

LONDON, SATURDAY, OCTOBER 8, 1859.

CLASSICAL THEOLOGY.—IV.

MERCURY AND JUNE.

WE are all well aware that in order to acquire a thorough knowledge of an art or a science it is absolutely requisite, in examining their theories, to enter into their practical parts. Until then we cannot make ourselves accurately acquainted with the principles upon which they are founded. Something of this manipulation, or handling, must be considered particularly necessary in the study of mythology, since, without this it cannot be understood. This mechanical investigation, or analytical pursuit of it however, belongs to image worship and the evil one, and is among the arts and sciences untaught, forbidden, or rather hidden as sorcery. Nevertheless the true key to these secret depths may be found in the Bible. And therein is there not involved a far more important study—a study of all studies the most profound, and yet in itself so simple as to be easily mastered by all, although few have attained it, because few have humbled themselves as they ought. Consequently the mythological student, in a maze of difficulties, is too often tempted to relinquish his pursuit with the conviction impressed on his mind that it is either altogether fabulous, or else a history so perplexingly intricate and ancient as to be totally confounded and incomprehensible. This is not the case, since it may well be said whatever expands the range of human intellect increases our enjoyments, and what is of vastly more moment, leads us, as we have just intimated, to the tree of knowledge, fast by the tree of life, to partake of their fruit without a trespass and as our justified right, by our proper study of theology. “Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.” “When ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking.”

Holy writ is not more wonderful as a history than it is for its ghostly truth. Speculative teaching is as unsound as it is unsatisfactory. There are two gates to certain instruction and immortal life, the strait gate and narrow way, and the wide gate and broad way. Every page, as relatively compared of the Old and New Testaments, guides our attention to the subject of good and evil spirits. Yet, although the Lord has himself said “Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven,” how few there are of the Christian church, who, if they have never seen a vision, or fancied they have heard the voice, or felt the touch of a ghostly being, will believe, or have been rightly taught to comprehend, that there are such things as visible ghosts and a real shadowy existence. We are told “nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad.”

The mysteries of good and evil, actual and vital angelic service and demoniac possession are believed by many whose living and interest are in the church; but for some reason it is thought we ought not to approve of such opinions any longer; they are considered unservient to the church (which we venture to assert has led to much infidelity); they are shunned as something to be feared by the clergy—and this we will venture, on strong grounds to condemn, as an error. According to the gospel of St. Luke, chap. x. “In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.” And he turned him unto his disciples, and said privately, “Blessed are the eyes which see the things which ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen

them; and to hear those things which ye hear, and have not heard them.”

We may here observe that even if our extracts from the holy scriptures were not required (as they are) to help our readers to understand some remarkable truths—but were otherwise apposite, without being dragged into the subject—as we love God without fear, save the fear to displease him, we should not apologize for their being here, or for our making a proper use of sacred things—far from it.

In the great sacrifices to Mercurius or Hermes the Romans used to join together the statues of Mercury with those of Minerva, and call them Hermathenæ, that is, of both sexes, from Hermaphroditus, the son of Mercury—if we follow Cicero, Pausanias, and other learned ancients, they used to sacrifice to both deities upon the one altar. Those who escaped from any imminent danger always made a feast and burnt offering to Mercury. This consisted of a calf, and milk and honey; the tongue, out of honour and in reverence to Mercury's lingual gifts, with a great deal of ceremony, they cast into the fire, and then the sacrifice was finished. The divination by sacrifice, that is, by the aspect and inspection of victims, called *ιεροσκοπία*, but in Latin *extispicium*, included the divinations by the flame, fire, and smoke of the sacrifices. They who presided over them or practised these arts were called either *ιερομαντεοι* or *ιεροσκόποι*. Sometimes there were used other magical inquiries and predictions, as those respecting the examination of the blood, and more particularly so in the divination by the dead—as of the *Ψυχομαντεία*, *aut vero Psychomanteum*—or let us say, as within the circle where they called up the spirits of the departed. The symbol or representative of Mercury was with the Greeks a herald. Thus, in their most solemn Eleusinia, he who after being initiated to the mysteries had the dignity conferred upon him of *ιεροφάντης*, was supposed to be, and was by them meant, as the type of the Creator. He had three coadjutors; a torchbearer, typical of the sun; a herald, *κήρυξ*, a type of Mercury; and a minister, *τον επι βωμον*, an emblem of the moon. The mystical dress of the initiated was deemed sacred, and kept for the Eleusinian occasions and festivals; when it was worn out it was consecrated to the two great goddesses Ceres and Proserpine, perhaps as an emblematical treaty of union between earth and hell as shown in the mother and the daughter. The feasts of Eleusis were celebrated at Athens and other cities in Greece once in every five years, and lasted from the fifteenth of the month Boedromion to the twenty-third, nine days, during which time it was not lawful to capture fugitives, to seize criminals, or to commence any kind of judiciary suit; to disobey these regulations subjected the offender to a fine of a thousand drachmæ; and under a fine of six thousand drachmæ, even ladies were prohibited to ride in a chariot, or an Athenian car, or in anything that gave them an air of superiority over the many who were looked upon as equal and fraternal by the wise ordinance of these great state civil and religious festivities. Nor can we refrain here from saying, that the ancient Greeks, when the city of Jerusalem did not lack idols, and the Athenians themselves could reckon not less, but far more than a hundred thousand deities, still made wisdom and virtue the foundation of their religion. In that olden time a citizen of Athens could not be admitted a member of its great tribunal unless he was known to be just, virtuous, and religious. With us women are considered inadmissible to sacred functions, but among the Greeks they were not. The consequence was, as might have been expected, that in the place of virgins at last they had to substitute old women; this did not answer. Nevertheless at first the priests and priestesses were drawn by lot from the sons and daughters of the most distinguished families; they were besides virgins esteemed of the most irreproachable conduct and reputation.

The vice of drunkenness was by the ancient Greeks ad-

judged so infamous, that if the drunkard committed a crime during his intoxication he was more severely punished than he would have been had he been sensible of the act, or sober when he committed it. But human laws, however wisely constructed on the principles of virtue and wisdom, are but human laws—are still but fallible, without a divine superintendence. We shall be able, we trust, as we go on, to show how an idolatrous religion must end in its own subversion; it did so end with this refined and philosophic people so soon as the gospel was disseminated. And for this simple reason, because the good in it was subordinate to the evil of it. Taking Solon for our guide, we should say the most perfect Pagan religion was the Grecian. At first the Greeks, like many other early nations, instinctively, that is, by the promptings of the soul, as created beings, sought God, the Creator and Saviour—not as his sons and daughters, nor as “his creatures,” but as an unknown God, in his works, and not in himself—in plain fact, as the “*Ignotus Deus*.” The earth, the sky, the sea, the sun, the moon, the stars, and all the host of heaven were worshipped by them, and to them they paid divine homage. Their religious duties they performed in sacred places; these consisted of three—prayers, sacrifices, and lustrations. Their object in praying was to obtain some desired good or avert some expected evil. In their ceremonies, they pressed the hand on the mouth before the deity of their adoration, and then extended it towards the image or the place where its emblem was kept. This ceremony, to substitute the Latin word for the Greek, was termed *adorare*. They usually prayed standing—in great danger or difficulty they knelt. They turned themselves towards the sun, so that they might look towards the east. In supplicating some bright celestial orb, by them deified, they used the form of lifting up the hands. Now all this appears to be very innocent. There is not much harm in turning oneself round to look towards the east, nor in lifting up our hands to some “bright particular star,” if we knew of nothing better to do; yet we might do many things perchance worse. However, when as a consequence of worshipping “other gods,” and many a god, instead of the one Almighty, we discover among the ceremonies of this first duty, without considering the others, that they stretched forth their hands towards the sea, if it was that element they were imploring, and that they smote the earth to invoke and address the infernal deities—such a spiritual Babel, such a scattering of prayers, are evidence in themselves that such a religion can be no religion at all—or it must be of the synagogue of Satan—the religion of Beelzebub (Baal). This is true with respect to heathen theology and its worship; yet the Greeks wished to be religious. The spirit of the true regenerated religion had never entirely abandoned them from the time that Attica was first peopled and Greece was known by the name of Javan, who was the son of Japhet. No sooner was the word of holy truth preached unto them than they recognized it, and St. Paul found all those who had that spirit in them soon became Christians. With Socrates, Plato, and the Peripatetics, the doctrine of the immortality of the soul was distinct from the belief in the immortality of the spirit; they had no doubt about the existence of the “Manes:” only of the eternity of the “Animæ” had they any doubts.

Contemporaneously with the adoption into their language of the names of the Egyptian divinities, the Greeks built temples in their honour adorned with their statues, and on them bestowed divine worship, in imitation of what they had seen in Egypt, whose people, perhaps, sought to imitate the Hebrews in constructing the innermost sanctuary, or sacred recess of their temples, the *adon* of the Greeks, wherein they kept the emblems of their most high gods; doubtless they thought that these partook of the divine nature, which is not to be confounded with the fabulous character of them.

To unite two meanings in a symbol of Mercury both the Grecians and Romans usually hung a purse to his statue,

containing a valuable piece of information in the place of a piece of money, to wit, his name of Dolius, the signification of which is, that he was the god of gain and the president of commerce, and therefore treachery and fraud were often consequences of traffic and profit.

Mercury is represented with wings. Homer has encased his gods in armour, and Milton buckled on his spirits strong and loud sounding harness: we are informed of the spasm that ensued in lopping off the shadowy limb which, like air, yielded and retaining its body undivided; of course it was beneath the great genius of the poet to mention how the mending of the armour was accomplished. They gave to these gods and spirits wings. We do not forget that the angels are sometimes recorded as being pennated; but the wings of Mercury were ridiculous, the ancients bestowed a pair on his shoes with the name of *talaria*; and a pair on his hat, or basin helmet, calling it his *petasus*, for since he was the messenger of the gods, they would have it he should run as well as fly; at all events, as Virgil says:—

“——Primum pedibus talaria nectit
Aurea, quæ sublimem alis sive æquora supra
Seu terram rapido pariter eum flumine portant.”

“His golden pinions on his feet he binds,
And flying, soars upon the lofty winds
O'er earth and sea, from realms to realms on high
With instant speed they bear him through the sky.”

We do not know whether this swiftness of motion, or his debit and credit, procured for him his rather bad name. He kept good company, and it is said “birds of a feather flock together.” Therefore, we are not going to rob him of his other pair of wings, the mystical mark of his sovereign power, namely, his magical wand, or rod *caduceus*:—

“——Ille patris magni parere parabat
Imperio,
Tum virgam capit.” * * * *

With it he not only sealed the eyes in sleep, soothed the passions and appeased the anger of mortals, but also to conciliate the very immortals of—

“High heaven's bright towers and low hell's dark caves.”*

This faculty, or supernaturally pacific virtue was, for the first time by Mercury perceived to be in the rod, since it had been made a gift by Apollo, when upon his travels he witnessed a combat between two serpents. And, like some other great events and discoveries, it was brought about by the chance of cause and effect. He placed it betwixt them, and they became at once so mutually charmed and reconciled as to fondly embrace each other and to entwine evermore fast around the rod that corrected them. It is written, “Be ye as wise as serpents.”

But to fill up the blanks in our quotation and to refer our readers to the *Æneid* itself, we think may, perhaps, help us both in making out some of the offices and meanings of Mercury as described by those learned men who promulgated an unheavenly religion which outspread and ramified the whole world over up to the Christian era.

“——Hac animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit;
Dat somnos, admitque, et lumina morte resignat.”

We herein see him as the messenger, angel, or *minister sacer* of the gods, raised into his right place, having full power to attend upon the dying, in order to deliver their souls from the pains of death, and to show them their way to Orco (hell), or the nethermost pit (Tartarus), as the case might be. Nevertheless, he also restored to renewed births and new bodies those souls of the good which had been sprinkled with the waters of Lethe, and cleansed of their light offences contracted in their former humane, charitable and benevolent state of existence in this world, after having

* The Egyptians painted the face of Mercury, in his image, partly dark, as the black, on one side, and fair, as the white, on the other, to indicate that there was a god over them both whose messenger was sometimes in communication with the infernals as well as the celestials.

completed their full time of blissful but insensorial life in that place of the infernal dominions, abounding with long extended plains of pleasures and delights, and "verdant fields such as with heaven's may vie," called Elysium, or the Elysian fields. These souls—or, to be corrected by Virgil, "Quisque suos patinur manes," spirits, we all must bear—ere they went out from the "ivory gate," had to drink of the oblivious stream, that thereby they might lose all memory of their happiness, and all consciousness of the miseries they had heretofore to endure in the flesh; so that when they had spent many ages in these fragrant bowers and shadiest groves of their delicious Elysium, irradiant with stars of its own and its own sun, they were made once more willing to return even to the struggles and trials homogeneous with this world.

The psychological sages and poets of the early literary epochs, could not but comprehend the *a priori* of good and evil, they had an insight of the Cabalistic and the Masorithi, from which we have gained some knowledge. On the words, "For God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil;" and, "Behold, the man is become as one of us, to know good and evil"—their religion was founded and confounded. They saw, as it were, gods and devils. Their own deep analytical investigations taught them to separate the departed good from the departed evil spirits, and to classify their gods. They drove the wicked out from heaven, and awarded to the pure of soul the flowery arcades, umbrageous fountains, and perfumed and ethereal temperate air of their Elysian paradise. At the same time they saw no banishment or reformation for the disembodied, unrefined, brutish and the like unclean spirits. It is true they chained them in the deep dungeons and blazing lakes of Hades—'Αδης; so called from his dreadful gloominess, yet for all that they thought no place could or would hold them; and that they still remained at large the torments of mankind.

Among the generally known endowments of Mercury were his arts of speaking and constructing. He is reported to have been the inventor of weights and measures, contracts and bargains, and, what is more, of letters—these honours were his own. For the harp he gave Apollo it is said, that god of the muses in return presented him with his caduceus*, which, after he had stolen the other's lyre, made them friends again; or as the strange and incomprehensible story goes, a herdsman, whose name was Battus, saw Mercury stealing from the keeping of Apollo some of King Admetus's herd of cattle on the very day on which he was born; we marvel not then how he carried away the tools of Vulcan, the cestus of Venus, and, nearly, had he not been afraid, even the thunderbolts of Jupiter, as he did his sceptre. Vexed, and in anger, Apollo upbraided him and strung his bow not prone to miss; but, skilful as he was, within that little while he had stolen his lyre and his arrows from him. The philosophical poets wished to account for the appearance of the 'γαλαξίας κύκλος, that is, the occurrence of that white stream or cleft of light, veiled the milky way, by the tale that Maia's fair babe, whilst suckled once by the unjealous Juno, let fall some of her milk upon the heavens. Ovid elegantly describes how Battus was bribed to secrecy, and in which way Hermes tried his probity.

The Romans used to set up statues where the high roads crossed, and called them "indices;" they had an arm or finger held out to indicate the way; likewise, but not in like man-

* Hence all ambassadors sent to arrange peace were styled *caduceutores*; as those who proclaimed war were termed *feciales*.

† Aristotle, Plato, and his scholar Eudoxus, contributed much to the development of scientific astronomy. But Herschel, instead of making that light appearance in the heavens called the milky way or galaxy, a complex of stars, seems to be of the opinion which exhibits it as an opening or gulf in the ether, upon regions of light many degrees more intensely radiant than our own.

ner, they placed them in their highways, as the Athenians did at their doors, to drive away thieves. These Cyllenian statues, or Hermae, were images having neither hands nor feet; we cannot tell to what Plutonic period or tertiary division they belonged, but the indices must have had a first cause. Mercury had disguised himself, and Battus was overcome by his inveigling promises, thereupon the former turns the latter into a stone, denominated *index*. We should not either lose sight of the girdle, the magic cestus—the deified thief took it from his sister, Venus. The truth is, the ancient *literati* had very little reverence even for their most high deities, of whom Mercury was one; they translated them into fables, monsters, and reptiles, with inclinations vilely suitable; a little mingling of earth with heaven, and a large admixture of hell. From the beginning antagonist to the true God, what was to be expected of such a religion but the mockery of righteousness?

SYMBOLISM OF COLOUR.—II.

[Continued from page 244.]

CREUTZER ("Symbolik," vol. iv. p. 593,) fully admitting the existence of polychromic symbolism, also acknowledges the difficulty of now explaining it, from one of the causes that we have before stated—the scantiness of objects on which to operate.*

Gorres' "Mythological History," i. 291, is cited that Jupiter's image was earth colour, (*asch grau und feuerfarbig*) ash green and fire colour; Mars of a red stone; and Phoebus golden; Mercury of a blue stone; Venus red; the temple of the moon of a green colour.

This significance of colour descended to the early church and scriptural art. Mrs. Jamieson, in her "Legendary Art," (p. 18), has some pertinent remarks on the subject, here condensed:—

"In very early art we find colours used in a symbolical sense—certain colours were appropriated to certain subjects and personages, and could not be arbitrarily applied or misapplied. In the old specimens of stained glass we find these significations scrupulously attended to, thus:—White, represented by the diamond or silver, emblem of light, religious purity—our Saviour wears white after his resurrection; it was the colour consecrated to the Virgin, who, however, never wears white except in the assumption. Red,—the ruby signified fire, divine love, the Holy Ghost. White and red roses, love and innocence,—in a bad sense, blood and war. Red and black combined, purgatory and the devil.†"

Blue or sapphire: Christ and the Virgin have red tunics and blue mantles. In Spain the Saviour's is generally a deep rich violet. To St. John the Evangelist is attributed a blue tunic and red mantle, later colours sometimes red and green.

Yellow or gold is the symbol of the sun. St. Peter wears

* He says:—"The use which the ancients made of colour in their symbolism can now only be guessed at from the general destruction of their paintings: still it might be expected *a priori*, that the symbolical tendency of their minds would not have despised such means, more especially under the influence of their artistic skill. The Greeks, nearer than we to nature, and living under a joyous sky, most certainly observed exactly the effect of the different tones of light, and of the manifold play of colour in nature produced in the mind. Descriptions of paintings given us by Philostratus leave us no room to doubt that both light and colour were used by them with deep purpose and the fullest intention. With Philostratus, and in an Herculean painting, Bacchus has a red garment, as attributed to him in an inscription. Winkelman refers this to the colour of wine, for which may be adduced—First, the old practice of painting the images of this deity red, and not only of this deity, but also particularly of the other pastoral deities Pan, Priapus the Satyrs; nay, even according to Plutarch, of all the other divinities. By this glaring tint it was perhaps the intention to represent the full energy of nature, and when the practice was so general, as Plutarch tells us, possibly sometimes to make these glorious old Olympians thoroughly conspicuous."

† Monsieur Portal, in his fanciful treatise "Des Couleurs Symboliques," (Svo., Paris, 1827, p. 131.) fully corroborates Mrs. Jamieson for this union of red and black. "Le noir n'est pas une couleur, mais la negation de toutes les nuances et de ce qu'elles representent. Ainsi le rouge designera l'amour divin; uni au noir il sera le symbole de l'amour infernale, de l'egoisme, de haine, et de toutes les passions de l'homme degradé."

a blue mantle over yellow tunic. In a bad sense it signifies inconstancy, deceit, &c.

Violet or amethyst is worn by martyrs. In some instances Christ risen appears in a purple mantle; Mary Magdalene, who as a patron saint wears the red robe—as penitent wears blue and violet (so the beautiful recumbent Magdalene, by Corregio, at Dresden, in bright blue; a copy in the National Gallery.)

Grey, the colour of ashes, signified mourning, humility, and innocence accused; hence adopted by the Franciscans.

Black expressed the earth, darkness, and its prince. In some illuminated MS., Jesus, in the temptation, wears a black robe. White and black united signify humiliation or mourning; hence adopted by the Dominicans and Carmelites.

Creutzer ("Symbolik" ii. p. 597, note,) mainly agreeing with Jamieson on the Christian symbolical colours, gives some points of comparison with those attributed to their heroes by the early German writers, citing some as his authority.

Jesus wears in old paintings, almost invariably a red garment, as *Sol novus*, a name given him by the Christian Fathers: so also the ancient deities of the sun. In the *Nibelungen* the hero Siegfrit is clothed in white (v. 1610.)

"—— Den helden vil gemeit

Von sne-blaucher varvve, ir ros unt auch ir chleit."

"The hero well disposed,

Of snow white colour was his steed and eke his robe."

And Flos, the hero of another poem, (Pal. MS. No. 362,) is painted red and white, whilst the significantly named Blautflos is blue. Again, in the *Nibelungen* Hagen and Dankwert, as the enemies of Siegfrit, appear black as devils (v. 1621.)

"Mit in chamen Dauchwart aut auch Hagen

Wir horen sagenmore, wie die degene
Von raben swarzer varvve trügen richin chleit."

