excellent style. The cloth being removed, the usual loyal toasts gone through, the health of Bro. Goodwin was announced and heartily received, likewise that of Bro. A. Day, P.M., to whom the Lodge is much indebted for his zeal, and especially for supporting the Masonic charities: "The Royal Masonic Institution for Boys," followed, Bros. Thiselton and R. C. Woodward responding in the most pleasing and enlivening terms. The boys at present in the school in Lordship-lane were invited to attend in the evening by request of the members of the Lodge (most of them being earnest supporters of the institution), and were introduced by the Secretary of the Lodge. They were afterwards provided with a suitable repast. The whole of the company expressed the highest admiration for their healthy appearance and excellent behaviour, which reflects high credit on the managing committee and their preceptor. Among the company not members of the Lodge, were Bros. Thiselton, R. C. Woodward, Perrin, Morris, Horris, and Stean.

ST. JAMES'S UNION LODGE (No. 211).—This Lodge met at the Freemasons' Tavern, on Tuesday, July 12th, there being present Bros. H. A. Stacey, W.M.; C. Smethurst, S.W.; G. Gill, J.W.; T. Simpson, S.D.; H. Francis, J.D.; Sedgwick, I.G.; Jackson, Sec.; J. Gurton, P.M.; Kelly, P.M.; and about thirty other brethren. The Lodge was opened in the three degrees; and Bros. Walker and Levett were raised to the sublime degree of M.M. The Lodge was then resumed to the second degree, when Bros. P. Addington, W. H. R. Beatty, T. Williams, and W. Hasbary, were passed to the degree of Fellow Craft. The Lodge was then resumed to the first degree; and Mr. Thomas Baynham admitted to the mysteries and privileges of ancient Freemasonry. A long discussion on the proposed new by-laws took place. The alterations recommended by the committee were adopted, namely, an increase in the subscriptions of members, four shillings out of each subscription to go to charitable purposes connected with the Order; and the preliminary expenses of a steward to the charities to be borne by the Lodge. A petition to the Board of Benevolence, on behalf a widow of a brother formerly belonging to this Lodge, was signed. It was arranged that the summer banquet of the Lodge be held at Boxhill, and take place on the 4th August. It is expected to be numerously attended by members of the Lodge; and as it is principally got up as a treat for the ladies, it is hoped they will use their powerful influence in rendering the meeting a pleasant and a happy one. The Lodge adjourned at half-past ten.

ZETLAND LODGE (No. 752).—This Lodge held its annual meeting on Wednesday, July 13th, at the Adam and Eve, Kensington, there being a large attendance of the brethren to do honour to the installation. The W.M., Bro. Doust, opened the Lodge in the three degrees, and having granted permission to Bro. Woodstock, W.M., No. 1051, to take the chair, he (Bro. Woodstock) proceeded to raise Bro. Meyer and pass Bro. Clink, (both of the Belgrave Lodge, No. 1051), both ceremonies being performed in a very impressive manner. The W.M. elect, Bro. Durrant, was then installed by Bro. Andrew, P.M., in an ancient form, and in this interesting ceremony Bro. Andrew displayed great ability and Masonic skill. The newly installed W.M. afterwards appointed and invested his Officers. They are: Bro. Barnshaw, S.W.; Bro. Wilson, J.W.; Harrison, S.D.; Gibbins, J.D.; Fellowes, I.G. Bro. Nowall was re-elected Tyler. The W.M., while investing them with the collars and jewels of office, gave very appropriate addresses on the respective duties of each officer. The next business was the presentation of an excellent P.M. jewel to Bro. Copus, which the W.M. said was voted under very peculiar circumstances; it might be in the recollection of many of the brethren, that on Bro. Copus completing his year of office as W.M., it was proposed and carried "That the Lodge present him with a jewel in token of the important services he had rendered." Bro. Copus had filled the chair of that Lodge with great zeal and ability; he had not only performed the ceremonies incumbent on every W.M., but had installed his successor. At that time Bro. Copus acknowledged his gratitude for the intended compliment, but respectfully declined to accept it, "on account of the financial position the Lodge was then in;" some of the brethren, however, determined that Bro. Copus's merits should not go unrewarded, and entered into a private subscription. The result was the jewel he was now about to place on the breast of the worthy brother; and that he might live many years to wear it in that and other Lodges was the fervent desire of all the contributors towards it. Bro. Copus thanked the W.M. and brethren who had subscribed to pay him this very handsome compliment and mark of their approbation, and assured them he should remember this as the proudest moment of his life, and ever cherish this token of their esteem in grateful recollection of the Zetland Lodge and its members. The brethren then adjourned to a very handsome banquet, which being ended, the W.M. and brethren duly honoured the usual loyal and Masonic toasts, Bro. Smith, G. Purst, returning thanks for the Grand Officers. The health of the W.M., Bro. Durrant, was proposed and received with due honours. The W.M. said—Allow me to express my gratitude for the manner in which my health has been given, and for its flattering reception at your hands. I must claim the indulgence of the brethren if I do not respond to it in the way I could wish; I cannot but feel the distinguished and honourable position in which I am placed, to preside over so numerous, happy, and respectable a Lodge, and will endeavour, as far as I possibly can, to perform the important duties annexed to the appointment—it was most

gratifying to me that my election was unanimous; and I trust, with the co-operation of my Officers, and the able assistance of the Past Masters, I shall be enabled to transmit the important office of W.M. to my successor with the same satisfaction my predecessors have done. Bro. Andrew, for himself and the other Past Masters of the Lodge, tendered their thanks in responding to the toast of the P.M.s.—the same spirit he was sure pervaded them all—a readiness to discharge their duties as rulers of the Craft, by being present on all occasions to aid the business and ceremonials of the Lodge. "The Visitors," joined with the name of Bro. Dr. Nolan, was then given. Bro. Dr. Nolan, in returning thanks for himself and brother visitors, acknowledged the kind, fraternal, and hospitable manner in which they were at all times received by the Zetland Lodge, and expressed their gratitude for the truly Masonic reception the Zetland had given to those visitors whom they honoured with an invitation on that occasion. He hoped that meetings of this kind would become more frequent, and had no doubt they would be attended with the happiest results. The W.M. next gave the health of Bro. Cooper, and thanked him for the banquet of which they had partaken. Bro. Cooper returned thanks, and very much regretted that the state of his health and that of Mrs. Cooper necessitated the removal of the Lodge to some other place; but go where they might, his heart would be with them. The last toast was soon afterwards proposed, and the brethren retired much gratified with the proceedings of the evening. The visitors were—Bros. J. Smith, G. Purs, and W.M. No. 1,082; McManus, P.M., No. 165; White, P.M., No. 168; Jackson, P.M., No. 168; Walkley, P.M., No. 367; Cottebrune, W.M., No. 1,035; Woodstock, W.M., No. 1,051; E. H. Nolan, S.W., No. 219; Caldwell, J.W., No. 25; Platt, J.W., No. 168; Runtig, J.W., No. 1,051; Osborne S.W., No. 1,082; Meyer, No. 1,051; Clink, No. 1,051.

PROVINCIAL.

DEVONSHIRE.

STONEHOUSE.—*Lodge of Sincerity* (No. 224).—At a regular meeting of this Lodge, held on Monday, July 11th, present: Bros. Robinson Rodd, W.M.; Lord Graves, S.W.; Rev. G. Knowling, J.W.; Kadri (Bey), S.D.; Hawker, J.D.; Walker, I.G.; Spence Bate, Secretary. Hunt, P.M.; Narracott, P.M.; Risk; Ridley; Heyne; and Pomeroy, P.M.; the minutes of the preceding meeting were confirmed. Bro. Rev. Erskine Risk, M.A., having shown that he had made such progress as to entitle him to that honour, was passed to the second degree. A letter from the Grand Lodge relative to the irregular Lodges at Smyrna, was read and entered in the minutes of the Lodge. The Lodge then closed in peace and harmony.

TOTNES.—*Pleiades Lodge* (No. 1,012).—The monthly meeting was held on Thursday, the 14th instant. In the absence of the Worshipful Master, Bro. Henry Bridges, P.M., acted as W.M., initiated Mr. Arthur Browne into the first degree, and delivered the charge in the usual manner. The Secretary then read the letter received from Grand Lodge respecting irregular meetings at Smyrna. Bro. Thomas Lidstone presented a new P.M.'s chair to the Lodge, with the following inscription on it—"Presented to the Pleiades Lodge, No. 1,012, Totnes, A.L. 4859, by Brother Thomas Lidstone, S.D., in esteem for its first P.M., Brother Henry Bridges, of Lodges Nos. 983 and 123; P.M. Nos. 1,012, 680, 367, and 38; P.Z. No. 367; and P. Prov. S.G.D., Surrey.

HAMPSHIRE.

PROVINCIAL GRAND LODGE.

[We are favoured with the following from a correspondent; our regular report had not arrived up to the hour of going to press.—ED.]

The Provincial Grand Lodge was very freely attended, and an interesting discussion ensued on different subjects before the appointment of the new Officers; amongst other things a very handsome portrait was presented as a testimonial to Bro. Stebbing by the members of the Peace and Harmony Lodge, No. 462. The banquet and *fête* at Spear-hall (the residence of Bro. Lungley) was a most *recherché* affair. At least two hundred and fifty ladies and gentlemen were present, under the presidency of the R.W. Prov. Grand Master, Admiral Sir Lucius Curtis.

