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ROMAN CATHOLIC PERSECUTION OF FREE-
MASONRY AT THE MAURITIUS.

A QUESTION of singular and exciting interest is at this moment occupying the attention of the inhabitants of the Mauritius. The Roman Catholic bishop, Dr. Collier, has, with the usual intolerant spirit of the system to which he adheres, refused to allow the priests under his guidance and direction, to administer the Sacrament of the Holy Communion to one of the most respectable merchants in that island—a member of the Council of Government—Brother the Hon. H. Lemièrre, BECAUSE HE IS A FREEMASON!

A Mauritius journal, in reporting this fact, makes the following observations—which have been copied into the *Times*—and details the exact position in which matters remained when the last accounts were transmitted to England:—

“As may naturally be supposed, this intolerant measure gave rise immediately to considerable discontent and uneasiness in the public mind, which has resulted in a lengthened discussion in the public papers, sustained principally by writers in this journal [the *Mauritius Reporter*] and by Mr. E. Piston, in the *Cernéen*. The Roman Catholic bishop replied in a letter which first appeared in the *Cernéen*, justifying his conduct in virtue of the authority of a long line of Sovereign Pontiffs who have placed Freemasonry in the list of secret societies, the members of which are pitilessly excommunicated by the Church of Rome. This letter raised the inquiry, whether the bulls of the pope are executory in this island, unless they shall have first been recognized by the Church of Paris, from which the Catholics of this island claim their descent. The inquiry has been very ably and fully gone into by two of our correspondents, Mr. E. Daruty, and ‘A Gallican,’ who have in the clearest manner possible established the fact, that the religious laws and customs of the inhabitants

of this island, preserved to them by the articles of its capitulation to the British Crown, are those of the Gallican church; that they have never been deprived of the rights they then possessed, and which they still possess; and that, consequently, they are not bound by any bull of the pope that has not been recognized and sanctioned by a council of their Church. The bishop has not attempted to reply to the position thus assumed by the Freemasons, and maintains his unqualifiable determination to exclude the members of that body from any of the sacraments of the Church, and even from Christian burial. Under these circumstances, as was to be expected, the Freemasons of the island, who are very numerous and compose the *élite* of the population, have taken up the matter with becoming dignity and spirit. The Lodge of La Triple Espérance has led the way; and after several preliminary deliberations, a memorial was framed to the acting Governor, in which the Masonic Fraternity claim his Honour's protection and interference, the maintenance of their ancient religious rights and privileges, and their exemption from this or any other bull of the pope that has not received the sanction of their Church. A deputation waited on his Honour at Government House, on the 3rd July, to present this memorial. His Honour received them with his accustomed courtesy, expressed his great regret at what had arisen, and assured the deputation that if his personal efforts with the bishop should fail in procuring the withdrawal of the obnoxious and intolerant measure alluded to, he would without delay refer the question to the law officers of the Crown. There the matter rests for the present. It is of the highest importance that an early solution should be given to the difficulty that has thus arisen, for it would be difficult to foresee the consequences that might ensue upon an obstinate persistence in such monstrous and intolerant conduct as that so suddenly and unexpectedly adopted by the Right Rev. Dr. Collier. We trust that whatever solution may be given to the question, the British authorities will have detected sufficient cause in the conduct of his lordship to render his immediate recall a matter of indispensable necessity."

The dealing of Dr. Collier with Bro. the Hon. H. Lemière, here recorded, is no unusual proceeding towards Roman Catholics who have joined the Craft. The Order has always been feared by the Roman Catholic priesthood, because they have rarely been able to obtain any information of its secret arts and hidden mysteries, even by means of the Confessional. They have also invariably found that the most intelligent members of their flocks, when once they have entered into the Order, have become more independent, and less easy to be coerced by spiritual restraint. Masonry expands the intellect, and opens the heart to consider the wrongs and to alleviate the sorrows of mankind. It leads those who embrace it to act with firmness and decision upon questions whereon once they had been dependent, and perhaps subservient. This is antagonistic to the Roman Catholic system, and although neither politics, nor religion—as it is well known among Masons—are ever permitted to be discussed within the recesses of the tyled Lodge, yet the Roman Catholic priesthood will not believe this, and tremble lest means should be devised in these localities to crush

their power and destroy their influence. It is no matter that Roman Catholics, when they have become Freemasons, attend as regularly as formerly to their religious duties. Another authority seems to their priestly guides to be set up, antagonistic to their own—a kind of *imperium in imperio* which they cannot withstand; and since Rome can endure no rival near her throne, she never fails to visit those of her children with denunciation, anathema, and excommunication, who hesitate at once to repudiate their O.B., and refuse to yield their Masonry, as well as submit their conscience, to the dictates of the imperial and tyrannical system by which they are enchained.

From some cause, not fully explained at present, the system of the Roman Catholic Church has of late been put into more active operation than usual, and Freemasonry seems to have become a butt against which the shafts of its intolerance are especially to be levelled. In this publication it is impossible for us to enter into the political and religious motives, which induce the Roman Catholic priesthood, at home and abroad, at the present moment, to assail the civil and spiritual liberties of our countrymen and colonists. There is no doubt that the desire to regain the power and influence, which once belonged to the Church of Rome in these islands, is most prevalent in the Vatican, and that every engine is put in motion to accomplish that object. Whether the people of this country will ever again submit to an exercise of priestly domination, so utterly repugnant to the spirit of the age, we do not propose to discuss. But so far as Freemasonry is concerned, we feel it incumbent upon us to warn our Brethren against the assaults of priestcraft, and to urge them to come at once to the relief and assistance of the persecuted members of the Order. We know that in Ireland, the nominee of the Bishop of Rome has denounced Freemasonry, and issued anathemas and excommunications against all who are members, or shall be members, of that Fraternity. The consequence has been, that Freemasonry has increased in valuable members through the illiberality and perverseness of the Irish Roman Catholic hierarchy. The same result may happen at the Mauritius; but whether it be so or not, it is the bounden duty and obligation of every English Brother to stand forward at once in defence of the persecuted and oppressed Roman Catholic Freemasons of that island.