"With him arrived Dankwart and eke Hagen

We've heard tell report, how these thanes
Of raven black colour wore rich robes."

Notice is also given of the illustration by Grimm of a remarkable instance of colouring in the old poems of Titural and Purcwal.

We can, however, rival these ancient Teutons in a master of poetic colouring, in our own Spenser, by a number of examples (due to the industry of Burnet, in his *Treatise on Colours*) collected from the Faerie Queen, where the attribute is, generally too, coupled with a moral purpose.

Thus:—

"Humbleness, as Humilita was, an aged sire all clothed in grey."—Canto x. 5.

"His Reverence: right cleanly clad in comely sad attire."—*ib.* 7.

"His Faith, Fidelia: she was arrayed all in lily white."—*ib.* 13.

"His Hope, Speranza: was clad in blue that her besecmed well."—*ib.* 14.

"His Charity, Charissa: well in yellow robes arrayed."—*ib.* 30.

"His Falsehood — clad in scarlet red,

Purpled with gold and pearl of rich array."—Canto xi. 13.

"His Praise desire: In a long purple pall whose skirt with gold
Was fretted all about was she arrayed."—Canto ix. 37.

"His Idleness — The nurse of sin

Arrayed in habit black and amice thin."—Canto iv. 18.

The same author gives us also some further illustrations (p. 38). Colours have also a fitness according to the several personages represented. Thus, we read of the azure zone of Venus; the sea green garments of Neptune; and the red mantle of Mars. Yellow, observes Mr. Craig (*Lectures*, p. 175), is understood to represent power; purple, authority; violet, humility; green, servitude. Upon this explanation we are enabled to account for the invariable practice among painters of portraying the blessed Saviour of mankind in garments of red and blue; the red implies his comprehensive love to the human race, as well as the power to fulfil the dictates of that love; the blue his divine origin.

That the symbols in use amongst the various nations of antiquity we have just passed in review, from the earliest period in the Assyrian and Egyptian people, and thence descending to the Greeks and Romans, were afterwards taken

up by the church—that these have not yet lost their significance and value in the minds of the people—may be proved from the existing and corresponding superstitions still prevalent amongst our own peasantry and the vulgar of every nation throughout Europe; our vouchers will be drawn from the folklore of them all—and to be enabled to compare them with the above more remote or classic examples, we will take the colours seriatim. As the objects of popular belief are the mere creations of fancy, the clothing these airy nothings in the mythical colours of antiquity can be but a vestige of the same ideas which ruled the earliest choice, an undercurrent of the primeval creed which still silently and unobserved guides the majority of the credulous or uneducated.

Red was the favourite mythic colour as of antiquity. If we but refer back to first tales of childhood, we find Little Red Riding Hood and Mother Red Cap possibly the earliest impressions we received of colour; and in the robin redbreasts our first infantile affection for the piety with which they covered up the babes in the wood; but as the choice amongst the feathered inhabitants was open, its colour may have given the impulse for its selection. Grimm tells us, however, that it had also its connexion with thunder (*D.M.*, p. 167, note); "But the sitting redbreast or red tail seems to call down the thunder; was it from its red plumage that it was sacred to the red bearded god?" Both Jupiter and Thor are represented as red beards. For the latter, vide Grimm, p. 161. In the olden northern Sagas he (Thor) is always shown with a red beard, however his other attributes may differ. This must be referred to the fiery appearance of his lightnings, and p. 965, Douar (another name for Thor) is red bearded; and the proverb says, "*Roth bart, dinevels art,*" redbeard, devil-fear." It requires, however, some consideration therefore to believe that the christian royal convert, St. Olav of Norway's, red beard should have a similar intent, unless applied by his enemies, the still unconverted pagans. We need not, indeed, wonder to find in the Scandinavian mythology a similar practice to what was usual at Rome for their highest divinities. If we trust these later writers, the features of their earliest Jupiter, most probably the Ferrarius, were daubed over with a kind of red ochre; and as their triumphant warriors also aspired to the same distinction, we think the directors of the Roman court, if they got a bust of this ancient *numen* of Romulus, would not be far wrong to go to the ethnological figures of Dr. Lathom in the same locality, for patterns of polychromy with which to adorn his features, which the red and coloured streaks of these savages render so ugly to our present ideas.

Pliny, after telling us (*Nat. Hist.* xxxiii.) that the famous painters of Greece only used four colours for their immortal works, as is the generally restricted number in the instances above, goes on (xxxiii. 36):—

"Invenitur in argentariis metallis *minium* quoque et nunc inter pigmenta magnæ auctoritatis et quondam non solum magnæ sed sacre. Enumerat auctores Verrius quibus credere sit necesse Jovis ipsius simulacri diebus festis *minio* illini solitam, triumphantumque corpora: sic Camillus triumphasse."

The use of the *illini* I think sufficiently shows that the colour was laid on in streaks or lines, and not as on the sphinxes and the statues at the Aboo Simbel, to express the natural tint of their skin; nor does the following sentence from Arnobius (*Contra Gentes* vi.) seem to bear any other meaning:—

"Inter deos videmus vestros Jovis torvissimam fuorem *mero oblitam minio* et nomine Frugiferi nuncupatam."

The beauty or sanctity of the tint seems afterwards to have reduced the whole pagan Olympus to its use. In addition to its use for Pan and the other field deities, and for Mars, quoted above from Creutzer, we may bring the lines from Virgil (*Ecl.* x., 26):—

"Pan Deus Arcadiæ venit, quem vidimus ipsi
Sanguinei ebuli bacis, *minioque* rubentem."

Pausanias (in Achaicis) tells us, as we might therefore expect, that the colour of Dionysius (Bacchus) was a cinnober adornment (*αγαλμα υπο κιννα βαρεως*).

As thus, according to Pliny, red was the sacred and favourite colour in Italy, we certainly find it the prevalent hue affected by our modern sprites and goblins. It may be a legacy from our Roman conquerors, or something inherent in the strength and brilliancy of the colour that has gained it this preference.

The usual Christian name (if we may use this term for a goblin) attached to Goodfellow, of Robin, is but the familiar use of Robert; a name only derivable from *roth-bart* (red-beard), which gives our sprightly Robin Goodfellow identity with Thor and Jupiter; and Halliwell (Introduction to "Midsummer Night's Dream") tells us that this goblin is so named in a MS. of the Bodleian Library of the thirteenth century. Grimm gives it as his opinion that the favourite locality of the wild huntsman (*wilde jäger*), whom he identifies with Wustan or Woden, another northern deity, at Rodeustein in Odinswold, should more correctly be Red-stone or Rud-stone; which latter name is found in Holdernest in Yorkshire, and close to the church there is one of those famous druidical obelisks, of which the Devil's Arrows at Boroughbridge and the stone pillars in Angus are other examples, but which find their greatest number, originally five thousand, at Carnac, near Vannes, in Brittany.

The name *Rothkappchen* (Red-cap) is as common in Germany as our Red Riding Hood or the *Bonnet Rouge* of the French, who have formed the fairy tale into a pretty opera, where the *demonement* with the wolf disguised as *grandmamma*, "what great staring eyes you have," gives an excellent opportunity to the basso. Our Puck in Friesland is known by his red cap, and Pöhls (*Harzssagen*, p. 273) says of *Rothmüttschen* at Altenau, he heard many funny pranks; and the ghost of a female, with the usual bunch of keys, showed itself at Ilfeld in a red gown; the famous goblin Hödekin, or Hüttchen (Capkin) was clothed in a red silk coat. Denmark has received this colour as a favourite for her trolls, as may be seen in Thiele's tales; his Ebethftawarfs were all dressed in pointed red caps, and they have transmitted the belief to their far northern dependencies of the Ferroe Islands and Iceland. Hecla not only gave these troubled spirits of the departed a fiery abode, but an appropriate red clothing.

Returning south, we find the human imagination has depicted the evil one of every colour to which he can attach gloomy or hateful ideas; black, of course, as the prince of darkness; he is called the grey man in Grimm's *Deutsche Sagen*, (No. 272), where he tires a poor man to death by carrying him up the castle hill of Auerbach, a pendant to the old man and Sinbad in the "Arabian Nights." Green seems principally to be ascribed to Satan by mariners and sailors, it being the hue in which they mostly fancy malevolent pixies, nissen, nereids, and all the fabulous monsters of the deep; but red is the most constant and recurring symbolical colour in which the imagination of most countries has arrayed him. A legend is found in the Sansitz to account as usual for a large white granite block, called the "White Stone," one hundred feet high, and probably druidical, when connected with larger and more extensive similar rocks in the neighbourhood and upon the boundary line of Bohemia—that it was formed by the devil's destroying the habitation of a holy anchorite whom he could not seduce, and breaking it in pieces. From that time on every 23rd April, St. George's day, he is seen by the foresters and woodcutters annually on that day, with fire streaming eyes and a large red mantle, with which he takes especial care to cover his cloven foot and dragon tail, looking after other prey; and as his appearance was always on the particular day he thence got called by the peasantry the Red George. We cannot, however, pursue this red symbol further; through Germany, in almost every collection of legendary lore, it will be found the predominant hue. Grimm's *Deutsche Sagen*, i.,

47 and 48; *Deutsche Mythologie*, p. 431, et seq.; Temme, *Pommersche Volk Sagen*, p. 253; Wolf, *Deutsche Sagen*, pp. 239 and 373; with the *Rothkappchen* in the old castle of Schwerin may be consulted.

Perhaps, however, before we pass over to our English red caps, we may mention the favour which red seems to have found also in America, along, possibly, with the royal green of Montezuma, before alluded to. Prescott (vol. iii., p. 334) speaking of some of the figures of the Aztecs, says:—

"The figures, as well as the buildings themselves, are found to be stained with various dyes, principally with vermilion."

And, in a note, he adds:—

"The fortress of Xochialco was also covered with a red paint (*Antiquités Mexicains*), and a cement of the same colour covered the Toltec pyramid at Tcotihuacan, according to Mr. Bullock."^{*}

Our English Cobolds also affected the same fiery colour; like Robin Goodfellow or Puck. Gervase of Tilbury, in his *Otia Imperialia*, tells us of a frolicsome elf, who took up his abode with Elias Stackpole, in Pembrokeshire, in the form of a red boy.

Our mediæval painters religiously expressed their detestation of Judas by depicting him with a fiery head of red hair and a red mantle; and red hair is generally objected to in the Kurmark. The children tease their playmates thus furnished with the *platt Deutsch* rhyme (*rotkop, feuerkop, stert de ganze welt in braut*)—red beard, fire head, sets the whole world on fire. In Rome, however, the red, perhaps the auburn tresses of the northern Barbari, were in great request to furnish their females with the extraordinary wigs which we find on their busts. In the Epirus, however, the same designation, Phyrus, became a favourite epithet for the royal race of the Alenden, because when a dispute respecting the succession to the throne was referred to the Oracle at Delphi, the Pythia gave it to the first of the race, by the expression—"Let the red head (*Πύρρος*) have it." Our first toy, the plaything of our infancy, is the coral, and though nature gives it in two varieties, the white and red, we invariably prefer the latter, not only from its more conspicuous and resplendent tint, but also from another property which, doubtless, the veneration of our forefathers for the tint ascribed to it. Halliwell's edition of Brand's "Popular Antiquities," ii., 86, gives a quotation from the "Three Ladies of London," by which it would become a kind of healthmeter to the wearer, and therefore the most fitting for children. The words are—

"You may say jet will take up a straw,
Amber will make one fat;
Coral will look pale when you be sick,
And crystal will staunch blood."

But the antiquity of the belief, as well as its being worn by children, must be ancient, as a passage quoted from Pliny immediately preceding, proves both usages amongst the Romans.

"Auruspices religiosum coralli gestantem amotiendis periculis arbitrantur et surculi infantie alligatum tutelam habere creduntur."

Even gold itself seems to have been more highly prized the higher hue of redness it possessed. The "red red gold" is never applied but to enhance the value of the mineral; and it seems to have been the livery of the goldsmiths, for in a pageant given by Hone ("Every-day Book," p. 672), of the city of London, for lord mayor's day, 1687, the mayor's company, the goldsmiths, gave a splendid exhibition. A large stage must have been used, for there appear "many rooms," amongst which "another apartment" with miners in canvas breeches, red waistcoats and red caps, &c. The goblins of the German mines frequently appear in similar red uniforms; and it is a question whether the gold is called red from their colour or the colour takes its rise from the dress. The expression is frequent in Germany, perhaps more so than with us. In the *Nibelungen Lied* we find it often, v. 1085-88.

* The bloody hand of Ulster is found not only on the walls of Urmal, but on the sculptured rocks of Ohio, as Squier tells us.

"Vil golt vater sotele, si fürten in daz laut
Zierliche schilde mit herlich gerrant
Brahten si ze Rine, zis der hoh gezit."

"Many saddles bossed with red gold they brought into the land,
Richly sculptur'd shields, and robes both gay and grand,
In piles to Rhine they carry, to these spousals high."

And v. 1753-55.

"Do chom ir gesinde die trugen dar ze haut
Von at rothem golde einen schildes raut,
Mit stahet herten spangen, vit michel unt breit."

"Following them their household, who carried in their hands
Shields of molten red gold, enriched with circling bands;
With hard steel bosses mounted, their size both large and broad."

Other uses of the word are found v. 281, 2437, 1728.

We cannot say that our own poetry, wherein the expression occurs, is so ancient, but we will quote a couple of extracts from Orfea and Henrodis in "Scott's Minstrelsy of the Scottish Border," where the queen relates a dream which she had whilst sleeping under a tree, where—

"The king had a crown on his head,
It was not silver ne gold red;
All it was of precious stone,
As bright as sun, forsooth, it shone."

And farther—

"Amiddé the land a castel he seigh
Rich and real, and wonder high,
Allè the utmostè wall
Was clear and shiné of cristal,
And hundred towers there were about,
Deguiselich and batailed stout:—
The buttress came out of the ditch
Of redè gold y-arched rich."

These may be called subjective or inherent powers of the red colour, but objectively it had also the quality of imparting potency to any natural object of a deep red dye. The Scotch rowan tree or mountain ash is famous for its powerful action against witchcraft and its red berries. Chambers's "Popular Songs of Scotland," p. 110, say, of—

"Rowan tree and red thread
Make the witches tyne (lose) their sped,"

and that such a saying is prevalent over Scotland in the southern pastoral district, thus enlarged and varied:

"Black luggie, lammer bead,
Rowan tree and red thread
Put the witches to their speed."

A similar force is ascribed by our German neighbours to the dog rose and its red *hugelbirt*. The attached legend states that when Satan was hurled from heaven, to be able to storm it again he created the dog rose with its thorns pointing upright to serve him as steps, but that the Almighty frustrated his purpose by changing their direction downwards. The red hip berry sprang necessarily from such a creative power.

I leave at present the consideration of the thorn and its red haws, because, to prove the mythical character of the shrub, I should have to show the verbal identification with the genuine name of Thor, and of Thor's again with Janus, which I have done in another place. Our space also forbids us to go into the symbolism of the other colours, and particularly of the many important considerations arising from the contrasted effects of white and black, on which almost the whole of the Slavonic religious and beliefs were based: the contrast between their white and black gods—Bielbog and Zerribog.

Literature.

NOTES ON LITERATURE, SCIENCE, AND ART.

A PENSION of £70 a year has been given to Mr. Charles Duke Yonge, author of several Greek and Latin school books—notably of the "English Greek Lexicon," and the "Phraseological English Latin Dictionary"—for literary services.

Some days ago a daily journal announced, upon the somewhat singular authority of the *New York Tribune*, the entire restoration of Sir E. B.

Lytton's health. We regret to learn from another source that this statement is incorrect, and that Sir Edward still continues to suffer severely from illness. We quite agree with our contemporary the *Critic*, who says: "For some time past people have been inquiring what has become of Sir Edward Lytton Bulwer. That his health had suffered from his many labours, literary and political, and that a temporary cessation from all kind of work became necessary about the time of Lord Derby's famous appeal to the country, was well known. Afterwards it was reported that he was better, and would shortly be able to resume the normal activity of his life. Since that time, however, his name as it were disappeared from public records, and a kind of 'Oh! no, we never mention him' feeling seems to be entertained on the subject. This is far from satisfactory, and although we have no disposition to intrude upon a private sorrow, we cannot but regard Sir Edward Lytton Bulwer as public property; and, as such, the public ought to know something about him."

Photographs of the original drawings by Raffælle, in the royal library at Windsor, have been taken at the expense of the Prince Consort. The negatives of these impressions have been presented to the Science and Art Department of the Committee of Council on Education; from which copies will be supplied to schools of art, and the public generally, at the mere cost of paper and printing.

A portion of Dr. Pusey's "Commentary of the Bible," which has been so long in preparation, is now said to be almost ready for publication. It is upon the prophet Hosea.

M. Victor Hugo's two new volumes of poetry are on the point of being given to the public. They will form part of a grand work, entitled "La Légende des Siècles." The author has chosen this time a noble and gigantic scheme; he proposes, in fact, to write a poetic and dramatic history of the world; or, at least, of the great events in the records of human existence from the creation to the present age. The first volume includes the biblical and evangelical periods, the decline of the Roman empire, the rise of Islamism, and the history of chivalry, in two dramatic poems, entitled "Le Petit Roi de Galice" and "Eviradmus." The second volume treats of Italy, from the dark ages to the Renaissance, Philippe II., maritime discovery, and includes a poem on the Swiss mercenaries of the seventeenth century. A Paris correspondent writes, "Some specimens that I have read exhibit much pathos and beauty; but there is little doubt that the great attraction of the work will consist in its political references."

Mr. Charles Hardwicke, of Manchester and Preston, a gentleman well known for his writings and lectures on the financial position of friendly societies, has just completed a work he has long been engaged upon, in which the whole question is popularly explained. The errors so frequently complained of are fully discussed, and the laws of finance, together with the conditions necessary to the future stability of these numerous and important social institutions of the provident operatives, are demonstrated.

Macmillan's Magazine will make its appearance on the 1st of November, The editor is to be Professor Masson, and among the leading contributors are named Mr. T. Hughes, the author of "Tom Brown's School Days."

A correspondent of a Manchester paper gives the following account of the result of the attempt to found a popular religious daily newspaper. "At the latter end of 1857, I was induced, at the very earnest solicitation of one of its agents, to become a proprietor in the 'National League Newspaper Company,' who proposed to commence a newspaper, to be called the *Dial*. The risk I undertook was not large, only five shares, at £10 each, towards which I then paid a deposit of £2 each, making £10, besides some small charge for registration. I was informed that when a certain amount was subscribed the publication of the paper would be proceeded with at once, and that in the mean time only the interest of what was paid up would be required for preliminary expenses. Until June this year I heard nothing more of the progress of the *Dial*, when I was invited to a meeting of shareholders, where a reverend gentleman proceeded to lay before us the account of the *Dial's* troubles; to state its financial position, and then strove to inspire us with the belief that some day it would be successful. It appears that at its first stock-taking

	The amount of money subscribed was	And expended up to this time
May, 1857	£8,000	£6,000
May, 1858	27,000	14,000
May, 1859	31,000	16,000

So that if at May, 1858, the shareholders had pleased to close the company, out of the immense paid-up capital they would have been able to

get only 10s. in the pound. My loss up to this time is only £5; but when the meeting began to realize their position that they and thousands of subscribers to the amount of £30,000 had had 50 per cent. of this amount so quickly disposed of before a pound had been spent in premises, machinery, or the consequent losses in commencing the publishing of such a paper, I believe they came to a conviction, the exact character of which may be inferred from the facts themselves."

A course of six lectures on Social Science—embracing the relations between Labour and Capital—is about to be delivered by Mr. William Ellis, under the authority of the Committee of Council on Education, at the South Kensington Museum. These lectures will be particularly addressed to school teachers, but the general public are to be admitted so far as there may be room in the theatre of the museum.

The Rev. E. Hatch, B.A., of Pembroke College, Oxford, has been appointed principal classical professor in the university of Toronto.

Mr. Antonio Panizzi, of the British Museum, has left Modena on his way back to England; but from Turin he will go to pay a visit to Count Cavour, at his country house of Leri.

Mr. Robert Chambers is engaged upon a volume refuting the antiquity of the Scottish Historical Ballads. We hear that he considers them to have been written in the early part of the eighteenth century.

Literary publications, meant as gifts for the celebration of Schiller's centenary birthday, begin to appear in Germany everywhere. Among them we notice a volume of writings by the father of Theodor Körner, Schiller's intimate friend, published for the first time on this occasion, and edited by Dr. Karl Barth, of Augsburg.