SOUTHAMPTON.—*Southampton Lodge* (No. 555).—A Lodge of emergency was held here on Wednesday evening, July 13th, in order to enable several brothers to advance in Masonry previously to the annual provincial meeting appointed to take place on Tuesday next. Bro. George Langley, W.M., took the chair, and passed Bros. J. George, jun., of Romsey, and Peter Lungley, the W.M.'s brother, and who, on this the first night of presiding since his election, performed his duty with great accuracy and ability. Bro. J. Rankin Stebbing, immediate P.M., then raised Bro. Wm. C. Humphreys, late high sheriff of the county; and Bro. Wm. Farber. The Lodge was honoured with the company of the following R.W. and W. brethren:—Bros. Admiral Sir Lucius Curtis, Bart., Prov. G.M.; Charles E. Deacon, D. Prov. G.M.; Hyde Pullen, D. Prov. G.M., Isle of Wight; Fred. Perkins, W.M., No. 152; Alexander Fletcher, W.M., No. 462; Rankin Stebbing, W.M., No. 1,087; Wood, P.G.S., of Brighton; R. Warner Wheeler, P.M., Prince of Wales Lodge; and numerous other influential brethren. The W.M. conducted the ban-

quet with great ability, and observed, with much gratification, the general custom of the four Worshipful Masters of Lodges in the town being together at these agreeable Masonic *réunions*.

KENT.

MEETING OF THE PROVINCIAL GRAND LODGE AT MARGATE.

A Provincial Grand Lodge of the Freemasons of this province, was holden on Monday, the 18th instant, at the Assembly Rooms in Cecil-square. Owing to the fineness of the weather there was a large attendance of brethren, including many visitors from London.

The R.W. Bro. Charles Purton Cooper, Prov. Grand Master, presided; and there were also present Bros. S. B. Wilson, P.J.G.D.; Else and Davies, Past Grand Stewards; James Delmar, Prov. S.G.W.; W. Saunders, Prov. G. Treas.; Batchelor, Prov. G. Chaplain; Cooke, P. Prov. S.G.W.; Thos. Harvey Boys, P. Prov. S.G.W.; Chas. Holtman, P. Prov. S.G.W.; H. Stock, P. Prov. G. Supt. of Works; Charles Isaac, Prov. G. Sec.; Cruttenden, P.M. No. 741; Day, P.M. No. 741; Currie, P.M. No. 235; Vanderlyn, P.M. No. 223; Hoad, W.M. No. 816; Wreford, P.M. No. 34; Duke, P.M. No. 35; H. W. Moore, P.M. No. 20; George Gore, P.M. No. 709; and upwards of a hundred other brethren.

Previous to the opening of the Provincial Grand Lodge, proclamation was made by the Prov. G. Dir. of Cers., that all brethren below the rank of Warden should retire. This was, however, overruled by the R.W. Prov. Grand Master, who said it had not been the custom of the province, during his time, to carry out this regulation. The junior brethren were therefore permitted to remain.

The Provincial Grand Lodge was opened in antient and solemn form at high twelve, after which the minutes of the last Prov. Grand Lodge were read and unanimously confirmed. The brethren then proceeded to the election of Prov. Grand Treasurer, and that office was again conferred upon Bro. William Saunders, who has filled the post for many years past. Bro. Saunders was duly invested, after a few complimentary remarks from the Prov. Grand Master.

The Prov. Grand Master said that during the seven years which had passed since his appointment to rule that province, he had remarked that many brethren upon whom the purple had been conferred, had never attended to perform the duties of their respective offices. For himself, he did not speak—he was aware that no personal disrespect was intended to him—he had always endeavoured to rule with the mild authority of a father, and he was bound to say that he had invariably been treated with almost the affection of sons by the Kentish Masons. He hoped that he should not again be called upon to remark upon carelessness or inattention to the duties of the respective offices, and that the new Provincial Grand Officers might be found punctual in attendance and efficient in their working. He should proceed to the appointment and investment of the Provincial Grand Officers for the ensuing year, and called upon the Provincial Grand Secretary to read the patent of appointment of Bro. Harvey Boys to the rank of Deputy Provincial Grand Master.

Bro. Charles Isaac, Prov. G. Sec., having performed this duty,

The Prov. Grand Master resumed. He alluded to the great services which had been rendered by Bro. Harvey Boys to Craft Masonry, to the Royal Arch degree, and in the Mark Lodges; as also in those high degrees of which he (the Prov. Grand Master) had no cognizance. No more worthy Mason could be found in Kent to fill the important office of D. Prov. Grand Master, and he had very great pleasure in investing him with the insignia of that rank; at the same time, notwithstanding the lustre of Bro. Boys's previous career, and the great personal respect he entertained for him, it was his (the Prov. Grand Master's) intention to spread this office as much as possible, and brethren must not therefore be surprised if another brother should be appointed next year. He himself should continue to perform all the high duties of his office himself, as he always had done hitherto—the office of Deputy Prov. Grand Master would, therefore, be merely a mark of honour, and a complete sinecure, unless unforeseen circumstances should intervene.

The following brethren were reappointed and invested:—Rev. Bro. Batchelor, Prov. G. Chaplain; and Charles Isaacs (P.M., No. 20), Prov. G. Sec.; the new appointments being Bros. Brook Jones, No. 153, Prov. S.G.W.; Hodge, No. 621, Prov. J.G.W.; Thorpe, No. 1,011, Prov. G. Reg.; Feakins, No. 149, Prov. S.G.D.; Green, No. 184, Prov. J.G.D.; Gifford, No. 20, Prov. G. Dir. of Cers.; W. Everist, No. 91, Assist. Prov. G. Dir. of Cers.; Hoad, No. 818, Prov. G. Supt. of Works; Reynolds, No. 34, Prov. G. Org.; Vanderlyn, No. 235, Prov. G.S.B.; G. Everist, No. 91, Prov. G. Purs.; and the following as Prov. G. Stewards: Bros. Philcox, No. 376; Snowden, No. 621; Thorne, No. 149; Philpott, No. 235; Rules, No. 621; and Havecott, No. 741. Bro. Hoad, the newly appointed Prov. Grand Superintendent of Works, is, we were informed, a builder at Folkestone.

The Prov. Grand Master, at the request of the brethren of the Union Lodge, then presented an elegant jewel, as a mark of their respect and esteem, to Bro. Hayward, P.M. of that Lodge, and the actual Master of the recently consecrated Lodge at Deal. Bro. Hayward returned thanks in a short but feeling speech, in which he alluded to his having been initiated in that room twenty-five years ago.

Proceeding to the business on the printed agenda paper, the R.W. Prov. Grand Master having received the following letter, moved that the same be taken into consideration:—

"Freemasons' Hall, London, April 18th, 1859.

"Rt. W. Sir and Brother,—I am commanded by the M.W. Grand Master, to direct your attention to a pamphlet on Provisional Organization, issued by the respective Committees of the Royal Freemasons' School for Female Children, and the Royal Masonic Institution for the Sons of Indigent and Deceased Freemasons, and which you will receive by the book post. The Grand Master feeling deeply interested in the prosperity of those institutions, requests the favour of your bringing the subject to the notice of the Lodges and brethren in your province, either at a meeting of your Prov. Grand Lodge, or in such other way as you may deem best calculated to ensure its being properly considered.

(Signed)

"WM. GRAY CLARKE, G.S.

"To Chas. Purton Cooper, Esq., Q.C., Prov. G.M. Kent."

The R.W. Prov. Grand Master said that he had been upon the committee of the Boys School for many years, and that he had made a point of attending and voting at the joint committee of the schools, in order that the brethren at large might know from his statements on that occasion, how great was the liberality of the Kentish brethren, and what an admirable example was set by them to other provinces. He proposed that the Provincial Grand Secretary should forward to the V. W. Bro. Gray Clarke a return of the sums contributed by the province of Kent to the various Masonic charities; and that in his opinion would be a sufficient answer to the letter of the Grand Secretary. (Hear, hear.)

The resolution to that effect was put and carried.

Bro. Hallowes, P. Prov. S.G.W., moved a resolution according to notice, to the following effect:—"That article 4, p. 53 of the Book of Constitutions, in so far as it recommends the payment of five shillings to a provincial fund of benevolence for every person who has been initiated, and one shilling for every member who has joined any Lodge, be adopted in this province. The time from which the above payments are to commence, to be decided by the Prov. Grand Master, or if he thinks fit, by the Prov. Grand Lodge." Bro. Hallowes was proceeding with a speech in support of this proposition, when

The Prov. Grand Master said that there were eight notices of motion upon the paper, some of which would doubtless lead to discussion; and the time was already past at which it was announced that the brethren were to go to church. He therefore proposed that the remaining business should be deferred to a Prov. Grand Lodge of Emergency, to be holden on a future day. This proposition was carried by acclamation.

Bro. Charles Isaac, Prov. G. Sec., made a powerful appeal to the brethren to give their support at the ensuing election of the Boys School, to the son of the late Bro. W. H. Carlin, P. Prov. G. Dir. of Cers.

The Prov. Grand Lodge was then closed in ample form.

The brethren, headed by the band of the Anglo-Italian Legion, marched in procession to the adjoining church, where divine service was performed; prayers being read by the Rev. J. Prosser. The Prov. Grand Chaplain then preached a most eloquent sermon from Eccles. ix., 7, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works."