It will be remembered that the United G. L. of England, a few years ago, warmly took up the cause of their Prussian Jewish Brethren, and, through steady perseverance and unflinching assiduity, obtained for them the restoration of their undoubted privileges. What the G. L. did for the Prussian

Jewish Brethren, it is bound to do for our Roman Catholic *confères*. The M.W. the G.M. the Earl of Zetland, and the R.W. the D.G.M. the Earl of Yarborough, as peers of the realm, have the means, and ought, therefore, to find the opportunity, upon the meeting of Parliament, to demand an explanation of the Colonial Government respecting Dr. Collier's conduct towards the Mauritius Brethren. We know that there is a most unsatisfactory indisposition on the part of many members of both Houses of the Legislature to take account of Roman Catholic intolerance, at home or abroad; but we are convinced that the M.W. the G.M. and the R.W. the D.G.M. will not shrink from a duty, which their O. B. makes imperative. That the question will come before G. L. we can assure our Brethren; and we are much mistaken if it does not cause an immediate course of action, which will be of the utmost service to those persecuted Brethren, whom spiritual tyranny seeks to deprive of their just rights as free citizens. If the Jew has been defended and righted, "it shall go hard" if the same measure be not meted to Roman Catholic Christians.

In the meanwhile, as we have special opportunity of learning all the particulars of the proceedings at the Mauritius, we shall put ourselves in immediate correspondence with friends resident in the island, and take care to place before our Brethren all the facts which are transmitted to us. The time is come, when a stand must be made for the Craft. We are prepared to make *that stand*, and to contend for our time-honoured privileges and immunities,—which the prince of the land has long equally enjoyed with the peasant,—and to resist a system of intimidation and tyranny, which, if once submitted to, will speedily crush that noble spirit of benevolence, the brightest jewel of our Order, which inculcates and sets out the great principle of,—“Glory to God in the highest, peace, good-will towards men!”

LEIBNIZ AND SPINOZA.

Lettres et Opuscules inédits de Leibniz, précédés d'une Introduction, Par A. Foucher de Careil. Paris: Ladrangé, 1854.

Réfutation inédite de Spinoza par Leibniz, précédé d'un Mémoire. Par A. Foucher de Careil. Paris: Ladrangé, 1854.

AMONG the illustrious men who brightened with their intellectual splendour the close of the seventeenth and the beginning of the eighteenth century, there were none more remarkable than Leibniz. Equally distinguished for the extent and the accuracy of his acquirements, he stands before the world in the very first rank of mathematicians, of philosophers, of moralists, and of theologians; and if he failed as a poet, it is perhaps the most instructive proof on record of the truth of the axiom, *non omnia possumus omnes*. Superior to Newton in all besides, he combated with him on scarcely unequal terms as an astronomer, while his contest with Locke serves to show how amazing was his power, as well as how extraordinary was his erudition. The works of this great philosopher are now little studied,—not because they have lost one tittle of their importance, but because he is read in the whole history and framework of science and metaphysics since his era. No man ever exerted an influence so extensive on his own time; he may, indeed, be said to have modelled the whole spirit of his age, and that age has undoubtedly stamped with its own impress all the period that has followed; the questions of predestination, free-will, the nature and properties of matter and spirit remain to this day much as Leibniz has left them; his arguments are perpetually put forth in new forms, and those usually esteemed the most original thinkers will be found consciously or unconsciously the most indebted to the great German philosopher.

Of such a man even the slightest works are valuable; and the recent discoveries of M. le Comte Foucher de Careil are peculiarly interesting,—not only because they probably complete the works of Leibniz, but because they solve a problem which began to be agitated soon after his death. It was said that in his declining years Leibniz had become a convert, though secretly, to the Roman Catholic faith; this was the assertion of one party; others asserted that he had embraced the philosophy of Spinoza; others, strangely enough, combined the two opinions;

while some, better informed, maintained that his views, neither in religion nor philosophy, had undergone any change. Save as matter for a controversy, which might become historically interesting, the subject was now little thought of, when, just at a period when all hopes of ever reaching its solution seem to have been tacitly given up, a young French nobleman, M. le Comte Foucher de Careil, has discovered a number of MSS. of Leibniz in the library at Hanover, and among them a refutation of the doctrines maintained by Spinoza, written in Leibniz's own hand, and evidently to be referred to a late period of his life. Travelling in Germany with a view to literary and scientific investigations, M. de Careil found among some neglected MSS. in the Royal Hanoverian Library some which attracted his attention as evidently bearing on metaphysical and ethical topics; he soon perceived that they were by no less distinguished a writer than Leibniz; and having obtained the permission of the authorities, he translated them, and has now given to the world all that it may expect to see of the productions of that great man. Not satisfied with this, he has given an introduction to the one and attached a dissertation to the other of the two books before us, by which the reader may be informed of all that has been done in the way of editing and illustrating the works of Leibniz, and how his opinions were circulated among the learned of France and England, as well as his own country. Setting aside the refutation of Spinoza, which will require a special notice, the most interesting of M. de Careil's discoveries are a critique on Stillingfleet and Locke with regard to ideas in general, and especially the idea of substance; a correspondence on various subjects, philosophical and scientific, with the Abbé Foucher; another with Fontenelle; reflections on the art of knowing mankind; and some critical remarks on Bayles' Dictionary.