The *Publishers' Circular* gives an interesting and valuable account of the conventions entered into between France and other nations for the preservation of literary and artistic property. From France we learn that the Minister of the Interior has issued for the guidance of the préfets a *resumé*, in chronological order, of the instructions which from time to time have accompanied the conventions having for their object the protection of property in works of thought and art. These instructions are followed by a detailed analysis of the twenty-eight conventions concluded between France and the principal states of Europe.

A Fern Collector's Album has been issued by Mr. Robert Hardwicke, for the use of ladies and gentlemen who love to gather and preserve the beautiful ferns of Great Britain. This album is handsomely printed, in red type, on pages framed in a flowery border, and is mounted in a strong, showy case, glittering in scarlet and gold. Blank pages for the specimens alternate with descriptive pages; the whole, when filled with ferns and with the memories that may belong to the incidents of their collection, forming a handsome book.

The late Sir William Forbes, of Pitsligo, left a very curious work in manuscript, entitled "Memoirs of a Banking House," giving a history of his bank, which had never refused to pay its notes—almost the only old bank that could say so. These memoirs are being printed for private circulation.

The lecture season at the Royal Manchester Institution has commenced with the first of a course of lectures by Professor Owen, F.R.S., "On the Classification and Geographical Distribution of Recent and Fossil Mammalia." The professor commenced by stating that the study of natural history was an important one in the education of youth, on account of its impressing upon the mind the principles of order and arrangement, conditions well adapted not only to business habits, but to almost every form of active life. The various divisions of warm and cold blooded animals, with their distinctions of vertebrate and invertebrate, &c., were then pointed out; also the basis of classification by Aristotle, Linnæus, and Baron Cuvier, with subsequent discoveries by the learned professor himself. There was a good audience.

Mr. Wallace, the English naturalist, has arrived at Menado, with the intention of spending some months in the Minahassa districts, for the purpose of making zoological collections, the requisite help having been granted him by government.

An election to one fellowship, now vacant in All Sou's College, Oxford, will take place on the 3rd of November next. Candidates are requested to call on the Warden on Wednesday, October 26th, between the hours of eleven a.m. and two p.m., bringing with them the following papers:—1. Testimonial of good conduct from their college for three years. 2. Certificate of baptism. 3. Certificate of having taken the degree of B.A., or of having passed all the examinations required by the University for that degree. 4. Certificates either (a) "of having been placed in the first class in one, at least, of the public examinations of the University;" or (b) "of having obtained some prize or scholarship within

the University, unattached to any college or hall, and open to general competition among the members of the University." The examination will commence on Thursday, October 27th, at ten, a.m., in the college hall. Candidates will be examined in French and German, and special reference will be had to the studies recognized in the School of Jurisprudence and Modern History.

MASONIC NOTES AND QUERIES.

ETYMOLOGY OF THE TERM "COWAN."

THE term *Cowan* has, among our brethren of the Free and Accepted Craft, a meaning and signification of its own, which is so well understood by every Mason, that there is no reason to speculate upon its Masonic interpretation here; but there is a dearth of information among us as to whence the term is derived, and what was its original import; and a note on this part of the inquiry may, perhaps, be interesting to your readers.

In the sense understood by us, it will be sufficient if we quote one or two examples of the use of the word in question; thus, in a song, "Once I was blind, and could not see," we have the following as part of the last verse:—

"Then round and round me he did tie
A noble antient charm,
All future darkness to defy,
And ward off *Cowan's* harm."

So also, in a song of Gavin Wilson's (*vide Freemasons' Magazine*, vol. iv., p. 873),—

"There once was a Mason who loved a long drink,
And a fop of a *Cowan* who fondly did think
Could he get him fuddled, and find out this wonder,
He'd make all the Masons of Scotland knock under."

And in another song we are told—

"How happy are the antient brave,
Whom no false *Cowan* can deceive."

Whilst another, entitled "We brethren Free Masons," declares—

"The name of a *Cowan* we'll not ridicule,
But pity his ign'rance, nor count him a fool."

This term, too, has not been without its difficulties to many of the writers on Freemasonry, whether charlatans or not, and without giving undue prominence to the catchpenny tribe, one of the most popular of these revelationmongers, says, in a note, "The word *cowan* is a flash word peculiar to Masons. It signifies an enemy, but formerly was expressive of kings and all those who had the power to persecute, and who did persecute the associated Masons."

I do not take into account the meaning given to the term *Cowan* in the American Lexicons, Manuals, &c., as they appear to be equally in the dark with our own authors, and only reproduce the definitions we have usually met with. Nor have I encountered any real knowledge of the subject among those shining lights of the Craft who are thrust down the young Mason's throat as knowing the ceremonies and lectures by rote, and consequently to be venerated as great authorities; all they could tell me was the usually received sense of the word among us. I am in no way finding fault with the use of the word *cowan*, but I wanted to know how we obtained it, and from whence it came? No one knew. For a long time I gave it up as hopeless. I searched the Encyclopedias, the *Britannica*, Edinburgh, London, *Metropolitan*, National, and Rees's, and all without avail. I then turned to the dictionaries of Ash, Bailey, Bayle, Barclay, Boag, Halliwell, Lemon, Nares, Ogilvie, Richardson, Sheridan, Todd, Johnson, Webster, and Wright; but the word *Cowan* was not to be found in any of them. In Preston's *Illustrations*, 13th edition, page 80, is a note to the "Antient Charges," in which it is stated, "Twelvethly—That a master or fellow make not a mouldstone, square, nor rule, to no lowen" [this no doubt should be *Cowan*]; "nor let no lowen worke within their Lodge, nor without, to mould stone." (See also *Freemasons' Magazine*, vol. iv., p. 352). And in Dermott and Harper's *Ahiman Rezon*, 7th edition, 1807, among the antient charges, No. V., entitled, "Of the Management of the Craft in Working," p. 37, it says, "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employed by *cowans* without an urgent necessity; and even in that case they must not teach *cowans*, but must have a separate communication; no labourer shall be employed in the proper work of Freemasons."

Now these two extracts positively refer to an operative class called *Cowans*; and it occurred to me that as we symbolize many other matters connected with the handicraft of Masons, so we have treated the *Cowans*; and as speculative Masonry long held its

head quarters in Scotland, the word might possibly be of Scotch extraction. For this I had reference to a work published in two vols. folio, in Edinburgh, in 1808, with a supplement of 2 vols. folio, published in 1825, and an abridgment in one vol. 8vo., published in 1846, in all three of which the word *Cowan* is given. This work, a book of the greatest value to the etymologist, may be thus described—*An Etymological Dictionary of the Scottish Language: Illustrating the Words in their different Significations, showing their Affinity to those of other Languages, and especially the Northern; Explaining many Terms which, though now Obsolete in England, were formerly Common to both Countries, &c.*; by John Jamieson, D.D.; and in that work we have the following definitions:—

"COWAN, s. a fishing-boat, &c.

"COWAN, s. 1. A term of Contempt, applied to one who does the work of a mason, but has not been regularly bred. (Scottish).

"2. Also used to denote one who builds dry walls, otherwise denominated a *dry-diker*. (Scottish).

"A boat carpenter, joiner, *cowan* (or builder of stone without mortar), get ls. at the minimum and good maintenance.' (P. Morven, *Argyleshire Statistical Account*, x. p. 267).

"*Cowans*, masons who build dry stone dykes or walls.' (P. Halkirk, *Caithness-shire Statistical Account*, xix., p. 24).

"In the Suio-Gothic, or Ancient language of Sweeden, it is *kujon*, or *kughon*, a silly fellow, *hominem imbellum, et cujus capiti omnes tuto illudunt, kujon appellare moris est*; (Ihre, *Glossarium Suido-Gothicum*, 2 vols. fol. Upsal, 1769). French; *Couon*, or *couyon*, a coward, a base fellow; (Cotgrave's *French-English Dictionary*, fol. Lond. 1650); Qui fait profession de lacheté, *ignavus*, (Trevoux, *Dictionnaire Universel François et Latin*, de, 7 vols. fol. Paris 1752); The Editors of this Dictionary deduce it from the Latin *quietus*. But the term is evidently Gothic. It has been imported by the Franks, and is derived from *kuf-a*, *supprimere, insultare*."

The supplement stating;

"COWAN, s. 2. Applied to one who does the work of a Mason, *add*; COWANER is the only term used in this sense in Lothian."

So also on referring to DYKER, Jamieson tells us—

"DIKE, DYK, s. 1. A wall, whether of turf or stone. (Derived from the Scottish).

"3. A ditch; as in English although now obsolete.

"DIKER, DYKER, s. A person whose employment is to build inclosures of stone, generally without lime; often called a *dry diker*. (Derived from the Scottish).

"The *dyker*, as he is called, gets from £2 to £3 sterling, and sometimes more, for 3 months in summer.' (P. Tarland, *Aberdeenshire Statistical Account*, vi., p. 209).

From the foregoing it is presumed that *Cowan* is derived in a twofold sense, the French application of the term suiting the speculative Mason, the Scottish the operative Mason; and from the charges above quoted, equally applicable in both senses to the Free and Accepted Masons. The Scottish *Cowan*, according to the operative craft, was a builder of walls of unhewn stone, and they were piled one on the other, either with or without mortar or mud, as is to be seen in Gloucestershire, and the lower part of Oxfordshire at the present time; and the stringent law that ordered no master or fellow to set him a mould stone, was made for the purpose of guarding their art from the uninitiated, so that those who only could pile rough materials on each other should not invade the trade of a Mason, or one that could both set and square the perfect ashlar.

If this meets with the approval of my brethren, I am content; but if any better derivation can be offered, no one will be more happy to receive it than—MATTHEW COOKE.

THE LATE BRO. COL. WILDMAN, PROV. G.M. FOR NOTTS.

An old member of my mother Lodge (No. 348) informed me that Colonel Wildman on visiting the Lodge, many years ago, related the following anecdote, as illustrating the beneficial operation of Masonry in a military point of view. During the battle of Waterloo he was unhorsed in one of the charges, and as he lay on the ground a French soldier was about to despatch him, when he made a Masonic sign, and a French officer rushed forward and saved his life; that they became separated almost immediately, and that he accidentally met his preserver some time afterwards in a Lodge in Paris, greatly, of course, to their mutual delight.—WILLIAM KELLY, Leicester.

BRO. STEPHEN JONES.

"Nearly opposite to the printing office" (Valpy's) "last referred to, was a small house occupied by Stephen Jones, a gentleman with whom I was on familiar terms for many years. He was secretary to a Freemasons' Lodge, and was occasionally employed by some of the publishers to edit and arrange miscellaneous papers, make indexes, &c. He first appeared in 1791, as abridging *Barkes's Reflections*; and two years afterwards his name was

attached to an abridgment of Ward's *Natural History*, in 3 vols. In 1796 he produced 'a Biographical Dictionary in Miniature,' a copy of which he presented me, with his autograph; the first literary work I had then received, though I can now enumerate more than sixty volumes. He produced several other publications, which are specified in Watt's *Bibliotheca Britannica*, the last of which is 'a Pronouncing Dictionary of the English Language,' a large octavo volume. The third edition of the work, now before me, has the author's autograph, with the date of 1798. He also edited a new edition of the 'Biographia Dramatica;' this was harshly criticised, when he published a pamphlet, entitled 'Hypercriticism Exposed,' in a letter to the readers of the *Quarterly Review*, 8vo. 1812. Towards the end of life, my respected friend, a man of mild disposition, strict honesty, great industry, and unblemished character, was embarrassed in circumstances, applied to, and derived pecuniary aid from, the Literary Fund. Dr. N. Drake, in a letter to Cadell and Davies, respecting his large work, 'Shakspeare and his Times,' says, 'S. Jones was the compositor to my Essays on Periodical Literature, and I was perfectly satisfied with his accuracy and attention;' whence he strongly recommended him to those publishers to make the index to his two quarto volumes. It extends to six quarto sheets."—Extracted from the Autobiography of John Britton, pp. 301, 302; testimonial edition.—BENJAMIN BANKS.

FREEMASONS' WAGES IN A.D. 1443.

In the third vol. of *The Antiquarian Repertory*, edited by Francis Grosse and Thomas Astle, at p. 52, we have a table of the "wages of servants, presented A.D. 1443, xxiii. Hen. vi.—*Rol. Parl.* vol. v. p. 112," which is a petition to the Commons of this present Parliament to regulate the price of labour. The entries that affect the above heading, at the page quoted, are as follows:—"and y^t from the Fest of Ester unto Mighelmesse y^e wages of eny free Mason or maister carpenter exceede not by the day iiid. with mete and drynk, and withoute mete and drink vd. ob.

"A Maister Tyler or Selatter, rough mason and meen carpenter, and other artificers concernyng beldyng, by the day iiid. with mete and drynk, and withoute mete and drynke iiid. ob.

"And every oyer laborer by the day iid. with mete and drynk, and withoute mete and drynke iid. ob.

"And from the Fest of Mighelmasse unto Ester, a free Mason and a maister carpenter by the day iiid. with mete and drynk, withoute mete and drink iiid. ob.

"Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day iid. ob. with mete and drynk, withoute mete and drynk iiid., and every other werkeman and laborer by the day id. ob. with mete and drynk, and withoute mete and drink iid. and who that lasse deserveth, to take lasse."

The above extract will at any rate settle the fact that the name free Mason was in use in the fifteenth century.—ANTIQUARIUS.

CORRESPONDENCE.

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

FUNERAL OF THE LATE PROV. G. M. OF NOTTINGHAMSHIRE.

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

SIR AND BROTHER,—Not being entitled to attend the Provincial Grand Lodge of Nottinghamshire, and therefore not in a position to express what I wish to my brethren, I crave of you, as the acknowledged organ of the Craft, a corner in your next issue.

It is with feelings of acute pain that I say the Masonic body of this province was not represented at the funeral obsequies of our late Prov. G.M., whose spirit has gone to meet the Captain of his salvation, to dwell with him in peace for ever.

I do not write these lines out of a spirit of opposition to any brother, but I think a very great mistake has been made in not requesting every brother capable of attending to be present, and in a body to testify their respect for one so well beloved—our guide, our monitor, our friend.

The circular issued by the Provincial Grand Lodge on the 21st ultimo, without a Provincial Grand Lodge being summoned, was to "decide our actions until further notice." This circular seemed to interdict the Craft from being present on account of "the family wishing the funeral to be as private as possible," for it states, "under these circumstances, it is considered most respectful not to intrude upon the funeral solemnities."

Had the interment been strictly private, and taken place at Newstead Abbey, we might (other brethren are of my opinion)

have borne the feeling of regret much better; but when the ceremony took place at a public cemetery, where a congregation of four or five thousand persons were assembled, and the funeral cortege nearly half a mile in length, it is a reflection on our governing body that we were not allowed to attend on Tuesday the 27th ultimo, to take a last farewell of him we esteemed so much, and pay a just tribute to the memory of our departed brother.

Next to the deceased's relatives the Masonic body was his family. Our chief was our father—we were his children.

It was not absolutely necessary that, by attending the remains of our deceased brother to their last resting place, that any additional expense should have been incurred by any member of the Craft for scarves and hatbands. Would it have been *outré* for the brotherhood to have attended in unostentatious black, with white gloves? Would this have proved very expensive to the Provincial Grand Lodge funds?

Had there been a celebration, where the Craft could attend with clothing, jewels, and regalia, perhaps they might have been summoned to muster in strength; but here, where a just tribute to departed worth ought to have been paid, they were not to attend. How some brethren seem to forget their higher and nobler duties.

Had the Masonic body attended the funeral of their late Provincial Grand Master, I have not the slightest doubt Mrs. Wildman (and deceased's noble brother) would have received it as a spontaneous brotherly feeling towards one whom they said they highly esteemed when living, and would have assisted in alleviating the pangs of regret at the loss of a much beloved husband.

Hoping some member of our Provincial Grand Lodge will deem it his duty to allude to this matter at the proper time,

I remain, Sir and Brother, yours fraternally,

Nottingham, Oct. 1st, 1859.

A.

THE CRAFT IN NEW BRUNSWICK.

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

DEAR SIR AND BROTHER,—The editor of the (New Brunswick) *Freemasons' Monthly Monitor and Acadian Craftsman* having been compelled to abandon the publication of that journal, some few months since, owing to the lack of encouragement received from many belonging to the Craft and, to quote his own words, "the most strenuous opposition from those who should have been our generous patrons and unflinching friends, and that too, because we have fearlessly denounced wrong doing and advocated the establishment of a better state of things," an occasional communication from one interested in the well being of the Craft in these parts may not prove unacceptable.

Before proceeding further I may as well say that one of the principal opposers of Bro. Willis's magazine was the then Deputy Provincial Grand Master, now about to be installed Provincial Grand Master—Bro. A. Balloch. His opposition is supposed to have originated by Bro. Willis inserting the proceedings of the Supreme Grand Chapter of Scotland (copied from your journal) in the pages of the *Craftsman*, the name of Bro. Balloch appearing therein in connection with some charge made against him by Carleton Union Chapter. If the foregoing is not the reason, it must be on account of Bro. Willis having requested to see the patent of the D. Prov. Grand Master, in order to reply to a correspondent as to its legality. The request seemed to have greatly offended Bro. Balloch, and thenceforward Bro. Willis was interdicted from publishing the proceedings of the Provincial Grand Lodge, and all the influence which the D. Prov. Grand Master could exert was brought into requisition to crush the further progress of the *Monitor and Craftsman*. In my opinion Bro. Willis adopted a wise course by suspending its publication.

Since the discontinuance of the *Monitor and Craftsman* the fraternity in this and the neighbouring provinces have been without a medium through which information could be obtained, except the columns of your valuable journal. Some time since the Provincial Grand Lodge of New Brunswick engaged the services of Bro. Caleb Rand, of Massachusetts, U.S., to lecture and instruct the members of the Craft, in St. John's. A committee of management was accordingly appointed, and they solicited the co-operation of Hibernia Lodge (No. 301, registry of Ireland), who freely gave all the assistance in their power. Now, however much many in this vicinity may feel disposed to approve of the Massachusetts system, I cannot think it was proper to adopt it, and thus virtually violate one of the most important principles of the English Constitution. It seems somewhat anomalous that an English Provincial Grand Lodge should adopt a foreign system of work for its subordinates.

Royal Arch Masonry in this province at the present time exhibits every prospect of a prosperous future. I suppose you are already aware there has been a new Chapter established in St. John's, under the name of Hibernia Chapter (No. 301, registry of Ireland). It is attached to Hibernia Lodge, agreeably to the regulation which makes it necessary that a Chapter should be attached to some regularly constituted Lodge. The Scotch Chapter in this city has for some time been labouring under difficulties. First there was a dispute with the Prov. Grand Supt., Bro. A. Balloch, of the nature of which I suppose you are already acquainted, and if I mistake not, no amicable settlement has yet been arrived at. Then followed a difficulty regarding the Mark degree, and the authority under which it was conferred. This last trouble has, I believe, been satisfactorily arranged.

The order of Knights Templar, with its associated degrees, are in a prosperous state in this province. There are many good and valiant men already enrolled under the banner of the cross, and, we have no doubt, as time rolls on there will be a regular increase.