The reverend brother said that it afforded him unmixed satisfaction to meet the brethren of the province at Margate on the occasion, as he regarded a meeting of that nature as a Masonic anniversary in which they were all interested. To reflecting men, a year could never pass away without some commemoration of God's providential regard, a growing respect for the duties of their daily life, and a more lively sense that the present state only was the one allotted them for action. But in order to guide the brethren to a more devout contemplation of these truths, he should refer them to the words of one who was held in peculiar reverence by Masons, and whose wisdom came from above; they would find his advice in Eccles. ix., 7, 8, 9, 10—how applicable were these words to Masons! As such, they perhaps pursued a different course, one peculiar to their birth, education, and national character, but which they found most conducive to their spiritual and temporal prosperity, and after all they hoped to reach the Grand Lodge above. To each Mason, then, he reiterated the words of Solomon, "Go thy way," but, remember, that to walk surely, whatever might be their distinctive creed, they must practise the precepts of Solomon, "eat thy bread with joy, drink thy wine with a merry heart." He said this precept referred to those necessities of existence which man sought and required for the sustenance of his daily life; but to enjoy those blessings "with joy and a merry heart," they must be procured honestly and partaken of temperately; and he showed that Masons must ever remember that they professed to be upright and temperate men. The Prov. G. Chaplain then dwelt upon the other parts in the exhortation, "Let thy garments be always white" "thy head lack no ointment." These expressions, he said, symbolically bore testimony to that purity of intention, propriety of behaviour, and regard for that body so fearfully and wonderfully made, which the mighty Architect of Nature expected from his creatures. He then noticed the domestic duties of the Mason, to "live joyfully with the wife of his youth," and he showed that, although women were not admitted into their Order, Masonry regarded them with the highest interest, solicitude, and respect, and that it was the Mason's duty in particular to make every sacrifice in order to live purely and joyfully with the wife of his youth. Then, said the Prov. G. Chaplain, how conformable to Masonry was the final exhortation of King Solomon, which not only taught men to live, but reminded them that they must die. Yes! it is the grave where the gavel is no longer heard, "for there is no work" there—the grave, where our noble science can be no longer pursued, for

"there is no knowledge, wisdom, or device there," to which we are all hastening. He concluded with a powerful appeal to all to work while it is called to-day, and whatsoever their hands found to do, to do it with their might.

A liberal collection was made at the doors on behalf of the Masonic, and two other schools in the locality. At the special request we believe of the Prov. Grand Master, the discourse, which made a profound impression upon the audience, will be published.

THE BANQUET.

At four o'clock, one hundred and twelve brethren re-assembled in the noble Assembly Room, but not, alas! to dine. After an hour's delay, dinner was announced, the brethren took their seats, and grace was said; a few dishes made their appearance here and there, but only a few brethren were so fortunate as to procure the much required refreshment after the labours of the day. Three waiters were all that made their appearance to attend upon this large party and upon sixty or seventy ladies for whom refreshment was nominally provided in an adjoining apartment. Meantime the band, with a most praiseworthy perseverance, were doing their utmost to console the famishing brethren by banging away with redoubled energy whenever cries of discontent became audible. At length, the band having been with much difficulty silenced,

The Prov. Grand Master indignantly said, that he saw very clearly that many brethren would have to leave that room half starved. He was not only their Prov. Grand Master, but he was also an equity lawyer, and he would be happy to tell any brother who might wish it what his remedy was. The waiters had confessed to him that preparation had been made only for fifty guests, although the hotel keeper had been guaranteed one hundred to dinner.

Fantasia by the band, followed by a long pause, during which hopes of any dinner appeared to vanish entirely from the minds of the brethren, who bore their sufferings with great good humour.

The Prov. Grand Master said—Brethren, remembering the excellent sermon which we have this day heard, we ought to be satisfied with our morsel, however small it may be. I was therefore about to ask the Prov. Grand Chaplain to say grace, but I have just heard that there is a possibility of our having something else for dinner besides music. I would, however, recommend the brethren to give up their tickets to Bro. Gardiner himself instead of to the stewards, and take the opportunity of making a few Masonic observations to him upon the entertainment he has provided for us.

Towards the close of this singularly ill-managed banquet, Bro. Gardiner, the hotel keeper, made his appearance, and requested permission to explain, which having been granted, Bro. Gardiner observed that at this season of the year it was very difficult to provide for so large a party, or to get waiters. What further observations he made were drowned in the ironical cheers and laughter of the brethren. One brother in a stentorian voice proposed Bro. Gardiner's good health, which was drunk out of empty glasses, with the exception of here and there one who had by favour of the three waiters, or by stratagem, secured a glass of water.

The Prov. Grand Master then said—Brethren, I have lived among you for several years, and through my knowledge of you I have been led still more highly to appreciate the virtues of Masonry. For more than six years no cloud has intervened to darken the sunshine of the Craft in this province. I am delighted that you have had no dinner—I rejoice that you have had no wine—and I will tell you why. Life is chequered; even our enjoyments must be chequered and frequently curtailed; and I am glad to find that the Masons of Kent, in taking their share this day of the rough with the smooth, have exhibited the Masonic virtues of patience and temperance in so exemplary a manner. Our reverend brother, the Prov. Grand Chaplain, will now say grace. I do not think this exactly a fitting opportunity to call for "Non nobis;" but I trust that in the religious sense of the words we may all say, that the smallest donations have been thankfully received.

The Rev. Bro. Batchelor, Prov. G. Chaplain, observed that it had been truly written, that "thy bread shall be given thee, and thy water shall be sure," and having these, it behoved them to be therewith content. But—to pass from the jest of the moment—let them return thanks for all the mercies vouchsafed to them, and pray that the wants of the necessitous all over the world might find willing hands to relieve them.

The three waiters having with much ado removed the cloth, another long pause ensued, terminated by the Prov. Grand Master calling for the National Anthem, which having been sung, and half a dozen bottles of wine having made their appearance,

The Prov. Grand Master said that on the present occasion everything appeared to go by the rule of contraries—they had just had the National Anthem, they would now (as far as they were able) drink the health of her Majesty. He would tell them a Masonic anecdote of the Queen. Before her Majesty's marriage, in leap year, she courted Prince Albert, who after a little difficulty thought proper to accept her. On consulting her ministers upon the subject, they informed her that they held themselves responsible for her Majesty's acts; but as for the young man, they could not be answerable for what he might do, or might leave undone. The Queen said she wished that her Albert should be made a Freemason; but her uncle, the late M.W. Grand Master, the Duke of Sussex objected, on the ground that, as a royal husband, the Prince was bound to have no secrets whatever from the Queen. Her Majesty having urged the point in vain, as the old duke was inflexible—replied

that as her husband could not be made a Mason, her first son should be one. He gave them "The health of the Queen and the Prince of Wales."

The toast was received with loud cheers and the Kentish fire, though few brethren had any wine to drink.

Previous to the toast the ladies returned from their meagre collation in the ante-room; of course the proceedings of the evening were carried on without any Masonic ceremonial whatever.

The Provincial Grand Master said—When men can get no dinner they are recommended to swallow clay, and as we cannot conveniently obtain this latter article, we will try and swallow some music. I shall propose the health of the M.W. Grand Master. I make no speech, because I do not think you are in a sufficiently equable state of mind to be bored. As soon as you have received the toast you shall have a song, which I hope will have the desired effect. "The health of the Right Hon. the Earl of Zetland, M.W.G.M."

The toast having been drunk with Kentish fire, an attempt was made by the professionals present to execute a glee, but the three waiters here broke out into such a paroxysm of glass jingling and other clattering that it was impossible to hear a note, and the singers declined to proceed. The waiters took no notice whatever of the loud and angry calls of the brethren to "get out," and at length, (not without considerable resistance) were summarily ejected. This incident occasioned great laughter and restored the wavering good humour of the brethren, which by this time had been tried to the utmost.

The Prov. Grand Master gave "The health of Lord Pannure, R.W. D.G.M., and the rest of the Grand Officers." He was sorry that his lordship was not present, as he had the reputation of being a most gallant man, and it needed all their efforts in that way to reconcile their fair visitors to the disagreeable *contretems* of the day. The next most gallant person whom he knew was Bro. Stephen Barton Wilson, upon whom he would call to return thanks for the toast. (Kentish fire).

Bro. S.B. Wilson, P.S.G.D., said,—Right Worshipful Prov. Grand Master, as the only Grand Officer present, it devolves upon me to return thanks for the honour conferred by the brethren upon that body, by the very flattering manner in which they have received the last toast. While I much regret that this duty has not fallen into much abler hands, I have great pleasure in assuring you that Lord Pannure is in every way worthy of your regard. His kindness and affability are ever conspicuous, and were he with us upon the present occasion he would do his utmost to make you even more enjoy each other's society than you appear to do, notwithstanding the shortcomings of your entertainment; he would even make you satisfied with your dinner, bad as it has been. In the compliment which he has paid to Lord Pannure, the R.W. Prov. G.M. has undeservedly left himself in the back ground, for, notwithstanding his modesty, it is well known in the province that he is pre-eminently a ladies' man. To pass to another subject, the health of the humble individual who now addresses you, I have to return you my most heartfelt thanks. Some of you may not be aware that I have held in the course of my Masonic career, the office of Provincial Grand Superintendent of Works in Kent. That honour I highly prized, and deeply feeling the friendship with which I am greeted here, permit me to assure you of my determination to do at all times whatever may be in my power to promote the prosperity of this province. (Cheers).

Bro. Harvey Boys, D. Prov. G.M., in a most eloquent address proposed the health of the R.W. Prov. Grand Master. After alluding briefly and forcibly to the private worth of that dignitary, Bro. Boys continued—Bro. Purton Cooper has superintended the affairs of this province for upwards of seven years; he came among us in the first instance as a stranger, but soon became our trusted and respected friend; and year by year have we seen how the Craft has prospered under his management. I will not further allude to his distinguished literary talents, to his social and domestic virtues, or to his Masonic standing—they are known to you all. I trust that he may be long spared to rule this province with that firmness and also with that suavity which has so conspicuously marked his conduct of our public affairs. I am unable to express either my own feelings or yours in language befitting the theme. In your reception of this toast I trust you will render to your estimable Provincial Grand Master your sincere thanks, expressed not only by your Kentish fire, but deeply felt in the heart of every one of you, giving due regard to his paternal and affectionate care of the Craft in this province. (Tremendous cheering).