These we shall proceed to introduce to the reader first, and conclude with a notice of the longer and more important refutation of Benedict Spinoza. The first of these treatises deals with the question of ideas in general, and more particularly with that of substance, as bearing on the doctrine of the Trinity, on which Stillingfleet had just published his celebrated work, and was engaged in a metaphysical contest with Locke. The practical part of the dispute turns on the point,—Whether it be possible to believe anything of which we have not clear and distinct ideas; and volumes of subtle and useless logomachy have been written about it. It is evidently but putting off the difficulty to inquire what ideas are; every one knows that in order to believe any fact or doctrine he must have a clear and distinct

conception of the fact or doctrine in question, or his belief will be dim and indistinct itself; in other words, he will have little or no belief about the matter; make a clear statement, and I will tell you whether I believe it or not; make an ambiguous statement or a misty statement, and I cannot tell whether I believe it or not; my certainty as to my belief depends on the clearness of the proposition addressed to my intellect, and this is in no wise interfered with by over-refinements as to the nature of ideas or the nature of substance. The philosophical reader will be gratified with the depth displayed in this little tractate, and the sound thinker will be pleased to find that it has some practical utility. Into the divinity of the question we shall not, for obvious reasons, enter, but pass on to the correspondence with M. l'Abbé Foucher. This divine and philosopher, whose writings—much valued when they appeared,—have now fallen into undeserved neglect, was one of the most favoured correspondents of Leibniz; and although, in the vast multitude who shared that honour, many may be found scarcely deserving to be recorded as such, yet it is clear, from the tone of his letters, that among the distinguished Frenchmen of that day Leibniz regards the Abbé Foucher as one of the most worthy of the title. Perhaps the real reason why this able man occupies so small a space in the mind of the present age is that he was principally occupied with two subjects, one of which has long lost all its interest, and the other exhibits him on the wrong side; the former was to prove that the school of Plato still survived in the French Academy, an attempt in which it is needless to say that he completely failed, and which, had it been true, would have required no efforts of M. Foucher to make it known. At the same time, so persuaded was Leibniz that the Abbé was thoroughly versed in the doctrines of Plato and his disciples, that he pressed urgently upon him to undertake an edition of the great Athenian, with notes and a translation: unhappily this advice was not taken; but instead, M. Foucher entangled himself in a metaphysical dispute with Malebranche, in which he makes certainly by no means the best figure of the two. He published a work which he entitled, "*Critique de la Recherche de la Vérité*," to which critique Malebranche replied with a degree of severity enough to put an end to most controversies. Foucher, on his part, without complaining of this, withdrew the preface which had offended Malebranche, and the latter immediately withdrew the passages in which he had so severely reflected upon his critic. The editions in which the offensive portions are found are now extremely rare, and as a literary curiosity, M. de Careil has reprinted in an appendix the defence of Male-

branche. The latter, in his great work, takes up with much force the old rabbinical theory that God did not make all things out of nothing, but out of his own substance, and expresses himself thus : "I feel myself compelled to believe that my substance is eternal, that I myself am but a part of the Divine Being, and that all my thoughts are but modifications of the universal reason." Seeing at once how a doctrine like this might degenerate into Pantheism, but not exactly seeing where the views of his antagonist had separated from the sublime Hebrew theory (shadowed forth, be it observed, in the title peculiarly given by Masons to the Supreme Being), Foucher, like his opponent, mingled truth with error; and as he did so with less genius and with less acuteness, he has evidently the worst of the dispute.

Perhaps to the general reader the most interesting part of M. de Careil's two volumes will be found in "The Art of Knowing Mankind." Some fifty years before the observations of Leibniz were written, there was, in the literary society of Paris, and especially to be noted in the salons of Madame de Sablé, a certain member of the academy, whose name seems to have been more in accordance with his ambition than with his capacities: he was called M. l'Abbé de l'Esprit. With some ingenuity, but little depth, he gave to the world a satirical essay, in which he attempted to prove that real virtue did not exist; that all men were hypocrites, and that the only ruling motive in the world was a universal selfishness. There was sufficient cleverness in his work for it to make a sensation at the time of its appearance; and Rochefoucauld, long afterwards, not only made it the basis of his celebrated "Reflections," but spoke constantly in terms of the highest praise of his predecessor's labours. This book of M. de l'Esprit he boldly called "An Essay on the Falseness of Human Virtues;" but in a second edition he so far softened the title as to call it "The Art of knowing Mankind."

Long after the book had been forgotten in France, a copy found its way across the Rhine, and fell into the hands of an accomplished German princess, the Electress of Brunswick Lunenburg, the wife of Rodolph Augustus. At this time the reputation of Leibniz was at its height; and at the court of Brunswick in particular, nothing could be received unless it were sanctioned by his approval. The electress put the book in question into his hands; and, struck with its sophistry, and considering it more dangerous than perhaps it was, he entered into a full refutation of the principles, or rather no principles, which it maintained. The letter to the electress, by which he prefaces his remarks, abounds with judicious reflections. He observes, that if perfect virtue be rare, extreme wickedness is no less so;