In your *Magazine* for August, I observe some remarks regarding the Provincial Grand Lodge of New Brunswick, and the manner in which Bro. Balloch managed to secure the office of Prov. Grand Master, and, if not considered amiss, I will occupy a portion of your space with a few observations on the subject. In the first instance I consider it was decidedly wrong that New Brunswick should consent to play second fiddle to any neighbouring province of greater or less pretensions. Probably this statement, to be understood, will need some explanation. Some years ago, it was concluded that the English Lodge in New Brunswick should establish a Provincial Grand Body—at that time the English Lodges were under the jurisdiction of Bro. Keith, Prov. Grand Master of Nova Scotia—this body was established, and Bro. Balloch appointed D. Prov. Grand Master, Bro. Keith still retaining the position of Prov. Grand Master, although exercising very little authority in the jurisdiction. Now, I would ask, with all due deference to Bro. Keith, where is there any law to sanction a course of procedure such as this: one Provincial Grand Master ruling two Provincial Grand Lodges under the same jurisdiction, in separate provinces? I have frequently heard of brethren belonging to two subordinate Lodges under different jurisdictions, but I have never yet heard of one who occupied the position of Master in both Lodges at the same time; neither have I ever heard of one person holding the position of Master in two Lodges under the same jurisdiction. Here then, I consider the English Lodges in New Brunswick acted decidedly wrong. They should have considered well the step which they were about to take, and when they did make a move it should have been a judicious one. The whole affair seemed to have been hastily concocted, and still more hastily executed. A short trial of this first formed Provincial Grand Body in New Brunswick proved a failure, and then steps were taken to obtain the privilege of appointing or electing a Provincial Grand Master separate and distinct from Nova Scotia. After some considerable time the arrangements were effected, and Bro. Balloch, so I am informed, succeeded in securing his election in the manner described by your private correspondent of last month. Although obtaining the privilege of electing their own Provincial Grand Master was an improvement, still it did not go far enough. Why not endeavour to have the privilege of annually electing a Provincial Grand Master, then there would be no feelings of discontent. If the brother elected to this high position should act arbitrarily, or become distasteful to a majority of the body, they could console themselves with the reflection that in a few short months they would have the power and privilege of removing such brother from the office, and placing in his stead one more worthy of their confidence. That the present, or rather embryo, Provincial Grand Master does not enjoy the confidence of the Craft in this province, is quite evident to every brother who possesses the smallest share of discernment; and I firmly believe, in common with many others, that had his opponent possessed that enthusiasm which should characterize the actions of every brother occupying so high a position, no amount of exertion would have availed anything in favour of Bro. Balloch. In my opinion it would conduce more to the prosperity of the Craft and the peace of the Prov. Grand Master, did he possess in a greater degree the confidence of the brotherhood under his jurisdiction. Apart from all others, there is a class of the fraternity who firmly and conscientiously believe that, until an independent Grand Lodge is established in this province, similar to that of Canada, there cannot exist that degree of harmony which should characterize the actions of Masons; and although the number of the brethren holding this belief may not be very large, still they believe that in proportion as the members of the fraternity become better informed—in a word, in proportion as the brethren

become reading Masons—so will their numbers increase. It would be folly on my part to enter into any lengthened discussion on this subject, when reasons, both powerful and cogent, have been freely and frequently given by far more learned and able Masons than,

Dear Sir and Brother, your humble Servant,
St. John's, New Brunswick, ALPHA.
September 17th, 1859.

THE CHARITIES.

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

SIR AND BROTHER,—In transcribing my letter which you were good enough to insert in your last number, the following was omitted:—

The province of Sussex sends a candidate for the Boys' School. The circular recommending the case is signed by fourteen brethren of the province of Sussex and seven of the province of Hants. All but three are Provincial Grand Officers. Of these twenty-one brethren there are only two who yet subscribe to the institution.

I am, Sir and Brother, yours faithfully and fraternally,
Oct. 3rd, 1859. FRATER.

ARCHÆOLOGY.

THE WROXETER EXCAVATIONS.

THE Duke of Cleveland has let to the Committee of Excavations four acres of ground at Wroxeter, the two on which the excavations have hitherto been carried on, and two additional acres adjoining, to be kept permanently open to the public, and not to be filled up again. Four acres of the buildings of a Roman town in Britain, ruined in the fifth century, will truly be an interesting monument, and will be none the less interesting by contrast with the mediæval castles and abbeys with which the county abound. All that remains now is to obtain money enough to carry out actively the designs of the excavators, and, as the committee has done its best to carry out what it had undertaken as a public duty, it is to be hoped that the public will come forward liberally with subscriptions, and not let them fall short of funds. The recent excavations prove beyond a doubt that the whole mass of the ancient Roman city—that is, the floors and lower parts of the walls—exists underground, and also that a better place could not have been chosen for excavating than that selected by the committee. The southern, and, apparently, the western limits of the great building containing the hypocausts, and believed to be an establishment of public baths, have been found, and it appears to have formed a very extensive parallelogram. The space between it and the ancient street to the west, which occupied the site of the present Watling-street road, was covered with smaller buildings, including the supposed market-place or bazaar, which are in great part now excavated. The southern wall of the great building is found to have bordered on another transverse street, and buildings are found to the south of this street also. The streets of Uriconium, in this part of the town at least, ran at right angles to each other. The more recent excavations have added considerably to the contents of the museum at Shrewsbury. Portions of columns have been found, which, like all the large hewn stones found here, have the "Lewis" hole for lifting them, and some have what appear to be Masons' marks, which, if they are so, would be a curious discovery. A perfect quern, or hand mill for grinding corn, has also been found, and a considerable number of personal ornaments (two of silver), with abundance of coins. Also fragments of a new description of pottery which has not been met with before. Among the animals' bones recently found is a very large head of an ox with its horns perfect. The bones of animals found in the excavations, which are very numerous, and have been all kept together, deserve well to be carefully examined by an experienced comparative anatomist.

LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.

The general meeting of this Association took place on Thursday, at Harrow, and we regret that want of space compels us to defer our account of the proceedings. A local committee, consisting of the Rev. J. W. Cunningham, vicar, Rev. R. I. Knight, Rev. B. H. Drury, Rev. R. Middlemist, Rev. B. F. Westcote, Rev. W. M. Hine, G. F. Harris, Esq., W. Bond, Esq., E. F. Elliot, Esq., G. G. Scott, Esq., D. Burton, Esq., E. Richardson, Esq., H. W. Sass, Esq., Hon. Sec. of the Society, was formed to make the necessary arrangements.

Poetry.

SELECTIONS FROM POETRY OF THE SEVENTEENTH CENTURY.

A SONG.

BY THOMAS CAREW.

ASK me no more where Jove bestows
When June is past, the fading rose:
For in your beauty's orient deep
These flowers, as in their coaches, sleep.

ASK me no more whither do stray
The golden atoms of the day;
For in pure love heaven did prepare
Those powders to enrich your hair.

ASK me no more whither doth haste
The nightingale when May is past;
For in your sweet enchanting throat
She winters, and keeps warm her note.

ASK me no more where those stars light,
That downwards fall in dead of night;
For in your eyes they sit, and there
Fix'd become as in their sphere.

ASK me no more if east or west
The phoenix builds her spicy nest;
For unto you at last she flies,
And in your fragrant bosom dies.

ON VIRTUE.

BY EVELYN.

FAIR Virtue, should I follow thee,
I should be naked and alone;
For thou art not in company,
And scarce art to be found in one.
Thy rules are too severe and cold
To be embraced by vigorous youth,
And fraud and avarice arm the old
Against thy justice and thy truth.

He who by light of reason led,
Instructs himself in thy rough school,
Shall all his lifetime beg his bread,
And when he dies he thought a fool.
Though in himself he's satisfied,
With a calm mind and cheerful heart,
The world will call his virtues pride,
His holy life—design and art.

The reign of vice is absolute,
While good men vainly strive to rise;
They may declaim, they may dispute,
But shall continue poor and wise.
Honours and wealth are made by fate
To wait on fawning impudence;
To give insipid coxcombs weight,
And to supply the want of sense.

Thus mighty Pompey, whose great soul
Designed the liberty of Rome,
In vain did Cæsar's arms control,
And at Pharsalia was overcome.
His virtue constant in distress,
In Ptolemy no pity bred,
Who, barely guided by success,
Secured his peace with his friend's head.

And Brutus, whom the gods ordained
To do what Pompey would have done;
The generous notion entertained,
And stabbed the tyrant on the throne.
This godlike Brutus, whose delight
Was virtue, which he had adored,
Haunted by spectres overnight,
Fell the next day on his own sword.

If, when his hope of victory lost,
This noble Roman could exclaim,
'Oh virtue, whom I courted most,
I find she's but an empty name;
In a degenerate age like this,
We, with more reason, may conclude
That fortune will attend on vice,
Misery, on those who dare be good.'

THE MASONIC MIRROR.

MASONIC MEMS.

It would be ungrateful on our part were we not publicly to acknowledge the compliment paid to the *Freemasons' Magazine* by the Robert Burns Lodge (No. 25), in having elected Bro. Henry G. Warren as an honorary member.

We are happy to hear that Bro. Le Veau, P.G.S.B., is rapidly recovering from his late severe indisposition, having received great benefit from the sea bathing at Brighton, where he is now sojourning.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—The first meeting of the season of this most excellent working Lodge, was held at the Freemasons' Tavern, on Wednesday evening, Oct. 3rd, Bro. Farmer, W.M., presiding, when Messrs. George, Ives, and Best, were duly initiated into the Order, Bro. W. H. Smith passed, and Bro. Hartley raised, the whole of the ceremonies being beautifully performed. The brethren, to the number of nearly fifty, afterwards adjourned to refreshment, the W.M. being supported on his right by the initiates and several visitors, amongst whom were Bros. Cottebrune, Figg, J. R. Warren, Diebritz, &c.; and on the left by the following P.Ms.—Bennett; Apted (Treas.), Newton (Sec.), Robinson, Dyte, Le Gassick, and Clements. The usual loyal toasts having been given, the W.M. proposed the health of the initiates, expressing the gratification he felt at their having entered the Order through the Robert Burns Lodge. Bro. George returned thanks in eloquent terms, and expressed the determination of the initiates to endeavour to make themselves acquainted with the beautiful principles and doctrines of the Order. The health of the visitors was responded to by Bros. Cottebrune, and J. R. Warren. The W.M. having returned thanks for his health being drunk, and the handsome manner in which it was proposed by Bro. Bennett, gave the health of the Past Masters, and stated that he had received a letter from Bro. Watson, who was in Dublin, expressing his regret that he could not be present, but assuring the W.M. that he should duly remember them, and at eleven o'clock drink to all their good healths, that being about the time he looked upon their toasting the Past Masters. Other toasts having been drunk, the Lodge resumed business; and at the suggestion of Bro. Clements, P.M., on the motion of Bro. Bennett, P.M., seconded by Bro. Apted, P.M., it was resolved that Bro. Henry G. Warren should be elected an honorary member, in testimony of the services he had rendered to the Craft through the *Freemasons' Magazine*, and their respect for him as an old member of the Lodge; the motion being supported by the W.M., and Bro. Newton, P.M. Bro. H. G. Warren briefly returned thanks for the compliment paid him, and assured the brethren that he had always had the greatest respect for the Lodge, and whether as a visitor or member, was proud of the esteem and friendship of the brethren. He thanked the brethren who had so kindly spoken regarding him, and his brother Clements for the suggestion of his election, whilst his thanks were no less due to those who had so kindly supported it by their votes, to many of whom he was a comparative stranger. The Lodge having been closed in due form, the brethren adjourned. In the course of the evening Bros. W. Adams, Nicolls, Braham, and others, added to the pleasure of the evening by their excellent singing.

LODGE OF INDUSTRY (No. 219).—On Tuesday evening, the 27th ult., at Dick's Hotel, Fleet-street, this Lodge began its Masonic session, and was attended very numerously. Three brethren were raised, and four were initiated, Mr. Charles Henry Butler, so well known as an indefatigable member of the common council of the City of London; Mr. Wesley, a grandson of the Rev. John Wesley; and Mr. Gardiner, a student of Durham University, were among the accessions to this Lodge. The visitors were numerous, and expressed their admiration of the working, for which the Lodge of Industry, under the auspices of Bro. Cotterel, its present Master, is gaining celebrity. Several new candidates were proposed by the Senior Warden, among whom was the Rev. Charles Henry Butcher, A.B., the laborious and talented curate of St. Clement Danes. It gives us pleasure to see the clergy take an active part in our Lodges. Bro. Butcher is a successful author in the department of fiction, and will give additional strength to the literary reputation of the Lodge, which already numbers several who have obtained a well earned fame in the world of science and art. At the previous meeting of this Lodge, among the members raised was Bro. Conon, of the Middle Temple, proprietor of the *Bombay Gazette*, and author of many of the able articles on political economy which appeared in the *Economist* during the discussion of the corn laws; Bro. Mather, of South Shields, by whom Professor Airey was so signally assisted in his experiments at the Hartlepool colliery, and who has rendered such services to the miners of the North, was also raised upon that occasion. So long as our Lodges gain such accessions, we shall have no occasion to answer the taunts of persons ignorant of our mysteries, that men are brought amongst us by their desire merely for convivial enjoyment.

INSTRUCTION.

CRYSTAL PALACE LODGE (No. 1,044).—A numerous meeting of this Lodge was held on Monday night, at the City Arms, West-square. The

business of the evening commenced by the working of the ceremony of installation by Bro. Anslow, P.M. of the Lodge of Faith, which was performed in a style of excellence which excited the warmest approbation. Having installed Bro. Crawley into the chair, the brethren made the customary salutes; after which the usual addresses were given in a most effective manner, and the ceremony terminated. At its conclusion Bro. Crawley vacated the chair, which was resumed by Bro. Anslow, who proceeded to work the first, second, third and fourth sections of the lecture. On the motion of Bro. Smith, P.M. of the parent Lodge, a vote of thanks was unanimously accorded to Bro. Anslow, for the very able manner in which he had discharged the duties of the evening, which Bro. Anslow acknowledged in suitable terms. The anniversary festival of this Lodge will be celebrated at the above place on Monday evening next, upon which occasion Bro. Smith, P.M., will preside. Bro. Dr. Ladd, W.M. of the Lodge of Israel, was elected a member.

INSTRUCTION.

ROYAL ALFRED LODGE (No. 1082).—The winter festival of this Lodge took place on Thursday, the 29th of September, at the Princes Tavern, Princes-street, Soho, and could not appear in our impression of last week owing to the time of our going to press. The chair was occupied by the R.W. Bro. Joseph Smith, G. Purs., Bro. Osborne, as S.W., and Bro. Fry, as J.W., which offices they respectively hold in the parent Lodge. The Stewards for the occasion were Bros. Joseph Smith, W.M., No. 1082; Cottebrune, W.M., No. 1035; H. G. Bass, P.M. and Sec., No. 29, and Sec. of No. 1082; Walkley, P.M., No. 367; Osborne, S.W., No. 1082; M. Cooke, No. 29, and J. Boyd, No. 778.

The following brethren were present:—Bro. Farnfield, Asst. G. Sec.; Joseph Smith, G. Purs., W.M.; H. G. Warren, P.G. Steward; Potter, P.M., No. 9; Buss, P.M. and Sec., No. 29, and Sec. of No. 1082; Ireland, W.M., No. 205; Blms, P.M., No. 206; Snow, P.M., No. 206, and Prov. G. Standard Bearer of Sussex; Gurton, P.M., No. 211; Cottebrune, W.M., No. 1035; Osborne, S.W., No. 1082; Fry, J.W., No. 1082; Platt, J.W., No. 219; Payne, G. Tyler, No. 29; M. Cooke, No. 29; Workman, No. 206; C. Perkins, No. 368; Boyd, No. 778; Breckley, No. 1035; Czczkowski, No. 1035; Neimke, No. 1035; and Bros. Hale, Johnson, Ford, Sutton, P. Davis, and Renwick, all of the parent Lodge, No. 1082, with Bro. Rapallo, of the Lodge of True Friendship, Calcutta.

At eight o'clock punctually the brethren assembled, and shortly after sat down to an excellent banquet. After full justice had been done to the repast, and the usual loyal toasts had been given, the W.M. briefly proposed the health of the Grand Officers, coupling with them the name of Bro. Farnfield, whom he regarded as an old Mason whose presence did them honour, and whose good deeds they ought all to emulate.

In reply Bro. Farnfield said, on behalf of the Grand Officers he returned them many thanks for the manner in which the toast had been received, and he hoped it was unnecessary to tell them that the Grand Officers were actuated by one motive only—to do the best, in their judgment, for the Craft, and expressed himself as flattered by the remarks of the W.M., though he could hardly lay claim to those good deeds Bro. Smith had thrust on him, but he had always done his duty to the best of his ability. The Craft had been pleased to indorse his attempts with their approval by increasing his salary, and he might perhaps be permitted to add that in doing his duty he was at all times willing, ready, and happy, to afford such information as his position allowed.

The W.M. next gave the P.Ms. of the Craft, and Bro. Gurton.

Bro. Gurton, in a neat speech, returned thanks for the P.Ms.

Bro. Farnfield having been entrusted with the use of the gavel, by the W.M., said, they were all well aware that as the Master had resigned his authority into his hands, of the use he should make of the opportunity. It was almost superfluous to mention the excellencies of Bro. Smith, but it was necessary to allude to them. The W.M. was never so happy as when he was in Masonry, he was a diligent and useful member of all the committees; always at his post, and always advocating the good of the Craft. They must remember that Bro. Smith was responsible for all their acts that evening, and was most anxious for the prosperity and advancement of the Lodge of Instruction. He was happy to find that the surplus cash was to be devoted to the charities, and he felt the work so good that he should follow Bro. Gurton's example, and become a joining member. He was strongly impressed with the necessity of Lodges of Instruction, where theory and practice could go hand in hand. Under the care of Bro. Smith he was sure they would prosper, for he never failed in anything he undertook, and, with Bro. Buss to second him, the Alfred Lodge of Instruction must prove a success which would redound to the credit of their W.M., whose health he begged to propose, as a worthy, just, and upright Mason.

Song—Bro. Platt—"The Temptation of St. Anthony."

The W. Bro. Smith returned his thanks for the kind and flattering manner in which his health had been proposed and received. It was true that he never was so happy as when he was in Masonry, and the more he was among Masons the better he liked them and their art, which made him anxious at all times to do his best. In forming that Lodge of Instruction, his chief motive was to help the younger brethren. It was not started to make it a large Lodge, nor to draw away Masons from other similar meetings, but was principally intended to make every member of the mother Lodge acquainted with the official duties; and as far as he was able it would always be his first duty, and his greatest pleasure, to afford them as much instruction as he could, for he held it

right that old Masons should take pleasure in meeting the younger brethren; and so long as he was in Masonry, so long the Alfred Lodge of Instruction should have his fraternal regard. For their reception of his name he thanked them. He resumed his seat amid considerable applause.

The W.M. then proposed the health of the Officers of the mother Lodge, and it gave him great pleasure to find every one of them in attendance that evening. The S.W., Bro. Osborne, was just a twelve-month old, and he was also S.D. of the Preston Lodge, No. 1068, which proved him to be a zealous and fast Mason. The J.W., Bro. Fry, was also going the right road, and at the same slashing pace, and he was happy to find their ambition was of the right kind, and getting them on in Masonry. Their Secretary, Bro. Buss, was well known as a zealous and good Mason who stood well with the fraternity, and was respected and esteemed by every one, always ready to oblige, and never failing in his duty, and he (the W.M.) believed that if the entire Craft were polled in Bro. Buss's name, not a single hand would be held up against him, on account of the good opinions he had won by his conduct and gentlemanly bearing.

Song—Bro. Gurton—"Twine me a bower."

Bro. Osborne, the S.W., said he was not one who made long speeches, but begged them all to receive his heartfelt thanks for the kindness with which his name had been proposed and received, and he hoped ever to make it his care that he should merit their kind regards. Bro. Fry, J.W., was extremely honoured and much obliged for the notice taken of his endeavours to do his best. Bro. Buss said that he felt very proud of the good character the W.M. had been pleased to give him, but if he held that position which Bro. Smith had alluded to among the brethren, he was still prouder of their kindness; and while he enjoyed such a reputation, and could count Bro. Smith as one of his friends standing at the head of the list, he hoped to continue and merit that character which Bro. Smith had so flatteringly allotted to him.

The health of the Stewards and Bro. Cottebrune was the next toast, the W.M. alluding to Bro. Cottebrune as a young but perfect Mason—one who had made rapid progress in the science, and was most deservedly respected.

Song—Bro. M. Cooke—"The New-made Mason."

Bro. Cottebrune replied to the W.M. on behalf of himself and the Stewards, and thanked the W.M. and the brethren for their very high opinion of his working, begging at the same time to assure them of his anxious desire to render all the assistance in his power to every Mason who sought it, and to the members of the Royal Alfred Lodge of Instruction in particular.

Bro. Smith, W.M., then proposed prosperity to the *Freemasons' Magazine* and Bro. Warren. They, the members, were considerably honoured by Bro. Warren's presence, as paying a mark of respect to so young a Lodge of Instruction that few could have expected. He regretted that he could not introduce Bro. Warren as standing at the head of a very profitable property, but he hoped that the Craft would warmly take up the matter, and see him safely over his difficulties. He respected Bro. Warren's policy. If you were wrong, Bro. Warren would tell you so, and you couldn't expect a lift from him if you did not deserve it. Moreover, the *Magazine* studied and advocated the interests of all; but it was impossible to please all, and as long as he held the same course of fair dealing, pleased, or displeased, the Craft were bound to respect him, and he hoped they would drink Bro. Warren's health, wishing him better prosperity.

Song—Bro. Rapallo—"Then you'll remember me."