The R.W. Prov. Grand Master—Brethren, I should almost be overwhelmed with this testimony of your regard, were it not for the gratifying fact that I have in a measure become accustomed to it from its frequent repetition. Often as I have addressed you, it has not weakened my impression that it is worth a princess's dowry to have the applause of a hundred Kentish men, or men of Kent. If faithful service to you for the last eight years can give me any claim to the title, you will allow me to express my pride in being a Kentish man; and I may inform you that I expect from day to day to find myself the grandfather of a Kentish man. I trust, to the best of my ability, to continue to perform the duties of the high office with which I have been entrusted, to the satisfaction of my brethren and to the furtherance of the dignity and welfare of the Order. During the seven years for which I have presided over you, nothing disagreeable has ever occurred either to you or to me in Masonic matters. Every brother knows that I am always accessible to smooth the path of Masons in any difficulty. I drink all your good healths, married and unmarried, and the health of your wives and sweethearts. (Great cheering).

The Prov. Grand Master very briefly proposed the health of the D. Prov. G.M., Bro. Harvey Boys, and the rest of the Prov. Grand Officers. The Deputy Prov. Grand Master shortly returned thanks, and said he hoped the Prov. Grand Master and the brethren would not have any cause to repent the appointment of Deputy Prov. Grand Master. It would not be for want of care or energy, if he (Bro. Boys) did not give them satisfaction. There was the less fear of his going wrong, however, since the Prov. Grand Master had expressed his intention of doing all that was to be done himself, without the assistance of a deputy. Nevertheless the brethren might rest well assured that he and his brother Grand Officers would do their duty upon every occasion to the best of their ability. (Cheers.)

The Prov. Grand Master next gave the healths of the Prov. G. Treas., Bro. Saunders; the Prov. G. Chaplain, Bro. Batchelor; and their indefatigable Prov. G. Sec., Bro. Charles Isaacs. (Hear, hear.)

The Rev. Bro. Batchelor in reply said, that if the services of himself and the two other brothers named had contributed to the welfare of Masonry, they were proud of it; if he or his brethren had contributed to the innocent gratification of the brethren, he as a clergyman was glad of it. They should pass through life in the hope that they might live as brethren, and eventually die and reign.

"Prosperity to the Union Lodge" and "The Ladies" followed, and the party broke up at eight o'clock.

There was some good singing during the evening by Bros. Fielding and Elton Williams, assisted by Miss Harrington and Mr. Chaupion.

MARGATE.—*Union Lodge* (No. 149).—On Monday, the 18th instant, an emergency meeting of this Lodge was held at the Assembly Rooms, Margate, for the initiation of Mr. Gore. The Lodge was opened at eleven o'clock, and the ceremony was ably performed by the W.M., Bro. Peakin, assisted by his officers. The Lodge was then closed in due form, and the brethren adjourned to the Provincial Grand Lodge.

LANCASHIRE (WEST).

LIVERPOOL.—*Merchants' Lodge* (No. 294).—The usual monthly meeting of this Lodge was held on Tuesday, the 12th instant, at the Temple, Hope-street. The motion to present Bro. Gambell, P. Prov. G.P., and Sec. to the West Lancashire Masonic Institution for the education and advancement in life of children of distressed Masons, with a testimonial in acknowledgment of his valuable services to the Lodge, &c., was moved by the J.W., and carried unanimously. The Lodge then presented £10 towards the fund, which now reaches £75. Bro. Gambell, however, refused to accept of anything, but the brethren persisted in their determination, notwithstanding, and the subscription list is still open to contributors.

LIVERPOOL.—*Mariners' Lodge* (No. 310).—On Thursday, the 7th inst., this Lodge held its usual monthly meeting at the Temple, Hope-street, when there was a large gathering of the members of the Lodge, as well as visiting brethren. The principal business of the meeting was the installation of the W.M. elect, Bro. Henry Lamb, who after being duly installed, presented Bro. J. Pepper, jun., with the S.W.'s collar, and Bro. Jas. Swift with the J.W.'s collar, and then proceeded to appoint his other officers. Mr. Craine and Mr. R. Lamb were afterwards initiated by the W.M. in an efficient manner, at the conclusion of which the brethren were called off to refreshment, and proceeded to Waterloo to Bro. Martin Condliffe's, Queen's Hotel. The Worshipful Master took the chair, and after an excellent dinner gave "The Queen," "The Prince Consort," "Albert Prince of Wales," &c., which were enthusiastically received. The Worshipful Master said it was well known to all Masons that the M.W.G.M. of England required no praise from him. It was quite sufficient to state he was a Mason at heart. (Cheers.) The health of Lord Pamure, R.W.D.G.M., was afterwards given, and was warmly received. Bros. Le Gendre N. Starkie, R.W. Prov. G.M. of West Lancashire, and Sir Thos. Hesketh, Bart., R.W.D. Prov. G.M., next received the attention of the meeting, and their names were received with great applause. Bro. Hamer replied to the toast of the Prov. Grand Officers, and said, although called upon he could not do full justice to the toast; he could speak in the highest terms of his colleagues as to their willingness to do all they could for Freemasonry, and he trusted that all would emulate him in the endeavour to attain an office in Grand Lodge, which was open to all. The Worshipful Master gave "Bro. the Right Hon. Lord Skelmersdale, patron of the Lodge of Instruction," and said, the Lodge of Instruction had done a great deal for him, and therefore he would advise all to join who were desirous of becoming efficient Masons. He would couple with the toast the name of Bro. Pepper, who was principal of the Lodge. Bro. Pepper in reply said, that they not only taught the working of a Lodge, but they discussed all matters connected with the Craft, as well as tested in debate the wisdom of our ancestors in the compilation of the Book of Constitutions. He urged in conclusion, the attention of the Craft to this important adjunct to the Order, and spoke in favourable terms of their patron, Lord Skelmersdale. Bro. Wade, W.M. of No. 1,062, replied to the toast of the Prov. Grand Masters of East Lancashire and Cheshire, and in speaking of Lord Combermere, said he was as good a Mason as any in England, for he was not only distinguished as a Mason in Lodge, but out of the Lodge, and his efforts in the cause were well seconded by Lady Combermere. Several other toasts were given and responded to, and the brethren returned to Liverpool by the ten o'clock train.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*St. Peter's Lodge* (No. 706).—The brethren of this Lodge met in their Lodge room, Byker, near Newcastle-upon-Tyne, on Monday, the 11th inst., it being the day appointed for the installation of the W.M. elect, Bro. James Elliott; and also the annual festival. Bro. Elliott was most ably and impressively installed by Bro. E. D. Davis, P.S.G.W. of the province. The W.M. then appointed and invested the following brethren as officers for the ensuing year, viz.:—Bros. H. G. Ludwig, P.M.; B. J. Thompson, S.W.; Joseph Cook, J.W.; John Cook, Treasurer; Joseph Sheppard, Secretary; G. H. Dixon, S.D.; Thos. Harper, J.D.; — Ryder, S.S.; Gens Gensen, J.S.; Alex. Dickson, I.G.; J. Miller, Tyler. The brethren afterwards dined together in the Lodge room, the W.M. presiding, supported on his right by the following Past Masters—Bros. Edw. Dean Davis, Henry Bell, Thos. Alexander, and James Prendergast; and on his left by Past Masters H. G. Ludwig, Wm. Berkley, A. Clapham, Geo. Weatherhead, Septimus Bell, W. E. Franklin, and Robert Fisher. The vice-chairs were ably filled by the Senior and Junior Wardens. Supporting the Wardens, and in various parts of the room, we observed Past Masters John Barker, John Hopper, John Cook, Herman Saniter, McFarlane, Vincent; and also Bros. A. Gillespie, S.W., No. 24; W. Newton, No. 24; S. Joel, P.S.W., No. 614; Gabriel Wood; Sheppard; Guy, No. 1025; Gensen; Watkin; and others. Grace having been said, and the cloth removed, the W.M., in a right loyal speech, proposed "The health of her most gracious Majesty the Queen." Anthem—"God save the Queen." Then followed, in rapid succession, the following toasts:—"Zetland and Paumure;" "Athol and Leinster;" "The Rev. Geo. Challoner Ogle, Prov. G.M., Northumberland; and Richard Metcalf, D. Prov. G.M. of the province." The last toast particularly met with a most enthusiastic reception. The W.M. then proposed "The Grand Officers of the province," coupling with the toast the health of Bro. B. J. Thompson, Prov. G. Secretary. Bro. Thompson having replied, Bro. Davis rose to propose the health of the W.M. A young Mason, the W.M. had rapidly risen to eminence; but he would certainly not have attained his present very high position, had it not been on account of his Masonic merits. The Lodge was now in a state of great prosperity, and augured well for the future. It would hardly become him (Bro. Davis) to make a long speech on that occasion, for the W.M. was best known to the brethren of the St. Peter's, who had testified their high regard by choosing him to rule the destinies of the Lodge during the year. The toast was most rapturously received, and drunk with Masonic and musical honours. The W.M. replied. He said it was a proud day which witnessed his installation as W.M. of St. Peter's Lodge. It was also a great pleasure for him to look back, for he had always endeavoured to perform his various duties properly. He trusted the Lodge under his rule would continue to prosper. He should endeavour to maintain the dignity of the chair. He hoped to see present on many occasions those brethren who had honoured them with their presence that day. Bro. B. J. Thompson proposed the health of Bro. E. D. Davis, P.S.G.W., who had kindly consented to perform the ceremony of installation. Bro. Davis was well qualified by his Masonic knowledge to perform any Masonic duty and ever ready to do so. Bro. Davis thanked them for the very flattering reception his health had met with at their hands, and Bro. Thompson in particular, for the very handsome encomiums, which, however, he was afraid were undeserved. (No, no). He was always glad to render any services to the Craft, but was sorry to say his other avocations prevented him joining them on many interesting occasions. Bro. Davis then rose to propose the health of Bro. H. G. Ludwig, the immediate P.M. of the Lodge. (Cheers.) Twelve months ago, he (Bro. Davis) prognosticated for Bro. Ludwig a most prosperous and happy reign, and he had not been mistaken. The wise rule of Bro. Ludwig had given the highest satisfaction to every member of the Lodge. Now that Bro. Ludwig was about to retire comparatively into private life, he hoped he would still keep a parent's watchfulness over his Masonic children. A more worthy Mason, or one more beloved than Bro. Ludwig, did not exist. He trusted they would drink the health in a bumper. (Applause.) Bro. Ludwig rose to reply, but was unable to obtain a hearing for some time, so hearty was the greeting of his brethren. He said he felt deeply grateful for the warm way in which they had responded to his health. During his year of office it had been his endeavour to be present at every meeting, and had never been absent except through ill health. They had been very prosperous, and had had a most harmonious year. The W.M. then gave the "Present Officers of No. 706," coupling the health of Bro. Jos. Cook, J.W. Bro. Cook replied, promising, on behalf of his brother officers and himself, a strict fulfilment of their several duties. The W.M. next proposed "the Visitors," with the health of Bro. Newton, (cheers), whom they were all most happy to see present on that festive occasion. He hoped Bro. Newton would often favour them with his presence. Bro. Newton, in reply, said he could hardly say that he was unaccustomed to public speaking, though he was not accustomed to speak on Freemasonry. (Hear, hear.) He thought, however, he should scarcely err did he quote the sacred writings, and say, "Behold how beautiful a thing it is for brethren to dwell together in unity!" Bro. Cook, P.M., proposed the health of Bro. Berkley, P.M., who had filled the highest offices in Masonry, and in the Grand Lodge. (Cheers.) Bro. Berkley was a "good and true" Mason. (Drunk with musical honours.) Bro. Berkley most warmly thanked them. He had always felt a deep interest in St. Peter's Lodge. He (Bro. Berkley) was