and that we shall do better to err in making the motives of men too good than in always believing them to be evil. There is scarcely anything in the book itself which may not be found much more forcibly expressed by Rochefoucauld; but here we have the replies of Leibniz to each article. Some of these we shall notice. With regard to temperance, De l'Esprit says, "it is but surmounting one passion by another;" and he adds, "that men avoid the grosser excesses out of a regard for life and health." But if this be granted, it does not follow that there is anything to blame in the motive. All men know that intemperance injures health, and shortens life; yet he who abstains, and still more he who reforms, deserve praise that they prefer the good to the evil. With regard to prudence, the Abbé lays it down as a rule, that rectitude of intention is wanting in it; and that so far as any man is guided by prudential motives, so far he is destitute of high and honourable ones. Now possibly the easiest way of disposing of such an argument as this, would be to draw it out to its consequences. If I avoid gambling, inordinate speculation, and excessive expense, lest I should lose my property, and bring myself and my family to ruin, then I am governed by prudential motives, and consequently I am devoid of integrity. It will therefore follow, that if I desire to preserve honour and integrity, I must lay aside prudence altogether. Leibniz shows that no motive can be blameable which leads to these results; not that men may not do much evil and at the same time some good, but that in itself all that tends to enable us to overcome evil, and so far as it does so, is good; but neither of the parties to this dispute seem to have reflected, that if *no* evil results from any particular line of conduct, then there can be nothing wrong in pursuing it, so that it is the known consequences of any act which renders it expedient or otherwise; and taking its expediency on a large and Christian basis, which is the measure of its lawfulness, gambling that risked no man's property,—extravagance that diminished no man's means, would be contradictions in terms; prudence would have no objection to make to them; they would be no longer criminal; and if principle and prudence teach the same things, it will be generally found that men learn the lesson from both. He who reflects deeply will see that the beautiful and the true will be in constant accordance with the expedient; or that nothing can be expedient save that which is at once the *τὸ καλὸν* and the *τὸ πρέπον*.

The Abbé says, that it is very rare to find persons making much profession of religion, possessed of real probity. In reply to this, Leibniz admits that real probity is by no means

so common as might be wished, but at the same time not so rare as is sometimes supposed. A man accustomed to act well finds a difficulty in making up his mind to act basely. Yet virtue which is proof against great temptations is not often found; and to understand this point it becomes necessary to distinguish what are the principles of ethics. These are two: utility and pleasure. (It would have been better to have said, that men are usually guided in their choice of actions by two *considerations*,—profit and pleasure.) But M. de l'Esprit entirely ignores the fact, that it is possible to love virtue for virtue's sake. Men may admire regularity and order in architecture, symmetry in the human frame, an accurate and artistic arrangement in an oration, and may be much displeased by the contrary; why, then, are they not to be deemed capable of having the same likes and dislikes with regard to human actions and human motives? It is quite clear, that if I admire any virtue in another, it will be requisite for a certain amount of temptation to be presented to me to make me practise the opposite vice; and that amount must be greater, in proportion as I approve and admire the virtue in question. Take treachery for an example,—all men despise it; when De l'Esprit makes this acknowledgment he tacitly admits that men universally approve and admire fidelity. If it be hinted to a man that he might be tempted to fail in this particular, he would reply with Hazael, and with about the same truth: "Is thy servant a dog that he should do this thing?" Yet when a *strong* temptation occurs, how many fall who would have deemed themselves impregnable, at least on that side! George, Prince of Denmark, the husband of our Queen Anne, was, taken on the whole, one of the most respectable men of his age, yet he is now principally known by a single act of treachery. When the friends and adherents of the unfortunate James II. were leaving him one by one, Prince George, at the announcement of each new defection, exclaimed, "*Est-il possible?*" Very soon he went over to the enemy himself, and the king, using his own phrase as the severest of sarcasms, inquired, "What, is *Est-il possible* gone too?"

On the peculiar case of those who make great professions of religion Leibniz says nothing; but the reply is easy. True religion implies true humility; and the case of the Pharisees, with their great outward sanctity, and their deep and desperate hypocrisy, is the case of all who, whatever their creed may be, make similar professions. Molière's "Tartuffe" only offended the devotees of his day by its truth. A few years ago, there was a notable member of the Stock Exchange, not more remarkable for his religious character than for the great and ever-increasing

connection which he had among Protestant dissenters. He attended regularly the ministry of one of the most eminent non-conformist divines, by his devout demeanour edified his co-worshippers, and was regarded as one of the pillars of the church; the only fault was the too great austerity of his devotion. He supplied himself with a large number of the hymn-books used in the chapel, had his name and his address as a stockbroker printed in large letters in each, and handed them, or caused them to be handed, to all strangers in whose countenances and appearance he saw *consols* written. At last he was missed in his accustomed place; his liabilities were enormous; his debts colossal; thousands on thousands that had passed into his hands for the purposes of investment had never been otherwise invested than in his own pleasures; and when he had become a citizen of the far West, it transpired that his domestic relations had borne more resemblance to those of Solomon than real wisdom would have warranted;—yet was this man to be taken as a specimen of true religion?

M. de l'Esprit takes upon him to declare, that there is no such thing as either generosity or gratitude. To this strange assertion, Leibniz replies only in a few lines, deeming it too outrageous to require more; and, indeed, men are in general so persuaded both of the one and of the other, and with reason, too, that no appeal is so successful as an appeal to generosity,—no crime so detested as ingratitude. Why did Alexander treat the family of Darius as he did? To obtain glory, says the Abbé. Well, there was something generous even in this. But had he no pleasure in the very act?—was there nothing which filled his mind with a kingly glow of satisfaction at being able to lift up in some degree by his bounty those who were cast down by his power? Charity, again, is treated by the Abbé precisely in the same way. Men do good deeds to have praise one of another. To this there may be two answers. One is, that there is a vast amount of anonymous charity in the world; large sums are given as well as small ones, but the name is withholden. Again, by far the largest portion of the good that is done here below is known only to those who do it, and to those who are benefited by it. This is one answer: that the accusation is not true. But even with regard to those who do allow their names to be known, is there nothing to be done by way of example?—no command to the Christian to let his light shine before men, and to the followers of all creeds, to show by their acts that they are so in sincerity? One very curious notion found in "The Art of knowing Mankind," is, that our pity is only in reality expended on ourselves. We hope that others will show