Bro. Warren disclaimed the credit of paying any more particular attention to the Lodge than usual, but he might say that he was actuated by the friendly spirit between himself and Bro. Smith, whom he had known for twenty years; and where the latter was he was sure the members would be equally worthy of regard. He said he could not be accused of being a fast Mason. For some years he had worked strongly, and for a few years withdrew from Masonry only to return to his first love with greater affection. In his policy he had endeavoured to steer a middle course and scorned becoming a partisan, for Masonry was an universal brotherhood, and not to be split into sections and cliques. Bro. Smith had alluded to his policy, which was, and ever should be, to act conscientiously in supporting whatever was good for the Craft, and never finching from speaking the truth in love. He was not a working Mason to the letter—for he held synonymous words to be equally good and to show that the brother using them understood the meaning of his part. In the prayers and obligations, however, he advocated every one being letter perfect, and would keep them distinctly to that mode. In conclusion, he begged to thank them all for his very kind reception, and assure them that whatever might ultimately be his position, he should always bear in mind that his primary duties were to promote the good of the Craft, and support their charities.

The W.M. next gave "The Masonic Charities," and remarked that the means of assisting them was within every brother's reach. He did not like the term charity, nor did he think assistance should ever be administered as charity, but accorded as an act of right and justice. He believed that in many Lodges these institutions were forgotten, or overlooked, for want of frequent reminders, and he always made it a rule whenever he could do it, to remind the brethren in their behalf. He also believed that well attended Lodges of Instruction did more than the mother Lodges to support, and spread abroad the utility of these

blessings of the Order. He would also advocate the doing away with elections, and hoped to see the time when every aged Mason, widow, son, or daughter would find a home exactly at the time they asked for it and required it most. Having one on his right who was connected with the Asylum, he would couple Bro. Farnfield's name in conjunction with the toast.

Bro. Farnfield felt very much obliged for the introduction of the subject. He was happy to say that the charities were prosperous, not that they were yet in a state to meet all the demands that were made upon them, nor as fully beneficial as they might be, but still it would be ungrateful to their supporters to say they were anything but prosperous. There was great interest manifested for the Girls' School, and yesterday sixty of them had visited the Crystal Palace, and the children had a day of unqualified comfort and enjoyment at the cost of Bro. Strange (cheers), for which he considered the Craft were indebted to him. The prosperity of the Boys' School was on the increase, for on the morrow sixty boys would be admitted to the school-house; and he need not tell them that to feed and clothe them, greater exertions must be made. (Cheers). On the behalf of the decayed brethren and their widows, he must express his thanks for Bro. Smith's and their sympathy. He also hoped to see the expense of a canvass abolished; and if each Lodge would subscribe one pound annually, there would be no necessity, for in the metropolitan district there were three hundred and forty Lodges. Now he must say, that the province of West Yorkshire was a mine to the amnity fund: they send their subscriptions in a lump, they all vote for one candidate, and their postage is all conveyed for one single rate. (Loud cheers.) With these few particulars he should, on behalf of the charities, echo the words of the W.M., wishing them prosperity, and thanking those who supported them by word or deed.

The W.M. said, they could not separate without drinking the health of Mrs. Whall, the widow of a Mason, and their hostess, who had catered for them so abundantly and excellently.

Bro. Osborne, S.W., returned thanks for Mrs. Whall, and observed that she was always glad to have Masons under her roof, and would spare no trouble or expense, as they had witnessed that evening, to make them comfortable.

Bro. Smith begged to apologize for having forgotten one of the shining lights at his elbow, Bro. Snow, P. Prov. Grand Standard Bearer for Sussex, a brother whose innate modesty was well known. (Owing to Bro. Smith's facetious remarks we, in common with all assembled, were so convulsed with laughter at his capital speech, that we could not follow him any further).

Bro. Snow returned thanks.

The Worshipful Master was also glad to see Bro. Ireland, who with his usual good feeling and his numerous avocations, had not forgotten their humble Lodge, and he gave Bro. Ireland's health.

Bro. Ireland said, although a late visitor, he had just come from a Chapter of Instruction for the pleasure of meeting Bro. Smith and the members, and that he had attended to invite some of the brethren to a banquet to meet Bro. Brett (a member of the Alfred Lodge of Instruction) on his return home.

Song—Bro. M. Cooke—"Down among the dead men."

All business being over, the brethren separated, highly delighted with the evening's entertainment.

The banquet, being on Michaelmas day, was extravagantly supplied with members of the species of bird peculiar to that festive season, and was both profuse, substantial, and tasteful, giving unmixed satisfaction, and testifying to Mrs. Whall's anxiety to please her guests.

BANQUET TO BRO. BRETT, P.M. No. 206.

A COMPLIMENTARY banquet was given on Tuesday evening, at the Masonic Hall, Fetter-lane, to welcome Bro. James Brett, P.M. of the Domestic Lodge, on his return from Australia. The gathering was not entirely of a Masonic character, but many members of the Craft were present, amongst whom were Bros. Marshall, P.M. No. 206; W. Carpenter, P.M. No. 206; Dr. Ladd, W.M. of the Lodge of Israel; Moore, J.W. No. 206; Haydon, S.W. No. 206; Brewer, W.M. No. 228; Elmes, Sec. No. 206; Cottebrune, W.M., Westbourne; Farmer, W.M. No. 25; J. R. Warren; S. W. Percy; Hart, Frank, and several other brethren. Bro. Charles Ireland presided.

About thirty sat down to dinner, which was provided in the usual style of excellence of Bro. Ireland.

The cloth having been drawn,

The Chairman gave the usual patriotic toasts, which were duly honoured. Bro. W. Carpenter, in a droll speech, returning thanks on behalf of the Army.

The Chairman said he had now arrived at what might be considered the most difficult part of his duty, which was to propose to them the toast of the evening, and to become as it were the exponent of their opinions and the mouth piece of their sentiments. Therefore, it was with considerable regret to himself that the task had not fallen into abler hands. He had to propose the health of a gentleman well known to them, and to celebrate his return to his native land. For some months past he had been estranged from them, but although personally absent from them he was always present in their minds and hearts, and whenever twenty or thirty were met together there was but one predominant wish amongst them, and that was for the safe return of Bro. Brett to his native country. (Hear, hear). He not only lived

in the hearts of his fellow men, but he was appreciated in his public capacity. He would not refer to the business which had caused his absence, and having traversed half the globe, they were glad to see him returned in health, for he was appreciated by every one who had the pleasure of his acquaintance. He was esteemed for his virtues in private life, and his honour and integrity were unimpeachable. He said he was delighted to see him again amongst them, for they all knew what he was—a brother and a man, and he hoped they would make up for any deficiency on his part in expressing what he felt by drinking “Long life and happiness to Bro. Brett.”

The toast was drunk with great enthusiasm.

Bro. Brett said: Gentlemen, in rising to reply to the remarks of my excellent friend, Bro. Ireland, and to acknowledge the kindness with which I have been received by you this evening, I feel myself embarrassed and pained, for your reception might well have overjoyed and delighted a better man, if he stood in my present position. I feel pained, because I am incapable of giving expression to my feelings for the way in which I have been received, and in a manner which the present occasion deserves. (Cheers.) I am delighted to be your guest this evening, and I am still more so to be received in so cordial a manner, not only in this room, but wherever, since my return, I have had the pleasure of meeting you. It is not my intention to refer to the business which caused me to leave this country, but I feel it due to you to say a few words as regards myself. When I received my instructions to leave England, I received them with sorrow and regret, from no fear of my life, the dangers of the sea, and so forth—although I was bound to consider all these on account of those I should leave behind me—but regret that I was about to part with friends with whom I had spent so many happy hours—regret that I might perhaps part with them for years, and perhaps for ever. But as a public man, on the other hand, I recollected that I had a duty to perform to the establishment to which I have belonged, and to my superiors, for whom I have worked for twenty years; and considering, too, that if I should meet with success, that on my return I should receive a genuine welcome from every brother and sincere friend. When I considered all these things, I hesitated not for a moment; but I certainly never thought or expected to be received in that hearty manner in which I have been received this evening. (Cheers.) I am sure those who know me do not expect me to make a speech, and I can but simply express my feelings, although not in the manner I could wish, and to thank you for the honour you have conferred upon me. If I have erred on any occasion, I hope you will consider those errors of the head and not of the heart (loud applause); and I trust that this meeting may be the commencement of many others where we meet together and rejoice in each other's success. I trust that you will pardon me for not fully expressing what I feel, and simply, but sincerely, I thank you for the kindness with which I have this evening been received. (Loud and continued applause.)

The Chairman then said he had a most important toast to propose, which was that of “The Press,” and he need not remind them of the value of that great constitutional organ in giving free expression to their opinions. He gave in connection with this toast “The health of Messrs. Carpenter and Thompson.”

Bro. W. Carpenter, in a very witty address said the chairman had rather inappropriately connected his name with that of the press, as he had not been in harness for the last six weeks, but after a short relaxation freed from the cares and anxieties of editorial life, he should again resume his duties. He dwelt at some length on the excellent qualities of his friend Brett, and said he felt delighted at his being again amongst them.

Bro. H. Thompson also briefly returned thanks for the manner in which his health had been drunk.

Mr. Brown gave “The health of their Chairman and worthy host.”

The chairman briefly acknowledged the compliment, and trusted they would excuse any imperfections in the performance of his duties in the chair that evening.

The healths of Messrs. Hamilton and Howell were given, and drunk with great cordiality, to which those gentlemen severally responded.

Several other toasts were given and the evening was spent in the most complete harmony, and the company retired shortly before eleven o'clock.

PROVINCIAL.

CHESHIRE.

MEETING OF THE PROVINCIAL GRAND LODGE.

The Right Worshipful Provincial Grand Master, Field Marshal Viscount Combermere, having appointed Wednesday, Sept. 28th, for the meeting of the Provincial Grand Lodge—in obedience to the summons, the brethren began to assemble from all parts of the province, at the Royal Hotel, Chester, at twelve o'clock. Their chief, who considers punctuality a Masonic virtue, arrived by rail from Combermere Abbey, at that hour, and received the congratulations of the assembled fraternity on his excellent state of health, at his extreme age—indeed, he never, for years past, looked in better health and spirits, and his Lordship shewed his usual aptitude for business.

The Provincial Grand Lodge having been duly opened, the examination of the books of the several Lodges in the province was proceeded with by the Deputy Provincial Grand Master, Bro. G. C. Antrobus; and

the Provincial Grand Treasurer's accounts passed by three W.Ms. of Lodges in Cheshire, showed a steady increase in the benevolent fund.

The Provincial Grand Chaplain, Bro. the Rev. J. N. Tanner, then proposed in suitable terms the re-election of the Provincial Grand Treasurer, Bro. Bland, which was seconded by the Deputy Prov. Grand Master, and carried unanimously.

Bro. Bland gave notice of motion, “that in consequence of the valuable services of the Provincial Grand Secretary, a committee should be appointed to consider what amount should be added to his salary for the very onerous duties he has to perform,” which being seconded by Bro. Bennett, was carried. A committee was then nominated, consisting of five brethren—Bros. Antrobus, Bland, Tannert, Bennett, and Cruttenden.

A proposition and notice of a similar character was made by the Provincial Grand Chaplain, and seconded by Bro. Cruttenden, Prov. G.R. to present a jewel, or whatever else a committee named, might think best, in testimony of Bro. Twiss's valuable services as Provincial Grand Organist, which also passed with acclamation. At this stage of the proceedings, a collection was made for the Fund of Benevolence.

The Prov. Grand Master then proceeded to appoint his officers for the ensuing year, who were severally invested with the collars and badge of office, the fresh appointments being—Bros. MacIntyre, as Prov. G.D.; the Rev. B. Lowther, as Prov. S.G.W.; and Cope, as Prov. G.S.E.

All business being concluded, the Prov. Grand Lodge was then closed in antient and solemn form.

A large number of the brethren afterwards dined together; the Prov. Grand Master, Lord Combermere, presided, supported on the right by the Deputy Prov. Grand Master, G. Crawford Antrobus, Esq.; Bros. Cruttenden, Prov. G. Reg.; Bennett, P. Prov. S.G.W.; John Lord Howard, P. Prov. G.D.; Bradwall, Prov. G. Sec. West Lancashire; MacIntyre, Prov. G.D.; Lloyd, Prov. G.D.; the Prov. G. Sec. of Oxfordshire; Cope, Prov. G.S.B.; Siddell, Prov. Grand Dir. of Cers.; Shaw, Prov. G. Purst.; Rev. B. Lowther, Prov. S.G.W.; Bland, Prov. G. Treas.; Griffiths, Prov. G. Sec.; Samuelson, Prov. G.D.; Willoughby, Prov. J.G.W.; Bully, Prov. G.D.; Dutton, P. Prov. G.D.; Lewis, Prov. G.D.; Twiss, Prov. G. Org.; Martin, Prov. J.G.W. of North Wales.

The musical performance was under the direction of Bro. John Twiss, Prov. G. Org., who presided at the pianoforte, assisted by Bro. Edmundson, of Stockport, and Bros. Sandy and Cuzner, of Chester, and gave universal satisfaction. After “Non nobis Domine,”

The Prov. Grand Master proposed the first toast, “The Queen and the Craft,” a toast which he said required no preface from him, as he was sure every good Briton, and particularly every good Mason, would drink it with heartfelt enthusiasm.

The Prov. Grand Master then gave “The Prince Consort, Albert Prince of Wales and Earl of Chester, and the rest of the Royal family.”

The Prov. Grand Master then gave “The Army and Navy.”

The Deputy Prov. Grand Master, Bro. G. C. Antrobus, then rose to propose the toast of “The Viscountess Combermere and the ladies.” He said he was sure there was no brother present who did not congratulate the Prov. Grand Master on the restoration to health, after a severe illness, of Lady Combermere, a lady who possessed so many excellent virtues, and one also who took so great an interest in the Craft; witnessed by her attendance at the Prov. Grand meetings and her subscriptions yearly offered to the benevolent fund. To so noble an example of everything that is good, he was indeed proud to have the honour to propose the toast.

The Prov. Grand Master responded to the toast by observing that he must first express his thanks to the Deputy Prov. Grand Master, for the very kind and feeling remarks with which he had introduced the name of Lady Combermere. He assured the brethren that Lady Combermere did take a deep interest in everything relating to Masonry, and had it not been for her recent illness, she would have been present that day; and he begged to assure the assembled brethren, he was commissioned by Lady Combermere to state, how much she regretted not being able to witness the day's proceedings; and he hoped the brethren would accept his sincere thanks for the honour done in proposing the toast of Lady Combermere and the ladies.

The Prov. Grand Master gave, “The Earl of Zetland, M.W.G.M.”

The next Masonic toast was—“Lord Pannure.”

Bro. Hornblower then rose and said, I have the great honour to propose a toast which I am sure, as Englishmen, you will drink with loyalty and enthusiasm. I give you “The health of our Provincial Grand Master, Viscount Combermere.” Our Provincial Grand Master has done everything for Masonry in this county. We owe to him the prosperity we have in the numbers that flock to our Lodges. And as a soldier, I am sure you will drink his health with enthusiasm. His exploits are above praise, and I hope we may have many to follow in his footsteps. (Protracted cheering.)

The Right Worshipful Provincial Grand Master said, I thank my brother Hornblower for the manner in which he has proposed my health, and I beg to thank the brethren assembled for the hearty, friendly, and fraternal manner in which they have drunk it. It has pleased the Great Architect of the universe to spare me to a very lengthened period of life, and to keep me in existence until I have seen the great object of my heart accomplished, and that is, the revival of Masonry in this province. I had a great deal to do when I promised the Grand Master of England, my worthy friend, the Duke of Sussex, to do my utmost to bring this

about, and I should have failed in it had I not been assisted by the strenuous exertions of the late Deputy Grand Master of this province, and of Bro. Crawford Antrobus, who, since his appointment to that office, has been unceasing in his efforts to promote the interests of the Craft. Now I will challenge any Mason in England, or in the United Kingdom, to show us a province where Masonry is better attended to than it is in this one. Without the able assistance I have received, it would have been impossible to have effected what has been done. I can only say that as long as I have health and strength, so long will I attend to the duties of my high office; and I will endeavour by all the means in my power, and by strict impartiality, to preserve Masonry in this province in the way in which it is now carried on. So long as I can attend the meetings of this Lodge, and of other Lodges, so long will I continue to do it. My cordial assistance will ever be given to the interests of Masonry and to Masons. I beg leave to return thanks to you for the fraternal manner in which you have drunk my health. (The noble lord resumed his seat amid prolonged applause.)

The Provincial Grand Master next proposed, in succession, the toasts "Bro. Le Gendre, N. Starkie, Prov. Grand Master of West Lancashire," "Bro. Stephen Blair, Prov. Grand Master of East Lancashire," and "Bro. Sir Watkin Wm. Wynn, Prov. Grand Master of North Wales and Shropshire."

The Prov. Grand Master: I rise to propose the next toast, and I am quite certain you will drink it with as much satisfaction as I shall give it. I give you the health of "Bro. Crawford Antrobus." (Loud Cheers.)

Bro. Antrobus said: I beg to return you my warmest thanks for the way in which you have received this toast. I cannot take to myself all the praise the Right Worshipful Prov. Grand Master was pleased to give me this evening when he alluded to the aid I had afforded him in promoting the revival of Masonry in this province. I claim no merit on that account, and deserve no credit beyond that of hearty good will. I heard that Masonry was the bond of brotherhood, a means of promoting good will to our fellow men; therefore I became a Mason, and I have never repented that step. (Loud cheers.)

The Prov. Grand Master gave "The Provincial Grand Wardens of Cheshire."

Bro. Willoughby said: On behalf of the Provincial Grand Wardens, I beg to thank you. I esteem it a great honour to be an officer of this Provincial Grand Lodge. The Provincial Grand Master has alluded to the state in which he found the province when he received the appointment which I now hold, and he has congratulated us on the improvement that has taken place, and I will agree that the present condition of the province is mainly to be attributed to the efforts of our Provincial Grand Master. We are now in a most enviable position in comparison with what we were a few years ago, and I trust we may yet do more to honour the province, I allude to the charities in connection with Masonry. There are some charities carried on on a very large scale in the neighbourhood of London. There is a school in which the sons of our poorer brethren are being educated, and all the boys educated in that school have turned out worthy members of society, and of the girls school the same thing may be said, and even to a greater degree. The education received there is most excellent. I should be much gratified if the provincial Lodges would come forward in a body and do something more than they do for these charities. I know of £7,000 collected for their support, but of this sum £6,000 has come from the London Lodges, and only £1,000 from those in the provinces. Now, considering the number of the Lodges throughout the country, I think it is hardly fair in us to allow this great disproportion to exist, and it would be far better for the honour of this province, if we contributed more, according to our ability. I hope to see the day when the province of Cheshire will come forward in support of the charities, in such a manner as will add materially to their efficiency.

The Prov. Grand Master then proposed "The Provincial Grand Chaplain, Bro. Newall Tanner." "The Provincial Grand Treasurer, and other Provincial Grand Officers, past and present," and "The Visiting Brethren."

The Prov. Grand Master next gave "The Prov. Grand Stewards."

Bro. E. J. MacIntyre, after expressing his thanks for the way in which the health of the Prov. Grand Stewards had been drunk, said—I can assure you it will be our constant care to minister in every way we can to the comfort of the members of the Lodge, and we shall moreover be always delighted to see visitors to Chester, either in our private Lodge, at our ordinary meetings, or on occasions like this, when we have the honour of receiving the Prov. Grand Lodge of Cheshire. The Lodges of Chester have always been renowned for their hospitality, and I will answer for this Lodge, and I will also venture to do so for the other Lodge in Chester which has recently obtained its charter, that we will not depart from the example of our predecessors, but will always be ready to give a hearty welcome to visiting brethren from every quarter. (Cheers.) There were some expressions dropped by a brother, who recently addressed us, which I cannot help directing your attention to again. Bro. Willoughby has impressed upon us the necessity of not forgetting at our own banquets, that there are those places which are dependent upon us for their existence, the inmates of which in such a season as this especially, have the strongest claims on our consideration. Charity, we are often told, begins at home; and I am afraid it too often stops there. Let this, however, never be the case with regard to the Masons of Cheshire. I would also beg of you to recollect that the charitable institutions in the neighbourhood of London do not in the

least belong to that place exclusively. The benefits they diffuse are spread over the whole of Masonry. I speak within my own knowledge, being a life governor of every one of those institutions, and I tell you that the applications coming in from the provinces are considerably greater in number than those we receive from London. We shall have, at our meeting on the 13th of next month, to take into consideration the applications that have already been sent in, and I can tell you that the applications forwarded from the provinces are as two to one when compared with those which have come in from London, where we receive so much the greater share of support. Those applications, however, will be considered impartially, and with sole reference to the special claims of the applicants. I would now offer the suggestion, that you should make your Prov. Grand Master a life governor of those institutions, a suggestion which I hope will be carried into effect. We do not expect to be able to do much, but we are endeavouring to add ten girls to the number educated in our school. We are in the habit of educating seventy girls, and a proposition will be brought forward and considered next month, to add ten to the number, and we could wish to make a similar increase in the boys school, and I hope we shall not be prevented by the want of funds. I think it would be paying a graceful tribute to the R.W. Prov. Grand Master, who has presided over the Lodge so many years, who has given so much satisfaction, and has contributed so much to the cause of Masonry, if you were to make him a life governor of these charities. He has been spared to see the day when, mainly through his exertions, Masonry has been resuscitated in the province of Cheshire, and I hope the Masons of Cheshire will show their gratitude to him by contributing nobly to the support of these schools, and let it be said that he was their first Prov. Grand Master who was made a life governor of these institutions. You have made me one of your stewards, and I will take care that there shall not be a single brother in the Lodge who will not have the opportunity of helping to bring this about—who shall not, at least, be asked to contribute. And I hope the Prov. Grand Master will accept the office, and when he is made a life governor of every one of our charitable institutions, I am sure the Masons of Cheshire will feel proud of having him in that position. (Protracted cheering.)