much afraid that he was getting into the "sere and yellow leaf" (No. no.) He trusted, however, long to be able to attend their festive gatherings. (Cheers.) The W.M. proposed "Lodge No. 24," coupling the health of Bro. John Barker, P.M. Bro. Barker replied in a neat speech. The toast, "Lodge No. 586, and the health of Bro. Saniter, W.M.," next followed. Bro. Saniter replied, assuring the W.M. and brethren of St. Peter's Lodge of the good fraternal feeling of the brethren of Lodge No. 586. Bro. Geysen replied to the joint toast of "Lodges Nos. 56 and 614." Bro. Berkley then rose, and said he had the health of a brother to propose, at the mention of whose name a thrill went through every Masonic heart, he meant Bro. Dalziel. Although Bro. Dalziel could not be present that day, it would ill become the brethren of St. Peter's to separate without drinking the health of the founder and first Master of the Lodge. When "Ichabod" seemed written over Freemasonry, Bro. Dalziel was in the foremost ranks of the Craft, and he had lived to see the reward of his labours. His long services should never be forgotten. In the absence of Bro. Dalziel, Bro. Fisher, P.M., replied. The toasts of Lodges Nos. 793, 957, and 985 were then given in due order. The "Health of Bro. John Cook, Treasurer of No. 706," elicited a suitable reply from that worthy brother. The brethren separated at a seasonable hour, many of them proceeding home, per train, to Newcastle. The dinner arrangements reflected much credit on the worthy hostess, Mrs. Allinson. Seldom has there been so influential a gathering in the north, and certainly never a more harmonious one.

SOMERSETSHIRE.

HUNTSVILLE.—*Rural Philanthropic Lodge* (No. 367).—The annual festival and installation of Worshipful Master of this Lodge, took place on Friday, July 15th, 1859. The Lodge was opened by the W.M., Bro. C. Halliday. The letter received from Grand Lodge respecting the irregular meetings at Smyrna, was read. The Worshipful Master then resigned the chair to Bro. Henry Bridges, P.M., the Lodge being opened in the second and third degrees, Bro. W. H. Saunders was raised to the degree of Master Mason. Bro. Bridges then installed the W.M. elect, Bro. William Harwood. The W.M. invested the following officers:—Bros. C. Halliday, immediate P.M.; G. W. B. Kiallward, S.W.; Jos. Duke, J.W.; J. S. Broderick, Chaplain; J. Barnett, Treas.; H. Bridges, Sec.; T. Graham, S.D.; A. H. Walkley, J.D.; E. Philipps, L.G.; H. T. Swan, Dir. of Cers.; R. Hawkins, Steward; F. C. Henket, Steward; W. Woodward, Tyler; H. G. Philipps, Asst. Tyler. The ceremony of installation was then finished, and the Lodge closed in due form and with solemn prayer.

YEOVIL.—*Lodge of Brotherly Love* (No. 412).—The attendance of brethren at the ordinary monthly meeting of this Lodge, held at the "Choughs" Hotel, on Wednesday, the 13th instant, was somewhat thin, and the business chiefly of a routine character. The principal transaction of interest or importance was the reading a communication from the Board of General Purposes, containing the decision of that body on charges recently preferred against the Worshipful Master by Bro. Peach, Prov. S.G.W., on behalf of Bro. Cave. The various points in the charge were referred to, and commented upon, some being dismissed and others substantiated, and the Lodge, through its Worshipful Master, was reprimanded, and admonished to be more careful in future. The document was ordered to be entered on the minute book, *in extenso*. An invitation to attend the provincial gathering at Glastonbury, with an announcement of the running of excursion trains, were amongst the communications laid before the Lodge, and the usual arrangement for representation of the Lodge was made, several brethren announcing their intention of being amongst the visitors of the new Lodge to be consecrated on that occasion.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

WATFORD.—At a meeting of the members of this Encampment, held at Freemasons' Hall, in Watford, on Monday, July the 18th; present, the V.E. Fr. William Stuart, D.G.M., and Prov. G. Com. of Hertfordshire; Frs. George Francis, H. H. Burchell-Herne, Thomas Rogers, Capt. C. M. Layton, Jeremiah How, Charles Davey, Wm. Lloyd Birkbeck, James Burton, &c., the Encampment having been opened, and the minutes of the preceding convocation read, Capt. Layton, of the 25th regiment, P.E.C. of the Calpe Encampment, Gibraltar, was unanimously admitted a joining member. Fr. George Francis, E.C. elect, was presented by Fr. How to the V.E. Fr. Stuart, for installation, and was duly inducted into the chair. Comps. Thomas S. Barringer, of the Cyrus Chapter, and Henry George Warren, of the Polish Chapter, who had been balloted for at the previous meeting, being in attendance, were then admitted and installed as Knights of the Order, by Fr. Francis, Sir Knt. How acting as Expert, and Sir Knt. Hyde Pullen as Prelate. The E.C. then appointed as officers of the Encampment, Fr. Wm. Lloyd Birkbeck, 1st Capt.; Fr. H. Tooteil, 2nd Capt.; Fr. T. A. Ward, Prelate and Chancellor; Fr. Burchell-Herne, Reg.; Fr. C. Davey, Expert; Frs. Barton and Barringer, Captains of Lines; and Fr. Warren, Standard Bearer. Fr. Thomas Rogers was unanimously re-elected Treasurer; and Thomas, Equerry. All busi-

ness ended, the Frs. adjourned to the banquet, at which Fr. Francis presided; and in course of the evening, in proposing the health of the D. Grand Master of the Knights Templar, Fr. Francis referred to the great service rendered to every branch of Masonry by Fr. Stuart, but more especially in the province of Herts. He had attended and assisted in the business of the day, but his state of health did not allow his presence at the banquet. Fr. Burchell-Herne proposed the health of the E.C. of the Watford Encampment, Fr. Francis. They were fortunate in having a brother, who by his great attainments in Masonry had rendered valuable aid, and in Lodge, Chapter, and Encampment, was ever able and ever ready. The E.C. in a brief reply acknowledged the pleasure the abundant leisure he enjoyed afforded him in attending the meeting of his brethren. He then proposed "The Officers" appointed that day, and in referring to the merits of each, expressed his assurance of their faithful discharge of the duties that devolved upon them. Fr. Francis then gave a welcome to their visitor, Fr. Hyde Pullen, who as the D.G.M. of the Isle of Wight, had a wide reputation in the world of Masonry. Fr. Pullen in reply said he had availed himself of the opportunity that day afforded of renewing his acquaintance with the Watford brethren, having a pleasing remembrance of his previous visit. The E.C., in giving "The newly installed Knights," especially referred to Fr. Warren, who from his position as a Masonic critic, had an extensive acquaintance with the different bodies, and had done their Encampment the honour—and he certainly must say it was an honour—of receiving the light of the Knight Templar degree at Watford. The E.C. passed some complimentary remarks on the *Freemasons' Magazine*, and the general good spirit with which it was conducted, and concluded by expressing the pleasure the Knights had in receiving Fr. Warren amongst them. Fr. Warren having responded, the E.C. said they could not separate without expressing his thanks to Fr. How for the assistance he had rendered them in the performance of their rites and ceremonies that day; and that brother having acknowledged the greeting, a parting glass to all poor and distressed Knights Templar concluded a pleasant and satisfactory day.

ANCIENT AND ACCEPTED RITE.

SUPREME COUNCIL.

The Supreme Council of the 33rd degree for England and Wales held their quarterly communication at their Grand East, London, on Tuesday, the 12th instant. A Consistory of S.P.R.S. was afterwards held, at which the Ill. Bro. Dr. Thomas Bell Metcher, of Birmingham, and Ill. Bro. the Rev. W. H. Wentworth Bowyer, were advanced to the 32nd degree. A Sov. Tribunal of Gr. Ins. Inq. Com. was then opened, and Ill. Bro. Dr. H. J. Hinxman, of Blackheath, and Ill. Bro. Dr. J. S. Keddel, of Shorness, were admitted to that degree.

METROPOLITAN CHAPTER OF SOVEREIGN PRINCES ROSE CROIX OF HERODEM.