us the same sympathy which we exhibit, should occasion arise. Now, if this is an expectation from the individuals whom we assist, it would be simply absurd. No man gives a beggar a penny in the hope that, should he become a beggar himself, that man will in turn relieve him in like manner. And certainly, if this were the motive, it would not rest satisfied with so small a gift. And if, on the other hand, it be an expectation from mankind in general, that as we are kind and charitable to those who are in misfortune, so we may have a right to expect that should misfortune fall on us, charity and kindness may be displayed towards us in turn,—then it becomes an appeal to the justice of Providence; and surely, however far-fetched, it cannot be blamed. But, in fact, our conduct in this respect rarely has reference to ourselves at all, save in a widely different way. There are, indeed, many who shrink from objects of distress; they are painful to behold, and to get rid of them a trifle is well bestowed. Others, again, relieve the unfortunate to escape importunity; but both these cases, though they may appear to come under the title of charity, do not come under that of pity; and *pity* is the feeling concerning which our author declares that it will be found to centre in self.

Not less severe is the Abbé on friendship: he does not exactly treat it as though it were merely a name, but he regards it as a kind of contract, by which aid and esteem on one side are bartered for the same commodities on the other—in youth, a mutual pursuit of pleasure, in middle age, of profit;—that there is such a thing as the ambition to be thought faithful in friendship, and that there is much pleasure in having it thought that we have many and sincere friends. Leibniz observes that all this may be very true, and there is no harm in it, but that the highest kind of friendship is that which rests on a common possession of the highest qualities. There is, however, something more arbitrary in friendship than all that philosophers have ever said about it. My friend is noble, generous, virtuous—but it is not simply for those things that I regard him, or I should be obliged to love equally all whom I know and believe to be equally noble, generous, and virtuous. It is true, esteem makes a considerable element in my regard for him, and I should feel my friendship lessened were the qualities lessened in my friend; but the real cause of my friendship is that there is some peculiar sympathy between us, some common feeling which unites us, and which we could not define nor describe, but which makes us more attached than we can be to men who may, nevertheless, be much better in every way than we can pretend to be ourselves. In like manner, our antipathies are

unaccountable; there are persons towards whom we find ourselves irresistibly attracted, others from whom we feel ourselves as decidedly repulsed; they may not intend it, they do not intend it; we may have every reason to look on them as virtuous and excellent, and they may have reason to regard us in the same light; but there is a total want of sympathy between us, and often there is something more than a mere want of sympathy. Now, there is nothing more practically foolish than to treat these feelings as though they were mere prejudices; those who attempt to force their inclinations, and become intimate with the persons against whom Nature warns them, invariably suffer for their folly. It does not follow that because I have no sympathies in common with A. B. that, therefore, I am to look on him as though he were worse than the rest of mankind; far from it; he may be a much better man than I am myself, but we do not suit, we could not work well together; oil is good, and water is good, but they will not mix nevertheless, and they must, therefore, be used separately; the world is quite wide enough for A. B. and myself; we can find friends independently of each other, and if we are wise we shall do so.

From friendship the Abbé proceeds to a still more delicate subject, the virtue, modesty, and sincerity of women, and here the wretched infidel, abbé as he was, becomes more intolerable than ever; poor dears, he will hardly allow them the shadow of a good quality: their virtue is but their care of their reputation, their modesty is but coldness of temperament, and their constancy is but the continuance of caprice. Of course, Leibniz has here a fair field, and could hardly fail to overthrow his opponent; but in so doing he displays a great knowledge of the world; he observes, that education has far more to do with these virtues than is sometimes allowed: take two women, alike in temperament, alike in intellectual power, and alike in conscientious feeling, but let one be brought up in an indifferent *coterie* at Naples or Vienna, and another in what is really the best society in England, and there would be, doubtless, many subjects on which the thoughts of the one would be absolutely unintelligible to the other, and yet both may be in essentials virtuous. Again, as to the case of reputation, this is a good motive, though it ought not to be the sole one; and as to coldness of temperament, it is just as fair to deny the merit of female virtue on this ground, as it would be to say that temperance is no virtue in any man, because some men do not care for wine. Female virtue has, however, three safeguards, pride, religion, and affection. The care of reputation is of little avail where error may be indulged, and yet reputation be preserved, and

often, very often this is the case; pride holds up many, and religion more, but where a woman has once fully bestowed her whole affection, even though on an undeserving object, then she is entrenched in a tower which cannot be taken; so long as that affection lasts, so long is she proof against temptation. The great German philosopher stands up stoutly for female constancy: he will not heed the slanders on either side; he will neither say with the one—

“Men were deceivers ever,
One foot on land, and one on sea,—
To one thing constant never;”

nor will he agree with the old Roman: “*varium et mutabile semper femina;*” nor write with Francis I. :—

“Souvent femme varie,
Bien fol qui s’y fie;”

but he will claim for constancy in general a real existence, and maintain that examples are to be found every day, and in every walk of life.

Among the false virtues which our Abbé exposes, he ranks patience during sickness, and he observes that it arises from the knowledge that impatience would only tend to augment and aggravate any bodily illness, so that the love of life and health would tend to make any wise person patient under such circumstances; to which Leibniz simply replies, “and very good reason too:” but how often do we find real resignation—a conviction that all suffering comes to us as the chastisement of a Father, and is to be received as such. No one loved life more than Mæcenas, for he has left on record that he would cling to life amidst the greatest imaginable sufferings, yet we do not hear that he was particularly patient; and we may adduce the conduct of the North American Indian at the stake; surely his fortitude cannot be attributed to any desire to preserve a life which he knows will last only a few hours. There are innumerable instances of persons who have laboured under diseases of the most frightfully painful character, and who, while they knew that a few days or a few hours must terminate the scene, have yet exhibited the most beautiful patience under their own sufferings, and the greatest consideration for the feelings of others. There would be no difficulty in finding examples of this by hundreds, if it were needful.