The health of "The Masters and Wardens of the Lodges in the province" was then drunk, and the list of toasts having been gone through, the R.W. Prov. Grand Master expressed his wish to retire.

The members then rose, and the noble lord having invoked the blessing of the Great Architect of the universe upon the brethren, was escorted down the room by the proper officials, amid the warmest demonstrations of affection and respect from all present.

The Deputy Prov. Grand Master then took the chair, and after a few more toasts the brethren separated.

DERBYSHIRE.

LAYING THE FOUNDATION STONE OF THE CHESTERFIELD AND NORTH DERBYSHIRE HOSPITAL.

A grand public demonstration was made on Wednesday, Sept. 23th, in Chesterfield, on the occasion of laying the foundation stone of the intended new hospital, by the Marquis of Harrington, Prov. G. Master of Derbyshire. A more enthusiastic display of public feeling was never witnessed in Chesterfield on any previous occasion, and a considerable time may elapse before such manifestation may again occur. The most eligible site observed by the committee was that situate at Durrant-green and Holywell-street, immediately adjoining the residence of T. Carrington, Esq., which was considered highly favourable on account of the superior advantages it possessed for ventilation and drainage. The ground being the property of the Duke of Devonshire, an application was made to the late Duke, who, with that benevolence which characterized all his actions, promised the site, but passed to his eternal home before that promise could be fulfilled. The site was not to be absolutely given, but 100*l.* was to be paid as a nominal price for the purchase. The present noble Duke, who has the cause of charity at heart, having been made acquainted with the intention of his late lamented predecessor, most liberally expressed his desire to complete the arrangement, and to hand over the ground to the Hospital Committee.

The Hospital contains on the first floor two principal wards, each forty feet long, and over sixteen feet wide, lighted and ventilated by six large windows on opposite sides of the building, and warmed by open fire-places. On the second floor are two smaller wards, with the matron's bed room, servants' rooms, and store rooms. From the position of the building on the slope of a hill, a spacious basement is left at present unappropriated, but which can at any future time be made use of as occasion may require. The arrangement of the wards, with windows opposite to one or another on both sides, has been adopted in compliance with the expressed opinion of the medical profession in favour of such an arrangement, and with the approval of the medical gentlemen of the town.

The committee being of opinion that a public demonstration would more fully awaken public sympathy and support in their cause, determined that the laying of the foundation stone should be marked by a grand demonstration, and the Marquis of Harrington consented to perform the ceremony. The noble marquis being the Prov. Grand Master for Derbyshire of the order of Freemasons, advantage was taken of the circumstance to lay the stone according to Masonic usage. The Masonic arrangements, therefore, of the day were left to the management of the Scarsdale Lodge of Freemasons in conjunction with the brethren

of distant Lodges, a great number of whom honoured the occasion by attending and assisting in the ceremony.

A public breakfast was provided in the Assembly-room of the Market Hall, at eleven o'clock. At the head of the table we observed E. G. Maynard, Esq. (Chairman of the Hospital Board of Management); his grace the Duke of Devonshire; the Marquis of Hartington, *M.P.*; Lieut.-Col. Cavendish; Hon. W. Cavendish; and a large number of other gentlemen.

Grace was said by the Rev. G. Butt, vicar of Chesterfield.

After breakfast, the Chairman rose and expressed the delight the Board of Management experienced in seeing so large a company assembled on occasion of such importance and interest to the town.

The Duke of Devonshire said: Ladies and gentlemen, I have been asked by your worthy chairman, and I would say a few words upon the occasion which has brought us together. My observations will indeed be most brief, as I believe this is merely a preliminary proceeding, the more important and interesting portion being that which is to follow when we have left this room. I shall therefore content myself with expressing the satisfaction it has given me to meet you here to-day. (Cheers.) I regard the event of the day as most significant of the increasing importance of this town and neighbourhood. (Hear.) Unfortunately we all know that with an increasing population there must be a corresponding increase of disease and accidents, and we must expect an increase of sickness and suffering. Especially is this the case in a district which is becoming the seat of manufacturing and mineral industry. (Hear, hear.) Whatever care may be taken to avoid accidents we know that they must occur, and we know that when such do occur how great is the contrast between patients sent to a small roomed, badly ventilated dwelling, with no conveniences, as compared with a large, healthy, and well conducted hospital, with medical and other assistance, and all those conveniences which can be afforded the patient. (Cheers.) In another point I take this opportunity of congratulating this town upon the prospect of its possessing a building which I have no doubt will be an ornament and a distinguishing feature. (Applause.) Ladies and gentlemen, permit me again to express the satisfaction it has given me to join in a movement of so much importance to the town and neighbourhood. (Loud cheers.)

Thanks having been offered by the Rev. George Butt, the company separated.

THE PROVINCIAL GRAND LODGE.

The Marquis of Hartington, Prov. G.M. of Derbyshire, opened the Provincial Grand Lodge, at the Masonic Hall, at noon. On entering the Lodge Bro. Trinnell played an appropriate march on the harmonium, and the brethren rose to salute the Marquis. The Prov. G.M. was supported by the following Provincial Grand Officers:—Bro. Stone as D. Prov. G.M. (in the absence of Bro. Colville); Bros. Collinson, Prov. G.S.W.; Gamble, Prov. G.S.W.; Wright, Prov. G. Chaplain; Coulson, Prov. G.S.; Redfearn, Prov. G.S.D.; Prince, Prov. G.J.W.; Huggins, Prov. G.T.; Giles, G. Supt. of Works; German, Prov. G. Dir. of Cers.; Kirkland, Asst. Dir. of Cers.; Trinnell, Prov. G. Org.; Wykes, Prov. G.S.B.; Ison, Prov. G.S.B.; Brearley, Prov. G. Steward; Spreckley and Sharpe; Gadsby, P. Prov. G.S.W. of Derbyshire; Burton, P. Prov. G.W. of Staffordshire; Carson, P. Prov. G. Purs.; &c., &c. The following brethren were also in the Lodge:—Bros. Butel, S. Bennison, J. Cutts, W. J. Mackarsie, G. Kirkland, W. M. Hewitt, B. Mandale, H. Osborne, C. Haslam, J. H. Ramsden, J. Cartledge, F. E. Martin, J. Proctor, T. Evinson, T. Lloyd, J. Bunting, G. Fletcher, W. Clayton, W. Harmer, G. B. Thorpe, M. Mee, Naish, Thomas Hodgkinson, J. B. White, R. T. Gratton, J. E. Roberts, and S. Denham; Bro. F. W. Arkwright, Lodge of St. John and St. Paul, Malta. From Tyrian Lodge, Lerby: Bros. James Crossley, John Winson, John Gadsby, P.M., and W. Faulkener. Britannia Lodge, Sheffield: Bros. W. H. Naylor, W.M., E. Harrison, and J. Clayton. Arboretum Lodge, Derby: F. Huggins, J. Ison, Alonzo Thorpe, J. Borrington, A. Whickner, Wilson Marsden, and Geo. Spreckley. Royal Sussex Lodge: Bros. Wykes, and J. Redfern, P.M. Forest Lodge, Mansfield: Bros. W. J. Neale, P.M., and C. Revil. Beaureper Lodge, Belper: Bros. T. W. McCallum, and J. Outram. Mentaria: Bro. John Butterworth, W.M. St. Matthews: Bros. John Burton, and F. A. Edwards. Burslem: Bro. J. E. Armstrong, Prov. Grand Chaplain of Staffordshire.

It is calculated that from 1,000 to 1,200 persons started in the procession which extended from the Market-place to Durrant-green, on which the new building is about to be erected. The sight was imposing in the extreme.

On the procession arriving at the entrance to the ground, an open line was formed, and the Masonic portion of it passed through up to the stone, and the brethren halting and forming two ranks, through which the Prov. Grand Master advanced preceded by the Prov. Grand Sword Bearer, and followed by the brethren. The remainder of the procession was then admitted on the Hospital ground, and every eye was now fixed on that part of it where the ceremony was to be performed. The Marquis of Hartington then took up his position on the east side of the foundation-stone.

Mr. Maynard said—Ladies and Gentlemen, it is my place, as the Chairman of the Board of Management, to present this trowel to the Marquis of Hartington, and to request his Lordship in their name to do us the honour of laying the foundation stone.

The trowel was manufactured by Messrs. Rodgers, of Sheffield, and was a splendid piece of workmanship.

The Provincial Grand Master then stood upon the stone, and after the cheering had subsided, addressed the audience as follows: Ladies and gentlemen—You all know that a hospital has been founded, and is in existence in this town, but insufficient in size and position to meet the increasing wants of this town and neighbourhood. (Hear.) It is, therefore, intended to build a structure which shall be better adapted for its object than the one now in existence. I need not waste any words in proving to you that such an institution as this is wanted for this town and district. In a locality like this, where there are such great mineral enterprises being developed, steam engines, and other dangerous employments at full work, you are all but too well aware that the most lamentable and sometimes the most fatal accidents will occur, which it is impossible for the skill of man to guard against, but which it is his duty as far as he can to endeavour to alleviate. (Hear, hear.) Ladies and gentlemen, to the development of these great powers, through the wonderful force of steam, is owing the immense progress which this district has made within the last few years. To that cause is greatly owing the position of comfort and affluence which I see amongst many here around me, and you know it is to those who work for you at the risk of their lives, of their health, and of their limbs, that your ease and well-being is greatly owing. (Loud applause.) I do not feel that I am here to-day to plead the cause of this institution as one of charity, but that we are here to celebrate—to inaugurate the flourishing commencement of an institution which I have no doubt—I can have no doubt—that those who have commenced it will bring their work to a satisfactory and triumphant issue. (Loud applause.)

The Provincial Grand Master advanced to the east end of the stone, and, after adjusting it, a hymn was sung by the choir.

The Provincial Grand Chaplain having repeated a prayer, the Provincial Grand Master then addressed the spectators, according to ancient custom.

After the choir had sung the Benediction, the Prov. G.M. then struck three times with a mallet on the stone, and said, "May this undertaking be conducted and completed by the craftsmen according to the grand plan, in peace, harmony, and brotherly love."

The National Anthem having been sung by the choir accompanied by the bands, the assembly joining in the chorus, three cheers were given for the Marquis of Hartington, and the proceedings, which were of a highly impressive character, ended. The procession then re-formed and returned to the Market-place, where it dispersed amid several rounds of cheering.

The Freemasons concluded the interesting proceedings of the day by dining together at Bro. Wilkinson's, the Angel Inn, under the presidency of the Provincial Grand Master of Derbyshire, the Marquis of Hartington, *M.P.* There was a numerous attendance, the noble Marquis being supported by Bro. Thornhill, *M.P.*, and the officers of the Provincial Grand Lodge. The vice-chairmen were Bro. Collinson, Provincial Grand Senior Warden, and Bro. Butel, Master of the Scarsdale Lodge, Chesterfield. Dessert having been laid on the table, and the Lodge close tyled from the outer world,

"The Queen and the Craft," "The Earl of Zetland, M.W. Grand Master of England," and "Lord Pannure, Deputy Grand Master of England," were drunk with Masonic honours.

Bro. Thornhill, *M.P.*, rose to propose the next toast, and was received with considerable applause. He said—I have a toast to propose, which I am sure will be received with great pleasure by every brother present; it is the health of the Marquis of Hartington, *M.P.*, Provincial Grand Master of Derbyshire. (Loud applause.) I beg also to thank him for coming amongst us this day, and for officiating in so able a manner at the laying of the foundation stone of our new Hospital. I would also remark that wherever works of charity are undertaken, you always find the Freemasons foremost in the work. (Hear.) I will not detain you longer, but call upon you at once to drink the health of the Marquis of Hartington, and thanks to him for his services this day. [The toast was honoured in a manner peculiar to Masons.]

The Marquis of Hartington said—Brother Masons, in thanking you for the compliment you have just paid me, I can but add very little, or indeed anything to what I said to you on a former occasion, at the time you did me the honour to install me as your Grand Master, when you so kindly received me, as you have also done on the present occasion. I then said how deeply gratified I was at the manner in which I had been received by you, and that I should always do what I could for the progress of Masonry in this province. (Applause.) I again say so. I beg to thank you for the cordial reception you have given me this day, and I also beg to thank you for the ready response you made to the call given by the Provincial Grand Secretary, inviting you to assist in the ceremony which has this day been so successfully inaugurated. (Hear.) I thank you most cordially for the assistance you have given me this day, and I am sure the inhabitants of this town and district thank you also; and without vanity I must say that they are indebted to the Freemasons for the most prominent part of the ceremony. The erection of a hospital is an enterprise which Freemasons would be sure to be foremost in, and I trust that you will take care that the work so well begun to-day shall be carried out properly. (Cheers.) I am very glad that so soon after my installation that I should have this opportunity of showing to non-masons, that we Masons are always ready and willing to respond to any good or charitable object that may be brought before them. The next toast, brethren, is "Bro. Colville, D. Prov. G.M., and the

Officers of the Provincial Grand Lodge of Derbyshire." (Applause). I am sure you all regret extremely the absence of Bro. Colville (cheers), who has this week taken off his apron and put on his sword. (Laughter). I merely mention this to show that he has not taken the example of the operative masons and struck work. (Laughter.) He is engaged with his troop of yeomanry at Derby, and therefore could not possibly be with us. With regard to the Provincial Grand Officers, there has been a good attendance of them to-day. Although some have been absent, Bro. Collinson and others have come, and I owe them sincere and hearty thanks for the support they have given me. I beg to propose to you "Bro. Colville and the Provincial Grand Officers." I beg to couple with the toast the name of Bro. Collinson, Prov. S.G.W. (Masonic honours). Bro. Collinson responded.

The Provincial Grand Master said, the day's arrangements had been most excellent, but there was one toast omitted from the programme, which he would take the liberty of proposing. It was "The health of the Bishop and Clergy of the Diocese," and uniting with the toast the name of their Provincial Grand Chaplain, Bro. Wright. (Cheers.)

Bro. Rev. G. Wright, in responding said, he had held the office of chaplain to the Derby Infirmary for twenty years, and almost at the same time that he received that appointment he also received that of Provincial Grand Chaplain from the hands of the late Duke of Devonshire. (Hear.) The number of years he had been chaplain at the infirmary must have taught him something of the importance and necessity of hospitals, and no one could be more fully aware of the great need of such an institution in that part of the county. (Hear.) A hospital is a thick volume of literature, from which any man can find some plain teaching. The erection of this hospital would relieve them at Derby in two ways. In the first place it would relieve them of patients. But that was not the most unfortunate part of it. He was afraid that it would take away some of their subscriptions. He trusted, however, that such would not be the case, although that was the impression on his mind.

Bro. Stone begged to propose the health of a brother with whom they were all well acquainted, and one who had rendered great service in the province of Derbyshire—he alluded to Bro. Butel, Master of the Scarsdale Lodge. (Cheers.) He (Bro. Stone) congratulated the Scarsdale Lodge in making such a selection of Master, and he was quite sure that under his auspices the Scarsdale Lodge will become one of the first in the province. (Masonic honours).

Bro. Butel, acknowledged the compliment, and The Provincial Grand Master gave "The health of the W.M. and brethren of the Arboretum Lodge," and expressed a hope that they might prosper as well as the name they bore had done. (Hear.)

Bro. Collinson, W.M. of the Arboretum Lodge, acknowledged the toast, alluded to the prosperity of the Lodge, and expressed a hope that the brethren would attend the consecration of the Lodge, which would shortly take place. (Hear.) In conclusion he begged to propose "The health of the W.M. and brethren of the Beareper Lodge." (Masonic honours).

The Provincial Grand Master, as W.M. of the Beareper Lodge, acknowledged the toast, and said he was indebted to that Lodge in a great measure for the position he now held, for had he not been made the W.M. of a Lodge, he could not have been installed as Grand Master of Derbyshire. Bro. Stone, who kindly officiated for him, had informed him that there is every prospect of their forming a good and efficient Lodge. (Hear.)

Several other toasts were proposed and responded to before the company separated.

DURHAM.

Lodge of Industry (No. 56).—This Lodge was opened in due form, at the Grey Horse, Gateshead, on Monday, September 26th, the W.M., Bro. C. J. Banister, assisted by Bro. R. J. Banning, as S.W., and the rest of his Officers. Bros. Anty Clapham, W. Morrow, Thos. Cummins, and J. M. Harrison, P.M., No. 586. Also Bros. Jno. Forster, No. 756; I. Ion, and Thos. Reay, No. 793; I. Lymington, No. 957; R. S. Turnbull, No. 614; and a good attendance of the brethren. The voting papers were received for the Boys and Girls Schools, and the Secretary directed to forward them to the Prov. Grand Master as usual. Four gentlemen were proposed for initiation, and two as joining members. The business of the Lodge over, the Lodge was closed at nine o'clock. Bro. J. M. Harrison, P.M., No. 586, gave the lecture in the first degree.

HAMPSHIRE.

Basingstoke.—Oakley Lodge (No. 995).—This Lodge was holden on Monday, Oct. 3rd, at the Lodge room. Bro. F. Perkins, W.M. of the Royal Gloucester Lodge, No. 152, Southampton, presided, in the absence of the W.M. Bros. Hammerton, S.W.; Challis, J.W.; Hillier, Treas.; How, Sec.; G. W. Clarke, Prov. G. Sec.; and several other brethren, were in attendance. The Secretary having read a letter from the W.M., explaining his absence, and requesting the assistance of some brother to act as W.M., Bro. Perkins took the chair, and the minutes were read and confirmed. The Lodge was opened in the proper degrees, and three brethren were raised to the degree of M.M. A candidate was afterwards initiated. A communication from the Royal Benevolent Institution was read, and ordered to be placed in the W.M.'s hands. The brethren present accorded their thanks to Bros. F. Perkins, Prov. S.G.W.; and G. W. Clarke, Prov. G. Sec., for their kindness in coming so great a distance to assist the Lodge at the shortest notice. Bro. Perkins expressed his pleasure

and willingness to assist the brethren of the Oakley Lodge at all times; and as there were several young Masons present, he added that they might rely upon the most hospitable and fraternal reception whenever they visited the good old Gloucester Lodge, No. 152, over which he had the pleasure of presiding. The Lodge was closed in harmony, and the brethren adjourned to refreshment.