The half yearly convocation of this august Chapter was held at Freemasons' Tavern, on Tuesday, July 12th, and the attendance was much more numerous than on any former occasion. The Chapter was opened by the Ill. Bro. Dr. William Jones, M.W. Sov., and Ill. Bros. Dr. George Harcourt and Dr. George Keddel, his Generals. There were also present the Ill. Bros. H. Vigne; J. A. D. Cox; H. A. Bowyer, and G. B. Cole, Sov. G.I.G. of the 33° of the Supreme Council of the Ancient and Accepted Rite of England and Wales, also the Ill. Bro. Perrier, 33° of the Grand Orient of France. The Ill. Bros. R. J. Spiers, H. C. Vernon, Hyde Pullen, Rev. Wentworth Bowyer, Dr. H. Goolden, and Dr. B. A. Kent, S.P.I.L.S. of the Consistory of the 32°, also Bro. Elisha Cooke, of the 32° of the Consistory of Louisville, U.S.; the Ill. Bros. Major H. Clerk, W. E. Walmsley, Dr. Hinxman, and others of the Sov. Tribunal of the 31°, Lemanski, Spencer, Cauthon, How, Ranger, W. Smith and others.

The several brethren were announced by Bro. How, as Herald, and introduced to the M.W. Sov. in due form; the ceremonies being under the direction of the Ill. Bro. Hyde Clarke, S.P.R.S. 32° of the Grand Orient of France and England, assisted by Bros. Bernard and Braithwaite.

There were several brethren approved of for admittance into the degree, and the following being present, they were installed as Knights of the sublime degree of Rose Croix:—Bros. Charles Beaumont, William Blenkin, John Bernard Behrends, W. H. Cole, Capt. Glyn Gyllis, C. Forbes Smith, Rev. C. M. Style, and T. M. Talbot. The ceremonial was most satisfactorily carried out on this occasion, and several improvements have been made by the committee entrusted with that important duty, under the active management of Bro. Hyde Clarke; the more noticeable was the perfection of the musical portions, which were conducted by the Ill. Bro. E. H. Horsley, Grand Organist, who was assisted by Bros. Fielding, Lockey, and Winn, and this certainly added to the imposing effect of the ritual.

The business of the installations being concluded, the report of the committee appointed to take into consideration sundry matters for improving and perfecting the Chapter, was read, and on the motion of Bro. Hyde Clarke, was adopted, and the committee was re-appointed.

The Ill. Bro. Dr. H. Goolden, the Treasurer, in presenting his accounts

made some observations on the state of the funds, which were inadequate to the requirements of the Chapter, and concluded his remarks by giving notice of a motion to raise the annual subscription to one guinea.

The Chapter was closed in solemn form at seven o'clock, and the brethren adjourned to

THE BANQUET.

Bro. Jones, M.W. Sov., presided, surrounded by about thirty-six brethren.

On removal of the cloth the M.W. Sov. gave "The Queen," which toast is always received in this degree with enthusiasm, her majesty's father the late Duke of Kent, having especially patronized the Rose Croix, and presided as the M.W. Sov.

The M.W. Sov. in proposing "The Supreme Grand Council," referred to the excellent qualifications of the brethren who occupy that high office, and who, whether in Masonry or by their social position, have by their true Masonic virtues gained the esteem of all, and with the toast he coupled the name of Bro. G. B. Cole.

The Ill. Bro. Cole, in responding, said however gratified he might be in thus being selected, he could not but mention, as one more fitted for the distinction, Bro. Cox, who by his devotion to the Order and attention to the ceremonies was more entitled to it; but as he had been named, he would in reply for the Supreme Council say they were most anxious to further the cause of the high degrees; and with reference to what had already been done for the Chapter, the Supreme Council had lent its aid, and any further suggestions for improvements should have every consideration.

The Ill. Bro. Cox proposed "The Supreme Councils of France and other countries throughout the world," and in connexion the names of the Ill. Bros. Perrier and Elisia Cooke.

The Ill. Bro. Perrier, in acknowledging the toast, referred to the great principles of Masonry being in France in the hands of one most capable of protecting and preserving them—the Prince Murat. In Ireland, the devotion of the Duke of Leinster was well known.

Bro. Cooke, in response for the Masonic body in the United States, and for the complimentary way in which his name had been associated with the toast, regretted he had not words to express his feelings for the honour he had received. He felt it more especially as he had never before had opportunity of witnessing the ceremonial so fully carried out as on that occasion. He was most grateful for the kind reception he had met in England, as everywhere the right hand of fellowship had been given to him.

The M.W. Sov. next gave "The Sublime Princes of the Royal Secret of the 32°" and with it connected the name of the Ill. Bro. Hyde Clarke, to whose care and knowledge they were indebted for the perfection with which the ritual had been carried out that day.

The Ill. Bro. Hyde Clarke, after acknowledging the complimentary remarks of the M.W. Sov., said that the Supreme Council having committed to him the conduct of the ceremonies, he was pleased to find his labours acknowledged. The Supreme Council had aided his efforts, which were directed to attaining his desire of making the Metropolitan the model Rose Croix Chapter; he referred to the active aid of Bro. Cox who, as one of the Council, had greatly assisted him. He thought they might say that day they had been enabled to have the rite celebrated with greater approach to perfection, and although not perfect, yet that something had been done. Bro. Clarke then alluded to his being about to leave England for a couple of years, and on his return he hoped, after the beginning of improvement, he should receive a satisfactory reply, to a question, What have you done? He next addressed himself to the brethren who had that day been admitted to the rite, and assured them that they had not witnessed an idle ceremony, but a most sublime allegory, and informed them that never since the days of Bro. Preston had this degree been so well carried out. Bro. he concluded he wished to remind them that one duty ought never to be omitted—the collection of alms—the sacred calls of charity in every Masonic assembly should always be remembered. Obtaining permission to offer a toast, he proposed "The M.W. Sov., who then presided over them;" he referred to Bro. Jones' high attainments as a Mason in every degree, and especially to the dignified manner in which he had conducted the business; the high rank he had arrived at was the acknowledgment of his efficiency.

The Ill. Bro. Jones, in a brief reply, acknowledged the toast.

The Ill. Bro. Capt. Bowyer proposed the next toast, which was "The M.W. Sovs. of other Rose Croix Chapters," and in connecting with it the name of Bro. Hyde Pullen, he referred to the high Masonic attainments of that worthy brother, and his successful establishment of the Vectis Chapter.

The Ill. Bro. Hyde Pullen, in responding, regretted his want of language sufficiently eloquent to do justice to his feelings, in being thus particularly alluded to. He referred to his being fortunately Sovereign of the Chapter in the Isle of Wight, in the immediate neighbourhood of the residence of the Sovereign of the Order, with whose friendship he was honoured, and by whose instruction he was favoured. He was sure, had Dr. Leeson been present and witnessed the ceremonial, he would have been most gratified.

The M.W. Sov. next noticed the presence of another Ill. Bro. of the 32°, Bro. Spiers, whose long attachment to Masonry and efficient services, especially as D. Prov. Grand Master of the province of Oxford, were known throughout the world.

The Ill. Bro. Spiers, in responding, said he could not but feel gratified in his being so noticed. He regretted that circumstances over which he had no control had prevented his attendance at the Metropolitan Chapter; he had been many years a member, but his province made many claims on his time.

To "The Visitors," Bro. William Smith, of the Invicta Chapter, replied.

The M.W. Sov. then gave "The health of those brethren who had been admitted to the degree that day," exhorting them to bear in mind the impressive allegorical lessons, and inculcate the virtues of faith, hope, and charity. With the toast he named Bro. Charles Beaumont, who in a few words tendered his grateful thanks for admission into the illustrious Order.

The M.W. Sov. then called attention to the claims of one to whom the Chapter was indebted for the care and judicious disbursement of its funds—the Ill. Bro. Dr. Goolden, who, as their Treasurer, was entitled to their warmest thanks.

To this the Ill. Bro. Goolden replied, and referred to what had been done for the improvement of the Chapter, and also to certain requirements.

The M.W. Sov. then, in acknowledgment of the services rendered by the Officers of the Chapter, referred to their several merits, and as his first General had left, he noticed the second Officer, and in Bro. Dr. Keddel they had a most efficient Mason, and who had that day been admitted to the 31°. Bro. Keddel replied, and referred to the fact of himself, a country Mason, having attained the high rank he held, as a proof of industry obtaining its reward.

The M.W. Sov. said that ere they separated he desired to acknowledge the service rendered by the Ill. Bro. Charles Horsley in his admirable conduct of the musical arrangements, and also to tender the thanks of the Chapter to the brethren whose vocal aid had so well assisted him, Bros. Fielding, Lockey, and Winn, which Bro. Horsley acknowledged.

The final toast, "To all poor and distressed Masons," concluded a most satisfactory meeting.

SCOTLAND.

GLASGOW.

TESTIMONIAL TO BRO. DONALD CAMPBELL.

ON Thursday, July 7th, a number of the friends of Bro. Campbell, Treas. of the Celtic Society, met in the Restaurant Royal, Bank-place, Glasgow, for the purpose of presenting him with a full length portrait of himself, the work of Mr. Dewar, a local artist. Wm. Campbell, Esq., of Tilliechewan, late president of the Celtic Society, occupied the chair. The chairman gave the health of the guest, Bro. D. Campbell, and in doing so alluded to his services in connection with the society, in which they felt an interest, and to his industry and unwearied labours on its behalf.