In fine, the whole book of the Abbé is founded on the doctrine that men have few virtues, and women none at all,—a notion which, to the warm heart and genial character of Leibniz, could not fail to be an intolerable heresy. On one point, that of generosity, he wrote a paper himself, indepen-

dently of his remarks on that article in the Abbé's book, and gives some instances, by way of illustration, of noble disregard of self: among these he takes care to cite the case of Pompey, who, being about to depart on a voyage, called, as he considered, by an imperative sense of duty, was strongly dissuaded by his friends from prosecuting his intention. "If you go," exclaimed they, "you will be wrecked; you hazard your life." He replied in Greek, in words which have since become proverbial, "Ἔναν ἀνάγκη, ζῆν δὲ οὐκ ἀνάγκη." ("There is a necessity that I should go; there is no necessity that I should live.") This saying has been wittily parodied in modern times by a French judge, who asked a criminal what excuse he had for having transgressed the law. "*Monseigneur, il faut vivre,*" was the reply of the culprit; but the judge shook his head, "*je n'en vois pas la nécessité.*" But the story is peculiarly *à propos* of a theory which has been lately brought forward by no less a person than Professor Whewell, viz., the theory of heroic virtue. According to this theory, the man is virtuous who does his duty, but he who does more, is heroically virtuous, so that, in fact, works of supererogation bestow on the man who performs them this title. Now as the fable of Quintus Curtius leaping into the gulf is exactly an instance in point, we may perhaps consider, for a few moments, the aspect which it presents when contemplated in this light. As the matter is commonly represented, Curtius sacrificed himself for the good of Rome; let it be granted that it was so—in what consisted the difference between his conduct and that of thousands of virtuous Romans who inhabited the city at that time? He had a conviction that it was his duty to close up that gulf, they had no such conviction; he followed that which he believed to be binding upon him, they did the same; had he hesitated, he would have done wrong, he would not have come up to the mark which virtue requires, he would have been less than virtuous; no man can do more than his duty, and heroic virtue becomes, after all, a mere name, with somewhat less meaning than many such. A very curious case of conscience has been proposed to test this principle: let it be imagined that during the life of Fenelon his palace at Cambrai had taken fire, and at last that there were two persons only remaining in the burning edifice, the archbishop himself and one maidservant: one only could be saved from the flames. Now the question is, would it not be the duty of the aforesaid maidservant to argue thus: "My life is of far less consequence than that of the archbishop; I will therefore sacrifice myself that he may be rescued." Nobody supposes that the girl would be bound either to think thus, or to act thus; but if, not being

bound to do so, she did voluntarily make the sacrifice, then it would, according to the theory before us, become an act of heroic virtue, and the girl would be better than there was any necessity for her being. Let the same solution be again applied: there are many causes for which men are called by duty to lay down their lives, cases in which they are bound to say with Pompey, It is necessary to do such and such things, "it is *not* necessary to live;" if the woman in question were convinced that this was one of those occasions, then her act would have been an act of duty, and no more. Had she only perceived the superiority of the archbishop as a fact, and not as bearing on the question of preservation, then the act would no longer be limited by the bounds of duty, and so far from transcending them, it would become merely a brilliant error. We are accountable for our lives to the great Giver of them; we are bound *not* to relinquish them, save at the imperative call of duty; and however apparently heroic any self-sacrifice may be, it is one of two things only—an act coming strictly within the limits of absolute duty, or it is a magnificent sin.

We must turn now to the metaphysics of Leibniz; and here one of the principal points for our notice must be that modification of fatalism of which he was the advocate. As a Christian, the great philosopher would not absolutely deny that the human will is free, but he veiled his ideas on the subject in a little sophistry; he did as many of his inferiors have done,—he accepted premises, and denied consequences. Fatalism has been taught in many ways. One was put forth by Augustine; it is a theistic fatalism, and is drawn from the supposed attributes of the Supreme Being. "If God," say the advocates of this form, "foreknows all things, all things must be previously fixed, for it is not possible with certainty to foreknow that which is not certain to take place; but as all things are controlled by Divine Providence, as well as foreseen by the Divine Prescience, all things must be as certainly fore-ordained by the Divine Authority." This doctrine abolishes at once free-will and responsibility, makes men just so many machines, and tells us that the righteousness of the righteous, and the wickedness of the wicked, and all the consequences of one and the other in this world and in that to come, are pre-arranged by the same infallible wisdom and the same immutable will.