WINCHESTER.—Lodge of Economy (No. 90).—This Lodge held its monthly meeting at the Masonic Hall, adjoining the Black Swan Hotel, on Wednesday, the 29th ult; when there were present the W.M. (Bro. Hasleham), Bros. F. La Croix, S.W.; Larkin, J.W.; Cowen, Sec.; Jacob, Treas.; and the following P.M.s—Bros. Sherry, Everitt, Levander, Durant, Oakshott; also Bros. Butcher, Best, and others. The minutes of the last Lodge having been read and confirmed, were duly signed. The Worshipful Master said that agreeably to the resolution of the last Lodge, he had communicated with the Grand Secretary, and enclosed the memorial signed by the members. He had subsequently received a reply, acknowledging the coming to hand of the document, and promising that it should be laid before the Board of General Purposes on the 20th September. And after the memorial had been duly presented at the board, he received another letter, which he would now read to the Lodge. It was as follows:—"Freemasons' Hall, London, W.C., Sept. 21. Worshipful Sir and Brother,—I have the honour to inform you that the memorial, dated the 31st August, 1859, and signed by yourself and seventeen other members of the Lodge of Economy, No. 90, was laid before the Board of General Purposes at their meeting held yesterday afternoon, and I am directed to inform you, and through you the other memorialists, that the subject thus brought to their notice will receive the most attentive consideration of the Board. By order of the Board, WM. GRAY CLARKE, G.S.—Bro. J. L. Hasleham, W.M., No. 90." Bro. Sherry said as he was the mover of the memorial, he would detain the Lodge just one moment. He thought the ready attention of the Grand Secretary was particularly kind, and he begged to move that the thanks of the Lodge be passed to him for his promptitude, and that the last reply be entered on their minutes. Bro. Everitt seconded the proposition. Bro. Oakshott had not the least objection to the vote of thanks, though, at the same time, he did not know what the Grand Secretary had done to call for it. In common justice and courtesy they had a right to command a reply to their communication. Bro. Sherry was quite aware of that; but the Grand Secretary had met the communication most courteously and attentively, and replied by return of post. Bro. Everitt said he was glad to recognize a likelihood of better feeling; at any rate there seemed to be more attention paid than in past days. The motion was then put to the Lodge and agreed to. Bro. G. P. Jacob, P.M., then addressed a few observations to the Lodge, in the course of which he alluded to the unpleasant and personal feelings which had of late been visible in the London meetings. He hoped, if the substance of their late memorial were carried out, it would prove the means of restoring good feeling on all sides. If certain members of the fraternity entertained different ideas, and there must be opposition, there existed no reason why gentlemanlike words and conduct should not prevail; and no bad feeling should be allowed to intervene amongst Masons under any circumstances. The Worshipful Master perfectly agreed with Bro. Jacob. He hoped to see all personalities cease in connection with Lodge business. The subject then dropped. The Worshipful Master then said he saw, by the quarterly communications received from Grand Lodge, that £1,750 more had been invested during the past quarter, in the Benevolent and General Purposes Funds. Bros. Sherry and Oakshott canvassed the votes of the Lodge for a boy named Pescott, of Chichester, as a candidate for the Boys Institution. The same was generally approved, and agreed to. Bro. Levander inquired about the new by-laws of the Lodge, and his query being satisfactorily answered by the Worshipful Master, the Lodge was duly closed, no other business coming before the meeting. There was a banquet afterwards, which passed off as usual most agreeably.

LANCASHIRE WEST.

GARSTON.—Lodge of Harmony (No. 267).—This Lodge held a meeting at the Wellington Hotel, Garston, on Monday, October 3rd. In the absence of the W.M., the Lodge was opened by Bro. G. Holme, P.M., assisted by the Officers of the Lodge—Bros. C. J. Banister, P.M.; S. Brabner, Prov. G. Purs.; John Pepper, Prov. G. Sec.; James Hamer, Prov. G. Dir. of Cers.; Bros. M. J. McGowen, Thos. Benton, Josh. J. Duggan, and a good attendance of the members. The business of the Lodge completed, it was closed, and the brethren and visitors adjourned to refreshment.

LINCOLNSHIRE.

CONSECRATION OF THE PELHAM PILLAR LODGE, AT GRIMSBY (No. 1,094).

ON Thursday, the 29th ult., an event took place in Grimsby which the brethren in that district will long remember with feelings of pleasure. This rising port, at one time the residence of our distinguished Bro. Dr. Oliver, has now for many years been deprived of the benefits of a Masonic Lodge. The Speena and Humber, a Lodge which a few venerable Masons still remember, and the Apollo, which, from its connection with the learned historian of Masonry, ought to have met with a better fate, have both been discontinued long ago. The love of the Craft, however, still lingered in the breasts of the brethren living in the town, and their num-

bers having recently been reinforced by the addition of several zealous and energetic members, it was determined that an earnest effort should be made again to revive the light of Masonry among them. Accordingly, in May last, a meeting was held, at which it was resolved to present a petition to the M.W. Grand Master for a warrant to enable the brethren to hold a Lodge, to be called the "Pelham Pillar Lodge," a name taken (we may explain in passing), from a lofty pillar erected in memory of a member of the family of Lord Yarborough, the noble Prov. G.M. for Lincolnshire. The M.W. Grand Master was pleased to grant a warrant in accordance with the prayer of the petition, under the name of the "Pelham Pillar Lodge, No. 1,094," holding its meetings on the first Thursday of the month at Chapman's Hotel. The objections against meeting at an inn are felt by the Grimsby brethren, their present location, we understand, being but temporary, and as soon as more eligible quarters can be obtained the Lodge will be removed. A spacious and convenient room has been obtained, which, with a few additional arrangements for securing greater privacy, will be well suited for the purpose. The furniture, jewels, &c., all of which are new, are very handsome, and reflect great credit upon Bro. Spencer, of Great Queen-street, by whom they have been supplied, as has also the very beautiful volume of the Sacred Law presented to the Lodge by Bro. F. P. Cupiss, the Treasurer.

The proceedings of constituting the Lodge commenced shortly after one o'clock, Bro. Waite, W.M. of the Lindsay Lodge, No. 1014, acting as installing Master, and discharging his important duties in so able and impressive a manner as to elicit the warmest commendations from the large assemblage of the brethren present. The Lodge having been duly constituted according to the usages of the Craft, Bro. Thomas Hewson, P. Prov. G.S.B., was installed Worshipful Master, and saluted by the brethren according to ancient custom. The Worshipful Master then appointed and invested the Officers, viz., Bros. J. Sarle, S.W.; W. J. Whalley, J.W.; F. P. Cupiss, Treas.; Jno. Whitford, Sec.; W. Marshall, S.D.; D. H. Bunz, J.D.; E. Henshall and S. Walsley, Stewards; E. H. Clarke, I.G.; S. Hardcastle, Tyler. The business being concluded, the Lodge was closed in ancient form.

The brethren next proceeded to the Corn Exchange, whence a procession was formed to the parish church, a fine old Norman edifice, which has recently been restored with great taste. Prayers were read by Bro. the Rev. R. Ainslie, vicar of Grimsby, and an eloquent sermon preached by Bro. the Rev. E. R. Larken, P. Prov. G. Chaplain, Lincolnshire, which was listened to by the brethren with the utmost attention. The text was taken from Ephesians, v. 8, "Walk as children of light." The reverend brother said:—

"It were needless, even if it were possible, to point out minutely the blessings afforded to mankind by their Heavenly Father in his gift of material light, the creation of which is first recorded in his revealed word, in those simple but impressive words—"God said, Let there be light, and there was light." If we can imagine what the world must have been had this blessing been denied it, we can perhaps have something like an adequate idea of the value of the boon. All the beautiful forms and colours that now delight our vision, refine our taste, and enliven our fancy, would have had no existence, and we should have led a wearisome life in a gloomy and monotonous world. Nor can it be said, with any force of argument, that we should not have suffered had the blessing of light been denied to us because not being acquainted with its value we could not be conscious of our own want of it; for that very want of acquaintance and of consciousness would have been of itself a privation. Our finest sense and the one through which we are capable of deriving the highest gratification would have been lost to us, and the mere fact of our being unaware of what we might otherwise have enjoyed, would have been but a slight, a very slight alleviation of our misfortune. But thanks be to God, there is no need to speculate further on what might have been our condition and our sufferings in a darksome world. Light has been given, and it has blessed us to a degree of which we can only show our sense by our thankfulness, and never should we offer up the tribute of our gratitude to the Almighty for the many benefits bestowed upon us from his inexhaustible store, without including this among the number. Those who, by accident or disease, or rather by God's permission have lost the power of availing themselves of this benefit, could tell how great the loss of how many of the purest delights they have been deprived; and their declarations of misery at the want of that blessing which we enjoy should render us doubly sensible of, and thankful for the mercy which continues it to ourselves. If we could confer with one of these unhappy beings we should find that one of the greatest sources of distress to them is their inability to provide for their own comfort and security, to guide themselves amid the crowds of their fellow men, and to avoid the dangers which beset the path of all, but which those who are blessed with eye sight may, by the use of common vigilance, be tolerably sure of escaping. Many alleviations, I am aware, are found by the afflicted through public and private benevolence, by the care and consideration shown to them by the crowds through which they pass, and by the sympathy their privation always begets for them among their fellow creatures, and it is even true that to some the loss of one sense seems greatly to be made up by the additional acuteness of the rest—a wonderful instance this of compensation at the hands of our merciful Creator; but whatever exceptions we may find, the rule is true that they are deeply and sincerely to be pitied, from whom is withheld the unspeakable blessing of light. And, my brethren, if such be the case with material light, the light by which that body is guided in its daily intercourse with the world, and by which the eye is charmed in its survey of the

glorious works of the Almighty—how much greater is the blessing, how much more valuable the gift of spiritual light, by which the soul is guided and directed in its weary pilgrimage through this scene of sin and suffering, to its home in the eternal city, and enabled to survey with gratitude and joy the rich provisions made by the love and mercy of God to reclaim it from all its depravity and impurity, and win it back to himself, a partaker of his ineffable glory in the palaces on high. Without this light what would have been the moral aspect of the world? As dark and dreary as would have been its material face had darkness prevailed over it from the beginning. What wonders should we have lost, and of what glories should we have been unconscious! From the beginning of man's existence upon earth, in the time of his innocency, this light has been vouchsafed unto him by his Maker in such a manner as the instruction of his dawning intellect required, and his infant vision able to bear. It was not wholly withdrawn after the period of innocency was over, but still given to those who diligently sought after it, and God has never failed to pour into their souls this his holy inspiration. By this light has the knowledge of his being, his unity and his attributes been maintained in the hearts of men from the creation until now. The philosophy of the heathen, which taught much of these mighty truths, owed all its power to the illuminating virtue of this influx, and to its more especial and abundant outpourings are we indebted for all that long chain of witnesses to the glorious facts of the existence of God, our relationship to him, the immortality of our souls, our duties in this life, and our prospects in the life to come. Whence but from this source came the supernatural wisdom of the royal sage of the times of the glory of Jerusalem, of him who was at once the king and the philosopher of his people, to whom was vouchsafed the invaluable privilege of building a holy temple to the Lord Jehovah? This goodly fabric—which had for seven years been rising from its foundations like some tall and spreading palmtree, rapidly yet almost imperceptibly, surely and strongly, without the din of the workman's hammer, on which had been lavished the treasures of the east, and the labours of the cunning workmen of all countries—now stood forth in all its beauty and splendour. No longer did the ark of the Lord dwell under curtains; while the monarch of his people was sheltered by a roof of cedars, now at the completion of the work, it is borne with all the accompaniments of sacred pomp to a shrine benefitting in magnificence the treasure it received; and far surpassing in grandeur the palace of any earthly sovereign, even as the majesty of the God, who chose to place his name there exceeded that of the proudest of his creatures. Here at this solemn dedication the best and wisest of Israel, her princes, her elders, her warriors and her sages filled the courts of the temple, and were lifting up their hearts to the Almighty Father of their country; many were praying for the peace of Jerusalem, and while the smoke of numberless sacrifices rose to heaven, the ark entered the most holy place even under the wings of the Cherubim. Then was vouchsafed the Almighty's acceptance of the costly offering of his servant, and a symbol of his future more peculiar residence within its sanctuary. 'And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord.' And even with this visible sign of God's more immediate presence before him, the monarch of Israel could regard it only as a sign, and not the reality itself. And in the course of that magnificent prayer which he then offered to the most high God (and which I trust no one who hears me this day will fail to study with reverence and devotion), burst into this striking apostrophe to the incomprehensible omnipotence of God. 'But will God indeed dwell upon the earth, behold the heaven and the heaven of heavens cannot contain thee, how much less this house that I have builded.' Whence but from the light vouchsafed by God himself could come this power to bear testimony to this his most unspeakable majesty and glory? To what but to this light do we owe the testimonies borne to the Most High by the long line of seers and prophets of old? But as ages rolled onward these special and abundant outpourings of this light more rarely took place in the extraordinary measure in which it was shed on the monarch and the prophets of Israel, until at last an interval of four hundred years occurred, during which it seems to have been withdrawn altogether, and men were left to the ordinary teaching of the light upon their hearts and consciences, sufficient indeed to lead them in the right path if they would but seek it, but not coming with supernatural forces upon the soul, and thus irresistibly compelling convictions. You know in what a state of uncertainty, doubt, and distrust, both the Jewish and Gentile worlds sunk during this period. Indifferentism and scepticism had taken the place of religious faith and knowledge, and a formal attention to outward ceremonies had usurped that of the heart, so that the prediction of the prophet was fulfilled, 'Behold the darkness shall cover the earth, and gross darkness the people,' and the time arrived for his invocation to be answered—'Arise, shine! for the light is come, and the glory of the Lord is risen upon thee.' Then came in rapid succession he who was not the promised light, but its forerunner and witness, and then the Son of Righteousness himself with healing on his wings. Then did he, during the little while that He—the true light—was with his followers, teach them the way of truth and righteousness, and died at last to enable them to follow that way. Then came the outpouring of the Holy Spirit upon the glorious company of the apostles, and then followed the noble army of martyrs, who have been followed again by the holy church throughout all the world, in an acknowledgment and ascription of glory to the Most High. And although,

my dear brethren, it is true that now the glory of the Lord does not visibly fill the sanctuaries of our worship, nor go before our hosts, nor meet us in the solitudes of the desert, nor does his power flash supernatural radiance into our souls, yet we have, in the sufficient teaching of his word and the grace of his Holy Spirit, enough knowledge of our God to make us, if we but will, wise unto salvation, and we may therefore truly be called the children of light." The reverend preacher then dwelt eloquently upon the grave responsibilities involved in such an appellation, and concluded in the following words:—"There are those before me, and whom I am called upon more particularly to address this day, on whom this responsibility weighs more heavily than on the general body of believers in the gospel. They are those on whose behalf this sacred meeting has been convened, who have met here for solemn prayer and heartfelt praise upon the auspicious occasion of establishing in this town a Lodge for the members of their ancient Order. On you, my brethren, the duty is incumbent to work not only as Christians, but as members of that Order you have voluntarily entered, and whose obligations you have of your own free will taken upon yourselves. It is not that anything can increase the weight of the obligation to holiness and virtue incumbent on the Christian; you were not bound any less to these things before you joined our Order, than you are at the present moment, but you have by joining it, and by your presence here to-day given testimony of your acknowledgment and acceptance of those obligations in your own persons; and therefore it is that you need the utmost jealousy and circumspection that you may not bring upon your Order the charge of uselessness, and on yourselves the charge of inconsistency. By your profession of righteousness thus publicly made, you are the further bound to let your light so shine before men that they may see your good works and glorify your Father which is in heaven. May this day's solemnity leave its wholesome effect upon us all. May the work which we have this day dedicated witness a worthy fulfilment of the intent of its erection, and may we ever, through God's assistance, live in the spirit of the prayer of the royal founder of the Temple of the Lord, and in obedience to the precept of the Lord's apostle—"Walk as children of light."

THE BANQUET.

At the conclusion of divine service the brethren returned in procession to Chapman's Hotel, where at five o'clock an excellent dinner was provided. Between fifty and sixty of the Craft sat down to dinner, under the presidency of Bro. J. F. Waite, W.M., of the Lindsey Lodge, who was supported, right and left, by Bro. the Rev. E. R. Larken, M.A., P. Prov. G. Chaplain, Lincolnshire; G. Shark, Prov. G. Sec; H. Deval, Prov. G. Org., York; Thos. Hewson, P.M., No. 1094; R. Glover, W.M., No. 65; W. Banks Hay, P.M., No. 65; S. S. Walton, P.M., No. 311; T. Sissms, jun., P.M., No. 311; Chr. Ingoldby, S.W., No. 1014; Jas. Fowler, No. 1014; F. P. Cupps, Treas., No. 1094; Alderman Adam Smith, No. 1094. The vice chair was filled by Bro. J. Sarle, S.W., No. 1094; supported by Bro. Marshall, S.D., No. 1094; S. C. Blakewell, P.M., No. 1014; James Glover, No. 65; J. Broadhead, P.M., No. 65; S. S. Walton, P.M., No. 311, while in other parts of the room we noticed Bro. W. Denison, S.W., No. 65; W. J. Whalley, J.W., No. 1094; E. H. Clarke, No. 1094; Ed. Henshall, No. 1094; C. M. Nesbitt, No. 1014; Thos. Ross, No. 65; M. Kemp, No. 65; J. G. Little, No. 65; Fras. Buck, No. 65; J. Ward, No. 65; — Hogg, No. 65.

The cloth having been drawn, the Worshipful Master gave "The Queen and the Craft," which was received with genuine Masonic loyalty and enthusiasm.

The Worshipful Master next proposed "The health of the Prince Consort, and the rest of the Royal Family." (Cheers).

The Worshipful Master had great pleasure in proposing "The health of the Right Hon. the Earl of Zetland, M.W. Grand Master," a nobleman whose long and invaluable services to the Craft the brethren were well acquainted with, and deeply grateful for. (Loud cheers).

The Worshipful Master then gave "The Right Hon. Lord Panmure, Deputy Grand Master, and the Officers of the Grand Lodge." (Cheers).

The Worshipful Master: The duty now devolves upon me of proposing to you the health of a nobleman and brother who is held in the highest esteem, not only by the Craft, but by the inhabitants of this borough generally. You will readily conceive that I allude to our noble brother the Earl of Yarborough. Closely connected as is that noble earl with you, and intimately known by you all, I am sure no words of mine are needed to secure to this toast that cordial reception it so heartily merits. (Loud and repeated cheers).

The toast was drunk with the greatest enthusiasm.

Bro. Ingoldby: I am called upon, Worshipful Master and brethren, to discharge a most pleasing duty—that of acknowledging the toast of their highly esteemed Provincial Grand Master. (Cheers). It would be unnecessary among the brethren to whom he is so well known to dwell upon his lordship's high position in the Craft—still less to enlarge upon his many eminent qualities in this ancient borough, where his lordship holds the distinguished office of high steward, and to whom the inhabitants owe so much. I am sure that I only express the heartfelt sentiments of the brethren, and of the town and district where they were assembled, in sympathizing with the cause of his lordship's absence, and in praying that he might long be spared to discharge the duties of those high offices which he so ably filled. (Loud cheering). They could not doubt that had his lordship's health permitted he would not have been absent from the inauguration of their new Lodge to-day, and the brethren while deeply regretting the cause of that absence would sin-

cerely join with him in the hope that on future occasions they might be honoured with the presence of the noble earl, who by his many public and private virtues, and by the lively interest he had always taken in Masonry, had earned for himself that proud position in the Craft of which he was one of the most distinguished ornaments. (Loud cheers).

The Worshipful Master next called upon the brethren to drink the health of Bro. the Rev. C. Nairne, D. Prov. G.M., whose courtesy and attention deserved the warmest acknowledgments of the brethren. (Cheers).

Bro. the Rev. E. R. Larken briefly responded on behalf of Bro. Nairne who was prevented by illness from attending on this interesting occasion.

Bro. Sarle, S.W.: Worshipful Master and brethren. Before the next toast is proposed I am desirous, on behalf of the brethren of the Pelham Pillar Lodge to express how deeply we appreciate the honour which has been conferred upon us by the attendance of the Provincial Grand Lodge, and which has shed so great a lustre on the interesting and important ceremonies in which we have this day had the pleasure to participate. We feel, Worshipful Sir, that we have incurred a debt of gratitude which can never be effaced from our memories, for we hail their presence amongst us, not only as a proof of their zeal and solicitude for Masonry in general, but also of their fraternal affection for our infant Lodge. To our Very Worshipful and Rev. Bro. Larken our grateful thanks are most especially due for his ready acquiescence in the wish of the brethren to commemorate the opening of our Lodge by a public attendance at divine worship, thereby enabling us as a body to implore the Supreme Governor of the universe in our undertaking. And we trust that the divine truths inculcated in the admirable and truly Masonic discourse, this day addressed to us by our reverend brother, will create in us a more anxious desire to cultivate every Masonic virtue, and zealously to fulfil the duties we owe to God, to our neighbours, and to ourselves. (Cheers). I have now, Worshipful Master and brethren, great pleasure in proposing the toast which has been entrusted to me, and although I cannot but feel deeply sensible of my inability to perform this pleasing but important duty, in the manner to which it is entitled, yet I have the consolation of knowing that it will not suffer from the imperfections of the proposer. The toast requires no eulogium to recommend it to your notice, and as it is the delight as well as the duty of Masons to render honour to whom honour is due, I feel assured that it will be received by you with lively satisfaction, and responded to with true Masonic enthusiasm. And it is therefore with great pleasure that I propose the healths of the Provincial Grand Lodge, united with that of our worthy and reverend brother, E. R. Larken, Past Prov. Grand Chaplain.

Bro. the Rev. E. R. Larken, in rising to return thanks, was received with loud cheers. The reverend brother expressed his gratitude to the brethren for the cordial manner in which they had responded to the toast, and assured them of the gratification he had experienced in attending the ceremonies of this day. He had also to thank them for the kind attention they had paid to his sermon; indeed he had never seen a more devout and attentive congregation, and he trusted that the impressions of this day's solemnity would long be felt by them, and by those also who, not being members of their venerable Order, had witnessed in their public assemblage in the house of God their anxiety to dedicate themselves to his service, and to implore his blessing upon the work they had undertaken. (Hear, hear). Again he begged to thank them on behalf of the Provincial Grand Lodge and himself for the honour conferred upon them.