Bro. Campbell in reply, said—Words are inadequate to express my feelings, not only, sir, from the kindly tone of language with which you have declared yourself, and the too flattering eulogium which you have passed upon me, but also the hearty response with which your sentiments were greeted. I say I am unable to find words to convey to you how much you have honoured me by this great, this invaluable testimony of your esteem and regard, a testimonial which I shall always feel a pride in having in my possession, as an evidence of the many warm and kind friends with whom I have had the pleasure of associating in matters connected with the Glasgow Celtic Society. When the suggestion was first made of having a society in connection with the city of Glasgow, I at once, and most willingly, contributed my mite towards its formation, intending then to remain a private member, and leave to those more qualified the duty and responsibility of managing its affairs; but when at the urgent request of some of the leading provisional executive I was induced to permit myself to be nominated as your Treasurer, it was in the belief that the duties would be slight, for certainly I had no idea that, in the short space of time that has elapsed since its formation, it would turn out the gigantic machine which it has proved itself to be, but having accepted the office I resolved that nothing would be wanting on my part to discharge the duties incumbent upon me as Treasurer, and if I have failed in any part thereof you must believe me sincere when I say that, if failure there be, it has been from want of ability, not want of will. I entertain, perhaps, too strong an opinion of what is due by those who accept of office, for I have always considered the acceptance as equal to a pledge of faithfully discharging the duties connected therewith, and whatever is to be done, ought, if it be within the reach of human nature, to be well done. I do most fervently trust that the beginning which the society has made, and the advantages which have already accrued from it, are but an earnest, a prelude to still greater advancements, and that ere long, combined with the energy, perseverance, and industry of its executors, and supported by the influence and encouragements of its members it will continue to prosper, and attain such a pinnacle as could not have been dreamed of by even its most sanguine projectors. I have been led away, with my anxiety for the society, from the subject which has brought us here this evening, and believe me that I do most gratefully thank you for this renewed expression of your friendship, and to assure one and all of the subscribers that this testimonial is one which I shall faithfully treasure as a lasting memorial of my

connection with the society. Most of the members I personally knew, and was acquainted with, but their and my connection with the society has cemented acquaintanceship into friendship—friendship which I fervently trust will remain unbroken during the tenure of our sojourn on earth. Gentlemen, from the bottom of my heart I once again do most gratefully and fervently thank you for this magnificent present.

Bailie M'Gregor gave "The artist, Mr. Dewar," and in doing so spoke highly of the merits of the portrait as a work of art.

Mr. Dewar having replied, other toasts followed, peculiar to the gathering of Highlanders, and the proceedings were as business-like as they were characterized by Celtic warmth.

The presentation thus made does infinite credit to the subscribers. In Bro. Campbell, as the object of their regards, they have recognized a man of wide sympathies, of intense humanity, and fine enthusiasm. Well known as a distinguished ornament in the Masonic world, he is no less popular as a generous and public spirited citizen, in whom everybody has a friend—the poorest a benefactor. Mr. Dewar has hit off Bro. Campbell right well. In the "garb of old Gaul," he is represented as leaning upon a piece of rock, edging itself out above a thistle or so, in front of a lake in the midst of a heath. The plaid is inimitable as a work of art. The landscape, in which Bro. Campbell is the prominent figure, is well conceived and finely coloured, and although exception might be taken to the picture in minor detail, it is on the whole a production an honour to Mr. Dewar, and a credit to the art achievements of the city.

MASONIC FESTIVITIES.

KENT.

THEATRE ROYAL, MARGATE.—On Monday, the 18th instant, the performances at this theatre were under the immediate patronage of the Provincial Grand Master, Bro. Purton Cooper, Q.C., and the Provincial Grand Lodge of Kent, and a few minutes after eight o'clock the house was crowded by the brethren and their ladies, with an admiring crowd of other spectators, the Masons appearing in their full paraphernalia. The performances consisted of Tobin's excellent comedy "The Honey-moon," which was played exceedingly well; indeed a provincial theatre can seldom boast so good a working company as Bro. Thorne, the enterprising lessee, has brought together—the dresses and scenery are both good and elegant, and the house has been very tastefully and prettily re-decorated for the present season. A variety of singing and dancing followed, and the whole concluded with Charles Selby's "Bonnie Fish Wife," in which Miss Oliver's original character was sustained by Miss Emily Thorne, the daughter of the manager, who looked as pretty and sang the music as well as her London predecessor. The whole of the characters, both in the comedy and the farce, were very judiciously sustained without the least vulgarity, and the audience were greatly pleased. We can assure visitors to Margate that Bro. Thorne's efforts to please them deserve their support, and we hope will obtain it.

THE WEEK.

THE COURT.—Her Majesty, with her children and the Prince Consort, have been all the week at Osborne enjoying the sea breezes in the most complete privacy. The Duchess of Kent is stopping on a visit to the Queen, and Prince Alfred has also arrived on leave of absence from the *Euryalus*. Rides and drives daily in the neighbourhood of Osborne, and an occasional water excursion in the *Puhy*, diversify the royal amusements. Her Majesty has received no company all the week.

FOREIGN NEWS.—The Emperor of the French arrived at St. Cloud on Sunday. If we may judge from the tone of the *Sicde*, which is the organ of the working classes, the peace which the emperor has concluded will not be well received by the advocates for the independence of Italy in France. On Monday an interview took place between M. Walewski, Lord Cowley, and Prince de Reuss, who acts as Prussian ambassador in the absence of Count Pourtales, and M. de Kisseleff, their excellencies having received an invitation from the French foreign minister requesting them to call upon him. On Tuesday the emperor gave audience to the members of the senate and the legislative body, and received the felicitations of their respective presidents, and in replying thereto explained the reasons which had induced him to stop in his successful career in Italy, and to conclude a peace. The peace is the subject of various epigrams by the Parisians, the expression of the liberals being that the emperor had gone to Italy to shuffle the cards. None of the material of war is to be removed from Italy.—Throughout Italy a feeling of alarm and distrust has resulted from the peace; and an address to Victor Emmanuel is circulated throughout his kingdom, and has already received numerous signatures. The address is couched in terms of loyal condolence. A telegram from Turin, of the 15th inst., states that Turin was illuminated, and that the king and the emperor presented themselves several times on the balcony of the royal palace, and were enthusiastically cheered. The emperor left at six in the morning for Suva. The latest intelligence from Turin shows alarming indications of

the popular feeling in reference to the peace, which has so bitterly disappointed the expectations of the people. Count Cavour was the "observed of all observers," and was received with enthusiasm. The Sardinian governor of Lombardy has warned the bishops of Milan and Pavia against officiating, lest they might be insulted by the people. The excitement in Milan is represented as of the most intense character—a general disgust being manifested at the so called peace. The governor of Lombardy has addressed a circular to the editors of the journals, calling upon them to assume sentiments of moderation, and warning them that he will order the suspension of any journal which may utter invectives against the recent events, by which, at the same time, the king and his august ally may be attacked. The new Sardinian ministry is formed. Sig. La Marmora is Minister of War and President of the Council; General Dabormida, Foreign Affairs; Sig. Ratazzi, Interior; Sig. Egtana, Finance; Marquis Monticelli, Public Works; and Sig. Miglietti, Justice.

—The Emperor of Austria arrived at Laybach on Saturday, and at Laxenburg the same evening. The Austrian Lloyd's steamers recommenced running on Saturday. An imperial manifesto, signed at the Castle of Laxenburg, has been published. It frankly explains that the motive for the conclusion of peace was the holding back of the natural allies, whose mediation promised less favourable conditions than a direct understanding. The manifesto also states that reforms conformable to the spirit of the times shall be made in the public laws and administration. From Vienna we learn that M. de Hubner will shortly resume his post as Austrian ambassador at Paris. In an extraordinary sitting of the Federal Diet, Austria communicated the preliminaries of the peace, and proposed that the contingents should be returned and the federal fortresses restored to a peace footing.—The Royal Chief Bank of Berlin has lowered its discount for bills from 5 per cent. to 4 per cent., and the Lombards discount from 6 to 5 per cent. The *Prussian Gazette* publishes a leading article to prove that Prussia had prevented a universal war by the policy she adopted during the last few months. The proposals for mediation made by Prussia were far more favourable than the preliminaries of peace which have now been agreed upon. Prussia has no occasion to be dissatisfied with the unexpected turn matters have taken. Whilst discontinuing her military measures she awaits the further development of affairs with calmness.—The following order of the day to the army has been published by the Prince Regent:—"At the moment when war broke out between two neighbouring great powers, I had ordered the army to be placed in readiness for war, in order to maintain that position of power which belongs to Prussia. The danger which threatened us then is over. While you were still marching to occupy positions I had ordered for you, the belligerent powers suddenly concluded peace. Your advance had shown our firm resolution to maintain our frontiers and those of Germany inviolate, whatever might be the destinies of war. You have shown the readiness I had expected from you, and have maintained in general a dignity worthy of the name of Prussia. You have made many personal sacrifices, and I express to you my full satisfaction." The *Prussian Gazette* says that Marshal Wrangel has been relieved from the command in chief of the army which was to have been concentrated on the Rhine.—The Federal Council of Switzerland has charged Major Latour with an extraordinary mission to Naples. He will repair to his destination *via* Marseilles to meet the so-called Swiss, who have been dismissed in consequence of the recent disturbances. He will order them to state to what nation they belong, and has received positive instructions to put an end if possible to a state of things which is so painful to his country, and to render a return to their native land possible to those who may desire again to become subjects of Switzerland.—Royal letters patent, dated the 18th inst., order that the extraordinary assembly of the states of Holstein is not to take place.—Intelligence of the death of the Queen of Portugal has been received.—The Greek government is stated to have decided on the abolition of the sliding scale for the corn duties.—The *Persia*, which left New York on the 6th, has arrived at Liverpool. She brings no political news of importance. The anniversary of the American independence was celebrated as usual throughout the States. In Mexico the position of the contending parties is represented as unfavourable, and crowds of emigrants were returning to California. Mr. H. Northall, the acting British vice-consul at the port of Gloucester, Massachusetts, had committed suicide.

COLONIAL.—The *Magdalena* has arrived at Southampton from the West Indies. She reports that there is some chance of the *Paramatta* (the running on shore of which has been announced) being saved. As soon as intelligence was announced at St. Thomas's, all the company's fleet left for the scene of the catastrophe, but were of no service. West India Islands generally healthy. Trade dull. Crops below average.