The doctrine of Leibniz dealt with the question after another fashion; he set forth an immutable chain of unavoidable causes and effects. Let us take an instance. I am seated in a chair in my study, I am a free agent, if I will I can walk from this chair to the other end of the room, or I can forbear; whether

this act takes place or not depends upon my will. Probably no one will deny this; but this is no proof that my will is free; it is only a proof that, under existing circumstances, I am free to obey the dictates of my will. If I reflect a moment, I shall find influences at work upon this will which I consider so free, which appear to act almost, if not quite, despotically. My power to act is one thing, my power to will is another. Many external causes may excite me to leave my present position; my studies may have wearied me, the genial air from without may invite me, a friend may call, I may be summoned to dinner; in all these cases my will causes my removal, but that will is determined by circumstances over which I have no control. No man acts without a motive; this may be set down as an axiom; he may not always be able to exhibit that motive to another,—nay, very often he is unconscious of it himself; it is no uncommon thing for a man to be mistaken in his own motives, and to find out his mistake, and in many cases to alter his line of conduct in consequence of his discovery; but however subtle and hard to discover the motive may be, certain it is that every action of every human being has its sufficing motive. We frequently become conscious of this when we find two conflicting motives in our hearts, when the mind is called upon to decide, to weigh the pretensions of the two, and to ascertain the probable consequences of such or such a course of action. In this decision the judgment and the feelings will both be called into play, and finally the strongest motive will prevail. Now, in saying the strongest motive, it is by no means implied that the most sound, the most prudent, the most logical motive shall have the advantage, but simply that motive which has the greatest power on the intellect, feelings, and passions of the person upon whom it is to act, so that a motive which shall be extremely powerful with one individual will have no influence whatever on another. Neither, when we speak of a sufficing motive, is it to be imagined that anything like a singleness of motive is implied; the motives of almost every action are complex, and no small part of human prudence lies in the discovering how they are compounded, and what kind of actions may be expected to arise from them; the principle, then, is that the strongest motive will govern the conduct.

Take an exceedingly common and exceedingly complex case. A man, A., meditates proposing marriage to a woman, B. His own will is to decide whether he shall make the proposal or not; but the will is an active, and not an intellectual faculty; how is his will to be decided? B. has wealth, position, influence; all these things act upon the mind of A.,

and induce him to resolve one way. On the other hand, he feels that B. is not the companion he would have chosen for himself, had his choice been in all respects unfettered. If he be of an active, enterprising, ambitious character, he will be induced to propose, when he thinks of the aids which in his new position will be offered to him. On the other hand, he will also be very likely to suppose that he can win place, wealth, and influence for himself, and without the trammels of a marriage not wholly to his taste. If he be of a careless and indolent character, he may be willing to grasp the apparent advantages, and be saved the labour of providing for himself. If he be of an affectionate and domestic character, this will tend to prevent his forming an alliance determined solely by questions of interest. The man accustomed to lean on others will seek their advice and support, and innumerable varying influences will be brought to bear upon him, until, at last, some combination of motives becomes strong enough to determine the question, and he resolves to propose, or not to do so. There is no real uncertainty in this matter; I cannot tell which way he will decide, because, first, I do not know what motives will be presented to him, nor can I sufficiently estimate the influence which each will exert; but so far as I know the man and his circumstances, so far am I able to judge what he will do, always taking into the account my own soundness of judgment. Now, if my judgment were infallible, and I knew every circumstance which acted on the intellect or feelings of A. or any other man, I should be perfectly sure of knowing with certainty what he would do; this would be, in the strictest sense of the word, foreknowledge; but as there can be no foreknowledge where there is no certainty, so, to a being able to decide accurately both on motives and the mind on which they act, there can be no uncertainty about any human action whatever. Thus we come to a third principle, that in every conjuncture there can be but one result; men may guess it, may anticipate it with more or less accuracy, according to their powers and opportunities, but the result can only be ONE, and that one must be foreseen by any being capable of measuring mind and motive.

And now it will seem that we have nearly reached the doctrine of fatalism, nearly overthrown that of man's free-will; but there is yet one more point to be reached, and that is, that circumstances themselves are determined one by another in an immutable chain. Take the long series of events which followed, as a cause, the succession of Cromwell to the chief authority in this country,—who shall say that it was not by the reading of some particular tract that the mind of that great man was first turned

to questions of politics?—he may have picked up that tract at Cambridge at a book-stall. Had it been a wet day, he might have stayed quietly in his rooms; an hour later another person might have purchased that very tract; a long chain of causes took him to the seaport from which it was his design to have emigrated to America; a similar chain induced the king's resolution to stop certain persons from emigration; and thus every event may be believed, and is believed by many, to have an immutable connection with every event that went before, so that if these had not happened neither could this. This theory holds very well together. Now let us review the steps.

I. No man acts without a motive.

II. The strongest motive will always determine the action.

III. The result of any juncture can be but ONE, and may be foreseen.

IV. Circumstances are determined one by another in an immutable chain.

In the former case, according to the theory of Augustine, fatalism takes the form of predestination, and springs from the attributes of the Deity. In the latter, that of Zeno and Leibniz, it takes the form of necessity, and springs from the constitution of nature.

It may serve, as a curious exercise on this problem, to examine the motives which induce me to rise from my chair and walk to the other end of the room. I am not determined by any outward circumstances, I am about to make an experiment on the freedom of my own will. The predestinarian tells me that God has already decided whether I shall rise or not; the necessitarian tells me that I shall be decided by the strongest motive, and that every event that has taken place since the world began has been at work in framing these motives. Both tell me that there can be but one result, and that I am therefore no free agent in the matter,—free, indeed, to obey, but not free to form my resolution: the question is decided, I rise and walk; but now comes the problem,—could I, under these peculiar circumstances, have done otherwise? Men in general say at once, "To be sure you could; had you so willed, you might have remained sitting;" no doubt; but could I have so willed? My two philosophers say "No!" and this is the question to which we have now to supply an answer. If I am strong and energetic, I shall very likely prove my power by the more active of the two courses; if I am languid or weary, by the latter; or I may be induced to do that which is contrary to my bodily comfort by the notion that I am thereby proving my freedom to take which side of the alternative I choose; these will probably be the only

motives which will suggest themselves to the ordinary mind, and a very small degree of intuition would enable any intelligent spectator to tell which way the balance would incline. It may be said, "Without a motive to rise I shall sit still." True; but in this case one of two actions, or causes of action, is to be decided by the predominance of motive, and the non-perception of any powerful enough to make me rise is in itself a sufficient motive to sit still. It is related of Thomson, that he was once strongly recommended to rise; the laziest of poets was enjoying his "Castle of Indolence" at one P.M.; he was in the midst of lovely scenery, and might have found agreeable company; but he was proof to all such inducements. "Nay, mon," he replied, "I hae nae motive." It is almost attempting to prove a truism; but still, if we reflect a little on the absurdities which would follow, if we suppose men capable of acting without any motive at all, we shall see at once the needlessness of enlarging upon the subject.