Bro. Grieve, in highly eulogistic terms, gave the health of "Bro. J. F. Waite, W.M., Lindsey Lodge, No. 1,014," who had most ably and impressively discharged the duties of installing Master. The toast was responded to by the brethren with great enthusiasm.

Bro. Waite: I hardly know, brethren, how to thank you for the very flattering and kind manner in which my health has been proposed by Bro. Grieve, and received by you. I gladly came here to-day, at your invitation, to perform to the best of my ability a most interesting ceremony, thinking that by so doing I might in some measure show my consciousness of the great debt my Lodge is under to the brethren at Grimsby. However imperfectly I may have performed my duty, I hope you will take it as a proof of my sincere wish to be of service to you, and whenever I can render any assistance, believe me it will afford me the greatest pleasure to do the best I can to help you. (Loud cheers). The gratifying manner in which you have recognized my poor services leads me to hope that this day's is not the last ceremony I may perform in the "Pelham Pillar Lodge."

Bro. Ingoldby, in giving the health of the first Master of the Lodge, "Bro. Thomas Hewson," said it afforded him great pleasure to see the Lodge established under the guidance of so experienced and efficient a Mason. (Cheers). The Lodge, he trusted, having commenced under such favourable auspices, would long continue to prosper, and be the means through its faithful and zealous members of upholding and extending the principles of their noble Order.

Bro. Hewson most heartily thanked the brethren for their cordial reception of his name, and for having placed him in the honourable position of Master of the Lodge. It would ever be his desire to discharge his duties to the best of his ability, and with the co-operation of the officers and brethren, he felt sure that their infant Lodge would soon be recognized as one of the best in the province.

Bro. Marshall proposed the health of "The W.M. and brethren of the

Humber Lodge, No. 65," which was acknowledged by Bro. Denison, S.W., in an admirable speech, which we regret our space will not allow us to give.

Bro. Denison then gave "Success and Prosperity to the Pelham Pillar Lodge," which was received with loud and continued applause.

Bro. W. J. Whalley, J.W., responded. He duly appreciated the honourable position in which his brethren had that day placed him. From the day of his initiation he had felt it as a disgrace to their ancient borough that it could not boast a Masonic Lodge, and his constant exertions had been directed to the bringing about that which they had this day met to incorporate. (Cheers). The fact of our town having for so long a time been honoured by the residence of that illustrious brother, Dr. Oliver, ought to be an incentive to the brethren for increased exertions in the good cause. On behalf of the Pelham Pillar Lodge, he returned his sincere thanks to Bro. Denison for the handsome manner in which he had proposed the toast, and to the visiting brethren, not only for the cordiality with which they had responded to it, but for the kind and brotherly feeling evinced by them in coming to assist at the opening of their Lodge.

The Chairman and most of the visiting brethren having to leave at this stage of the proceedings, Bro. Hewson, W.M. of the Lodge, took the chair.

Bro. Jas. Fowler proposed the health of the W.M. and brethren of the *Minerva Lodge*, and expressed his pleasure in seeing among them so many brethren from neighbouring Lodges. Such interchange of sentiment and expression of fraternal feeling as prevailed at these happy meetings, proved that we knew "how good and joyful a thing it was to dwell in unity," and also that we wished to promote its growth among those without the pale of our Order. (Cheers). He regretted the early departure of the Hull brethren, as it made the toast he had to propose appear almost a matter of form, and he would, therefore, without further preface, give "The W.M. and brethren of the *Minerva Lodge*." (Cheers).

The toast was drunk with great cordiality.

A variety of other toasts were proposed, and most heartily responded to, including "The Visitors;" "The Brethren of Foreign Lodges;" "The *Lindsay Lodge, No. 1,014*," responded to by Bro. Blakelock, P.M., who first saw the light forty years ago in the now defunct *Sperna* and *Humber Lodge*;" "The Vicar, with thanks for the use of the church;" "The subordinate members of the *Pelham Pillar Lodge*," &c.; and the brethren separated after a most harmonious and auspicious celebration of the opening of their new Lodge, which has our heartiest wishes for its prosperity and success.

NORFOLK.

NORWICH.—*Perseverance Lodge* (No. 258).—The brethren held their regular monthly meeting at the Rampant Horse Hotel, on the 20th ult., Bro. James Dawbarn, W.M., in the chair, who opened the Lodge in the three degrees, when Bro. Plumbly was raised to the sublime degree of M.M.; the Lodge being afterwards closed down, Mr. Robert Thorns was initiated into Masonry; both ceremonies were performed by the Worshipful Master in a manner most impressive and satisfactory. The business being ended, the brethren retired to refreshment, and spent the evening agreeably.

NORWICH.—*Social Lodge* (No. 110).—The Provincial Grand Master having given his sanction to the holding a Lodge of Instruction under the Warrant of this Lodge, the provincial monthly meeting was held at the Royal Hotel, Market-place, Bro. A. F. Morgan, S.W. of No. 110, acting as W.M., opened and closed the Lodge in the three degrees, and performed the ceremony of passing in a most praiseworthy manner. By his indefatigable exertions to complete the circle of his Masonic duties, this brother has shown that whenever called upon to rule over his Lodge, he is fully prepared to do so, and that the dignity of the chair and the well working of the Lodge will not suffer in his keeping. The benefits arising from the establishment of this Lodge are becoming very manifest, tending as it does to develop the capabilities of those who are aspirants for the higher offices of the Order, as well as for the general improvement of its members, in proof of which many have qualified themselves for different appointments who otherwise might never have given their serious attention to the matter. Among these may particularly be noticed Bro. E. Hyams, who has greatly distinguished himself. Although the Lodge numbers nearly forty members, it is greatly to be regretted that, as to many of them, their names on the book form the only proof that they are enrolled as members of our ancient and honourable Order.

MARK MASONRY.

METROPOLITAN.

ST. MARK'S LODGE.—The first meeting was held at the Freemasons' Tavern, on Wednesday, October 5th, Bro. Sharman presiding, when Bro. Simmonds was elected R.W.; Bro. Fox D.M.; Loewenstark, S.W.; Arliss, J.W.

PROVINCIAL.

LEICESTER.—*Fowke Lodge of Mark Masters* (No. 19).—A meeting of this Lodge was held at the Freemasons' Hall, on Thursday the 29th ult. There were present Bros. W. Kelly, (Prov. G.M.M.), W.M.; Bankart, J.W.; Paul, S.D.; Clephan, Treas.; R. Brewin, I.G.; Bethrey, Director of Music and Ceremonies; and J. H. Garnar; visitors, Bros. Under-

wood, (D. Prov. G.M.M.), W.M.; Pettifer, S.W.; Windram, J.W.; Nedham, Secretary of the Howe Lodge, No. 21. The minutes of the last Lodge having been read and confirmed, a ballot was taken for Bros. Rev. J. O. Pictou, Lieut. H. Barber, G. F. Lloyd, G. A. Löhr, and B. Broadbent, of the John of Gaunt Lodge, No. 766, as candidates, when they were declared duly elected, and Bros. Pictou, Barber, and Lloyd, being present, were advanced to the degree. The Right Hon. Earl Howe, Prov. S.G.W. of the Mark, was elected an honorary member of the Lodge. A formal resolution was passed for the removal of the Lodge from the Three Crowns Hotel to the Masonic Hall, two members (Bros. Clephan and Bankart) were elected to serve with the Worshipful Master on the committee of management for the building, and auditors of the Treasurer's accounts were also elected. A ballot was then taken for Worshipful Master for the ensuing year, when Bro. Kelly was unanimously re-elected. A bust of the late Sir F.G. Fowke, Bart., Prov. G.M. for Leicestershire, (from whom the Lodge derives its name), was presented by the present bayonet. The Lodge was then closed in harmony.

LEICESTER.—*Howe Lodge of Mark Masters* (No. 21).—At a later hour of the evening a meeting of this Lodge was held, Bro. Underwood, W.M., in the chair; the same brethren being present, and similar resolutions connected with the Masonic Hall were passed. A ballot was taken for Bros. Gill, Morris, and Bembridge (as Tyler), all of whom were duly elected, and Bros. Gibson, Gill, and Bembridge, (of St. John's Lodge, No. 348), were advanced, the lecture of the degree being delivered by Bro. Kelly, Prov. G.M.M.; Bro. Underwood was re-elected W.M., and Bro. Gibson was elected as Treasurer; after which the Lodge was closed.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

LIVERPOOL.—*Encampment of Jacques de Molay*.—This Encampment was held at the Masonic Temple, Hope-street, Liverpool, on Friday, September 28th. Sir Knt. James Heyes was installed Eminent Commander by Sir Knt. H. S. Alpass, P.E.C., and afterwards invested the following Knights as his officers for the ensuing year:—C. J. Banister, 1st Captain; R. Collins, 2nd Captain; J. Ellis, Prelate; L. Leather, Chancellor; H. S. Alpass, Registrar and Treasurer; Jackson, Expert; Ed. Pierpoint, Capt. of Lines; A. Smith, Equerry. The Encampment being closed, the Knights adjourned to refreshment, and spent a very happy evening. The Provincial Grand Conclave was holden next day at Ashton. Sir Knts. H. S. Alpass, James Heyes, and C. J. Banister, were the deputation from this Encampment.

THE WEEK.

THE COURT.—Her Majesty with her husband and family have been taking advantage of the splendid weather of the last week, and devoting themselves to out of door amusements of various kinds. On Friday last, the queen had a party at the castle, to which a few personal friends were invited. The Secretary of State in waiting on her Majesty is Sir George Lewis, and among the visitors have been Lord John Russell and Sir James Hudson, K.C.B., of diplomatic celebrity.

FOREIGN NEWS.—The Imperial Court will quit Biarritz on the 10th instant, and leave Bayonne for Bordeaux on the 11th. After a sojourn of forty-eight hours in Bordeaux, they will leave for Paris, where they are expected to arrive on the 14th instant.—General Changarnier has returned to Paris from Belgium. Marshal Canrobert and Marshal the Duke of Magenta have quitted Paris for Nancy and Lille, to resume the command of their military districts. Lord Cowley had started for Biarritz to arrange, it is stated, with Count Walewski respecting the joint expedition to China. The King of the Belgians has left Marseilles for Switzerland. Sundry circumstances combine to show how much opposed is the Emperor of the French to the fortifications of Antwerp. The French bishops have taken up the cause of the Pope with great warmth, and in doing so one of them (the bishop of Poitiers) presents us with the following view of the Papal Government:—"The Roman Government, in its chief, its higher dignitaries, and its present representatives, is inferior to no contemporary government, and that in all the degrees of the central, provincial, and municipal administration it has nothing to fear in any quarter from a comparison of merit with merit, position with position, person with person." The French army of Italy will winter in the peninsula. General Ulloa and M. Montanelli have arrived in Paris from Florence. It is said that in addition to the steam ram Solferino, just laid on the stocks at Lorient, ten steam rams are in course of construction at other ports. Marshal Niel, on entering Toulouse at the head of a portion of the army of Italy, was very unfavourably received—some say hissed. The war of the French press against the government was boldly continued, and it is evident that the latter must take some stronger measure against the press if it is to be kept in order.—The *Patrie* states that it is asserted that the treaty of peace will be signed at Zurich next week; it also states on good authority, that the treaty would be a fulfilment of the preliminaries of Villafranca. Other questions arising out of the settlement of the affairs of Italy would be referred to a superior jurisdiction, by which it is evidently meant that a congress will be held.—A telegram announces that Austria has consented to reduce the share of the Lombard debt to be paid by Sardinia

from four hundred millions to little more than half of that sum. The *General Correspondence* of Vienna says that the Archduchess Sophia, mother of the Emperor, is about to depart for Bavaria for an indefinite time. This is regarded (says the *Correspondence*) as a proof that the ultra Catholic party at Vienna is on the decline.—The affairs of Italy are likely to be settled in a manner that will soon enable the Italians to govern themselves. The most important piece of news is that the volunteers of Garibaldi and the troops of the Pope had a smart brush near La Cattolica, on the 25th ult. Garibaldi was taking measures to bring his cause to a successful issue. The Pope, indignant against Victor Emmanuel for his answer to the deputation from the Romagna, has sent his passport to the Sardinian ambassador at Rome. The King of Naples is said to have offered the assistance of his troops to the Pope; this is doubted, but should it prove true the probability is that the Neapolitan troops will join the standard of Victor Emmanuel. The question now arises, what will the Emperor Napoleon do? To add to the difficulties of the situation it is stated that the Pope and the French emperor are at variance. At Modena General Fanti has issued a spirited order of the day to the troops of the League. In the meantime the Italians in Tuscany and the Duchies are acting with moderation. All authentic deeds issued in Sardinia, Parma, Modena, and the Romagna, as well as judgments, are to have effect in Tuscany, and the uniform of the military is to be similar, and the Tuscan money is to bear the effigy and name of Victor Emmanuel. A decree of the provisional government of Tuscany states that in future every public act shall be headed thus—"Under the reign of his Majesty the King Victor Emmanuel," &c. Other decrees have also been published concerning the oath to the king and the fundamental laws of the country. The arms of Savoy were placed on all the public buildings, and on this occasion a religious festival took place. A *Te Deum* was performed in the Church of St. Petronia, at which all the authorities and an immense crowd were present. General Garibaldi and the Marquis de Pepoli have been received with great enthusiasm. The same festivals have taken place throughout the Romagna. By the latest advices from Gibraltar it appears that the lawless Bedouins in Morocco are still driving the terror-stricken Europeans to desert the towns and take refuge on board ship. The town of Mazagan had been attacked by these Arabs, in which they themselves lost thirty men.—We understand that the Russian ambassadors resident at the courts of France, England, Austria, and Prussia, have received orders to repair to Warsaw in order to confer with their sovereign, the Emperor of Russia, who will arrive at that capital on the 15th instant. The ambassadors are expected to reach Warsaw by the 17th.—The *Europa* has arrived at Liverpool with New York dates to the 22nd ult. General Scott had sailed for the Pacific, relative to the San Juan difficulty. The number of American troops on the island of San Juan had been increased to 500. Earthworks had been thrown up by the Americans, and their cannon commanded Victoria. Major General Harney declared he would call for volunteers if attacked. The British Admiral had refused to obey the orders of Governor Douglas to bring on a collision; and he had also refused to bring his fleet to the island, saying he intended to await orders from the home government. The relations between the American and British officers continued very friendly.

INDIA, CHINA, AND COLONIES.—The *Shannon* has arrived at Southampton with the West India and South Pacific mails. In Jamaica the weather has been favourable for next year's crop, but the want of rain is complained of in Barbadoes. The health of the island is, on the whole, good. Trade generally depressed. There is no news of political importance. From the South Pacific the news is meagre, but we have the information, from the *Benador*, of an armistice with Peru being settled. The India and China mails had not arrived up to the time of our going to press.

GENERAL HOME NEWS.—The return of the Registrar General again shews an improvement in the public health, the deaths last week amounting to 1,014, a number considerably below the average rate of the period. The deaths from diarrhoea were only 40, but from scarlatina the mortality was 80. The total number of births for the week was 1,578.—The revising barrister for the Tower Hamlets has held a court for the revision of the lists at Whitechapel. There were no objections, but merely a few claims from parties wishing to be registered. Mr. Best, the revising barrister for East Surrey, has held another court at the Vestry Hall, Camberwell, when a number of objections were considered, and claims allowed. The revising barrister for Finsbury, Mr. Macqueen, has concluded the revision of the lists for the borough. An objection was made against the Charterhouse brethren, on behalf of the venerable Archdeacon Hale, the master. After some discussion the case was adjourned till the 29th instant. Up to the 3rd instant the result of the West Kent revision shows a net gain of seventy to the conservatives. In South Essex matters are left much as they were.—On the 1st of October the medical schools of the metropolis opened for the winter session. At King's, Guy's, and St. Thomas's, the usual inaugural addresses were delivered. The attendance of students was very large, promising well for the winter session of the schools.—The Earl of Jersey died at ten o'clock on Tuesday morning. The deceased was the fifth Earl of Jersey. He was born in 1773, and had consequently reached the ripe old age of eighty-six. In 1804 he married the daughter of the tenth Earl of Westmoreland. His lordship filled the office of master of the horse from 1841 to 1846, and again in 1852. He is succeeded in his title and estates by his son, Viscount Villiers.—The City Commissioners of Sewers met on Tuesday at Guildhall. The only business trans-

acted was, the reception of the quarterly report of Dr. Letheby on the sanitary state of the city, which was ordered to be printed, and a copy to be sent to every member of the corporation as well as to the members of the Metropolitan Board of Works.—At the Middlesex Sessions, the case of the "Queen v. Petersen," in which the defendant is charged with having created a disturbance in a place of public worship, in the parish of St. George in the East, was postponed on affidavit that the depositions could not be obtained in time to enable counsel to be properly instructed. The case was ordered to be brought on again next session.—The funds yesterday again experienced a slight advance, and Consols were quoted at 95 $\frac{3}{4}$ to $\frac{1}{2}$ for money, and 95 $\frac{3}{4}$ for the 11th of October. A moderate amount of business was transacted in foreign securities and railway shares, though the improvement was not important.

COMMERCIAL; AND PUBLIC COMPANIES.—The weekly reviews from the manufacturing districts indicate that business was steady, without immediate appearance of expansion. There was, nevertheless, greater confidence expressed with regard to progress in the latter portion of the year, when it was thought increased activity would be manifested. In Birmingham the operations had been on a moderate scale, at fair prices, but the orders from America had slightly augmented. At Manchester business had been but little affected by the last accounts from Calcutta, though transactions were still conducted on a steady basis. Although at Nottingham trade was stated to be in a quiet condition, it was, nevertheless, asserted to be satisfactory; and from Leicester the accounts, if anything, were more favourable, the hosiery departments especially having been active. The condition of affairs in Wolverhampton, Sheffield, Leeds, and Newcastle, presented little alteration, but the symptoms, so far as could be traced in the various branches, were not discouraging.—The progress of business in the port of London during the past week has not been quite so active. The number of vessels announced at the Custom House as having arrived from foreign ports amounted to one hundred and ninety-six; there were six from Ireland, and one hundred and eighteen colliers; the entries outwards were one hundred and thirty-three; and those cleared one hundred and seven, besides ten in ballast. The departures for the Australian colonies have been six vessels.—The traffic returns of railways in the United Kingdom for the week ending the 24th September, amounted to £540,330, and for the corresponding week of 1858, to £502,240, showing an increase of £38,090. The gross receipts of the eight railways having their termini in the metropolis amounted to £242,602, and for the corresponding period of last year, to £225,634, showing an increase of £16,968. The receipts on the other lines in the United Kingdom amounted to £297,728, and for the corresponding week of last year, to £276,606, showing an increase of £21,122, which added to the increase in the metropolitan lines, makes the total increase £38,090, as compared with the corresponding week of 1858.

BENEVOLENT ASSOCIATIONS.—It is satisfactory to find that 1,555 lives were rescued in 1858 by lifeboats, other boats, and ships, and by the rocket and mortar apparatus, and that out of 1,895 lives in actual peril from shipwreck, 340 only were lost. This number is still too large; and it must not be forgotten that the average number of lives lost during the past seven years, including the number in 1858, is 745. We believe we are correct in stating that even now, before the winter has commenced, the loss of life from shipwrecks on the coasts and in the seas of the United Kingdom this very year (1859) has already reached the average number. It is, therefore, quite evident that the strenuous efforts which are now being made by the National Lifeboat Institution in this good work must not be allowed, on any consideration, to relax, for the stormy elements and the carelessness of man can only be counteracted by the best preparations and calculations. Ten thousand nine hundred and two persons have been saved from shipwreck by lifeboats and other means since the establishment of the National Lifeboat Institution: £28,061 have been expended by it on lifeboat establishments, and £11,651, besides gold and silver medals, for saving life have been voted. The committee of the institution make, therefore, a confident appeal to the generosity of the public, on whose support the continued efficiency and extension of the society depend.

TO CORRESPONDENTS.

BRO. STUBB'S letter has been received.

"J. W." shall be attended to.

"A PROVINCIAL GRAND OFFICER."—We would advise you to let the matter drop.

"AN INQUIRER."—Bro. Elisha Cooke is now at Newcastle.

"O. B."—Lord Pannure, Deputy Grand Master, will be our second portrait. We hope to publish it in November, but cannot pledge ourselves to the day.

THE LATE BRO. COL. WILDMAN.—Press of matter compels us to defer till next week, an interesting sketch of the career of this worthy Mason.

ROYAL ARCH: KNIGHTS TEMPLAR.—Several communications are in type, but arrived too late for this week's impression.