HOME NEWS.—Cabinet councils have been held twice this week at Lord Palmerston's official residence in Downing-street.—A banquet was given to the Earl of Derby and the Right Hon. B. Disraeli, at Merchant Tailors' Hall, on Saturday evening. As a demonstration of the perfect harmony which reigns among the Conservative party, and of the attachment they bear to their chiefs, it was as successful as their best friends could desire.—The City Commissioners of Sewers met on Wednesday at Guildhall. The general purposes committee presented a report on a minute referred to them respecting an intention of the Metropolitan Board of Works to apply to parliament for powers to levy rates by their own collectors. The general purposes committee thought there was no ground for a step. Report agreed to. A petition

to the House of Commons against the bill for preventing the erection of illuminated indicators was agreed to, and the court adjourned.—The return of the Registrar-General gives a very unfavourable view of the health of the metropolis for the past week, the deaths numbering 1,400, an excess of 300 over the estimated average. The mortality from diarrhoea has rapidly increased during the last four weeks, and last week the disease was fatal to 264 persons, the larger proportion of them being infants and young children. Dr. Letheby reports a slight increase in the mortality of the City.—At the Court of Bankruptcy, another petition has been presented against the Metropolitan Saloon Omnibus Company, praying for a winding-up order, which, it is thought, will not be resisted.—At the Winchester Assizes, Henry Benjamin Haynes, a private in the 9th foot, was convicted of the wilful murder of Mary McGowan by cutting her throat, under shocking circumstances. The learned judge (Baron Bramwell), when the jury returned a verdict of guilty, passed sentence of death upon him, adding that he could not hold out the least hope of mercy. The prisoner heard his doom unmoved.—Michael Herring was charged before Alderman Phillips, at Guildhall, with having entered the house of Mr. Dale, 8, Shoe-lane, and seized Harriet Edwards, his servant, by the throat, when she was rescued from his violence by two workmen in the house. The prisoner was pursued and taken, but he declared his innocence. He was remanded.—At the Middlesex Sessions, Mary Ann Ullmer and Amelia Switzer have been convicted of robbing their master, Alexander Dalrymple Bell, of articles of silk. The case was chiefly remarkable on account of the prisoner Ullmer's daughter being brought forward as a witness to convict her. The assistant judge commented with just severity on the conduct of Ullmer, who had employed her own daughter in the disposal of the stolen property. The prisoners were sentenced to two years' hard labour.—A man named Wilthew, living at Jarrow, near Shields, on Tuesday morning murdered his wife by cutting her throat, and he afterwards inflicted a deep wound on his own throat, but it is of such a nature that he is expected to recover. It is stated that he voluntarily admitted that he had committed the crime charged against him. Jealousy is supposed to be the cause, but there appeared to be no reason for it. There was nothing in his recent conduct to lead to a suspicion that he intended to commit such a crime. The police have taken charge of him and the razors with which he did these foul deeds.—The fluctuations in the funds yesterday were generally unimportant, and consols for money and the account left off at 95½ to 3. The tendency in the other markets were not encouraging, and quotations exhibited an appearance of dulness in the later hours of business. The increased purchases of silver for remittance abroad have created renewed withdrawals from the bank, and £90,000 was taken with this object yesterday. The effect of these transactions, in the absence of arrivals, is to increase uneasiness lest a fresh drain should set in.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS, on Monday, the Earl of Malmesbury asked whether the despatch which appeared in the papers that day, addressed by Lord John Russell, on the 22nd of June, to the government at Berlin, advising Prussia not to enter into the war, was authentic. Lord Wodehouse said the despatch was in substance correct. The Earl of Malmesbury pointed out the difference between his course and that of Lord John Russell. He said that he simply informed Prussia that England would give her no assistance if she went to war; Lord John Russell appeared to acknowledge a necessity for Prussia to go to war. Lord Cranworth called the attention of the house to the fourth report of the commissioners for consolidating the statute law, which led to a long discussion. On Tuesday, Lord Stanley of Alderley presented a petition from bankers, merchants and others in favour of direct telegraphic communication between this country and her possessions abroad. It was most important, he contended, that we should have in our hands a direct telegraphic communication with India. The Earl of Ellenborough said it was intolerable that we should be dependent on foreigners for such communications. Earl Granville admitted the importance of the subject, which should, he said, receive the fullest consideration.—In the HOUSE OF COMMONS on Monday, the Chancellor of the Exchequer brought forward his financial statement, of which the following are the salient points:—The estimates of Mr. Disraeli for last year calculated the income of the country at the sum of £63,920,000, but the actual amount received £65,477,000. The expenditure was actually £64,663,000, leaving, in round numbers, a surplus of £800,000. The defences of the country had led to an augmentation of the army and navy estimates to the extent of £5,180,000, and the question to be considered was, how was this to be met, whether we should raise the money by borrowing or by taxation. The right honourable gentleman contended that it would not be right to borrow in time of peace to meet so small a deficiency, and as the minister for India would probably have to go into the market for a loan, he had no wish to enter into competition with him. He proposed a modification of the present malt credits by taking away six weeks' credit out of the eighteen now allowed them, allowing, however, 4 per cent. on the cash paid. He thought it wrong that government should, in effect, find the malsters capital to trade with, and as soon as matters should properly adjust themselves, another step might be taken in the same direction. By this means he hoped to bring a sum of £780,000 this year into the exchequer, which would leave about four millions to be provided. He proposed to raise this sum by an augmentation of the income tax. An additional 4d. in the pound would yield over

the four millions, and in proposing that amount he proposed to re-introduce the distinction between incomes over and incomes under £150 per annum. He proposed that an additional 1½d. should be placed on incomes under £150 a year, while those over should pay an additional 4d.; and he also proposed that this increase should have a retrospective effect from the commencement of the financial year. There would, he calculated, be a small surplus of £253,000. The right hon. gentleman concluded by submitting two resolutions to the committee relating to the income tax, and one resolution relating to the malt duties, but said he would not ask for any opinion upon them until the discussion should be resumed on a future evening. Mr. Roebuck spoke feelingly of the hardship and gross injustice of the tax to professional men, who might be exposed by paralysis to a large loss of their ordinary income. It was unfair to tax professional income and property in a similar ratio. On Tuesday, Mr. Buxton called the attention of the house to that portion of the report of the commissioners on the organization of the Indian army which refers to the amount of force to be maintained in future. He thought there was enormous risk in placing arms in the hands of 300,000 natives. Lord Stanley said he did not believe it was possible to lay down any rule as to the amount of force which would be required in India. At present the native force was very large, but that was owing to the exceptional state of affairs in India at the moment, and gave no criterion as to what might be requisite in future. Colonel Sykes contended that 50,000 British troops would be amply sufficient for India, and the finances of the country would not bear a heavier burden. Mr. Bright said that at the present moment this Indian question was of more importance than either that of the Reform Bill or the budget, and therefore it was that he wished to press it strongly on the Secretary for India. Sir C. Wood expressed his anxiety to bring the whole financial state of India before the house. On Wednesday Mr. Black moved the second reading of the Edinburgh, &c., Annuity, Tax Abolition Bill, and described the tax as one founded on injustice, compelling the majority to pay for the benefit of the minority. They had looked out for a substitute, and had proposed what they considered a fair and adequate one. Sir G. C. Lewis said the question was by no means a new one, for former governments had agreed in the principle of bills similar to that now before the house. He should vote for the second reading of the bill on the understanding that it should go no further during the present session. The Lord Advocate hoped the discussion would not be continued, but that both sides of the house would unite in endeavouring to effect a settlement of this question. Mr. Newdegate could not vote for the second reading of a bill which proposed the total abolition of this tax without providing a substitute. If the government were prepared to take service under the hon. member for Birmingham, he would do all in his power to make them wear the livery of that service. Mr. Black then said he would accept the government proposition; but Mr. Bright advised the hon. gentleman not to trust in government. A government had undertaken to bring in a church-rate bill, but their interference had only made a mess of it, which disgusted both sides of the house. The house then divided, and the second reading of the bill was carried by a majority of 162 to 108. The Adulteration of Food, &c., Prevention Bill, the Metropolis Carriage-ways Bill, and the Public Improvements Bill, were severally withdrawn. The Imprisonment for Small Debts Bill was read a second time.

PUBLIC AMUSEMENTS.

DRURY LANE THEATRE.—The enterprising lessee of this theatre has determined upon giving the million the benefit of the splendid company which he has brought together, by reducing his tariff of admission to a price within the reach of the very humblest. Half-a-crown, two shillings, one shilling, and, for the gods, sixpence—are all that the great "E. T." demands for the enjoyment of the dulcet strains of Titiens, Gagliini, Guarducci, and Mongini, with their legion of co-operators. Whether this can ever pay, we doubt; and have come to the conclusion that it is merely a grateful donation to the public from the manager as a return for the mountains of gold which he is notoriously known to have extracted from them; added to an irresistible impulse of benevolence prompting him to make the whole world of London participators (if they please), in those refined gratifications which have hitherto been confined to the aristocracy alone.

HAYMARKET THEATRE.—Our worthy Bro. Buckstone took his benefit as announced, this day week, and notwithstanding the sultry weather, the house was crowded. The principal novelty was a facious, but withal sensible address from the manager, which we regret our space will not permit us to give.

ADELPHI.—The press upon our space must be our apology for deferring our notice of the new and successful burlesque, "The Babes in the Wood." Several other novelties have been produced.

TO CORRESPONDENTS.

ERRATUM.—By a printer's error in our report of the Prov. Grand Lodge of Sussex, we were made to describe Bro. Dobie as a *Prov.* Grand Registrar, instead of *Past* Grand Registrar. The Editor was away from town at the time of going to press.