We now come to the charge of Spinozism against Leibniz himself, and the refutation of Spinoza, which has been recovered by M. de Careil. We have already mentioned where he found this valuable relic, and have now only to observe that it was included in a mass of the MSS. of Wachter. To understand the refutation, it is, of course, necessary to understand the thing or theory refuted; and we shall commence, therefore, with a brief account of the philosophy maintained by Benedict Spinoza. Descended from a family of Portuguese Jews, he was early remarked for his singular power of analysis, and his uncompromising love of truth. He applied his principles to the investigation of the traditions of his people, and the result was, that he was soon as much noticed for his heterodoxy as for his abilities. We shall not now dwell on the persecutions he suffered, nor on the virtues and disinterestedness which he displayed, but touch solely on those pursuits which ultimately made him a heresiarch among philosophers, as he had already become among Israelites. A devout follower of the school of Descartes in physics, he soon began to apply its doctrines to metaphysics; indeed, Descartes himself had said, "These physical truths are the foundation of the loftiest ethics." When such thoughts of such a master fall into the mind of a disciple like Spinoza they may produce singular fruit; and the system which the latter elicited is a tolerable proof of this truth. In fact, that may be said of it, changing the names, which a great author said of the surgery of his own era, "It has fallen into the hands of mechanicians of whom Spinoza is the chief." In the first portion of his principal work, Spinoza undertakes to demonstrate the unity of

substance, from which, according to him, follows the impossibility of creation : he recognises in God two attributes, extent and thought ; but by reason of the nature of substance he is obliged to identify the two, heterogeneous as they are. His notion of a God is, that of one who thinks and acts without will, in virtue of the indeterminateness of his nature. He has neither will nor intelligence, nor virtue, nor goodness, nor wisdom. In consequence of this doctrine, Spinoza deduces the world from necessity, and banishes from it all preconceived ideas of the beautiful, and the good, all actually intended order and harmony.

In the second part, he regulates the mechanism of the world in strict accordance with the previous account of its origin. He declares that there is but one substance of all souls which, under forms infinitely varied, acts and suffers in humanity ; this unity of substance is with him the basis of ethics. Again, there is but one material substance, of which all the phenomena of nature are but different phases ; thus, the unity of substance forms likewise the basis of physics. But as substance is *one*, so matter and spirit must be identical ; and accordingly Spinoza is rightly regarded as the chief of modern materialists. He suppresses the existence of individuals in his theory, as he had already suppressed the notion of them, by declaring all substances to be one. He confounds all species, recognizing neither particular orders, nor the differences between them. He is necessarily obscure on the laws of movement, which cannot be explained without reference to final causes ; and he winds up all by asserting Nature to be infinite, and reverting to the old Stoic doctrine of the soul of the world. If we see how these errors reproduce themselves at every step, it will not be wonderful if we find the ethics and metaphysics of this remarkable theorist, full of the most singular and untenable opinions. He gets to deny the identity, or rather the individuality of any human person, and with this, all individual consciousness and responsibility. If for a being so situated there be any actual immortality, it is at least difficult to realize the idea of it. By confounding species and orders, he is led on to deny the very ideas of order, harmony, and gradual connection, and so to destroy ethics itself. He makes good and evil merely conditions, analogous to those of motion and repose. He brings back all passions to a single idea, as all existences to a single substance. Now the natural result of such a system of physics, starting from the point of a homogeneity of matter common to all bodies, is to deny the activity of all bodies ; and the result of his system of ethics, starting

from the point of an universal Thought, or Contemplation, indifferent to all, is the denial of the activity of spirits. God himself having no will, no activity, no love, no wisdom, we are not to look for these attributes anywhere else, for all spirit is homogeneous; nor are we to look for them in matter; first, because matter being equally homogeneous with spirit, can be proved to be equally inactive; and secondly, because, in consequence of there being but one substance, matter and spirit may be proved to be the same thing. Thus Pantheism and Materialism together make up something extremely like Atheism, and it will no longer be a thing to be wondered at that Spinoza should be regarded as an Atheist.

This then is the philosophy of which some have supposed Leibniz to be enamoured; and it would seem that this accusation, for such it is, rests on no better grounds than that Leibniz held, as we have seen, a kind of fatalism, and that he had had at least one interview with Spinoza. Now one of Leibniz's most favourite theories was that of a præ-established harmony; in fact, on that and his monadology he rested his fame as a philosopher; and had he embraced, at any period, the views of Spinoza, he could only have done so by contradicting all that he had previously written and taught. There is no evidence in any of his writings that any such change took place; and now we have, evidently written when he was quite an old man, a formal and extremely able refutation of the doctrines to which he was imagined to have assented. He had already blamed Spinoza for not having, with sufficient clearness, defined what he meant by substance, and having exhibited the most pitiful weakness in his attempts to prove its unity. He shows that the idea of God does not necessarily include that of extent, and that, therefore, we are not to seek for the origin of all things either in matter or in extent. He asserts against Spinoza both the will and the wisdom of the Creator, and refers to creation for proofs of his power, wisdom, and goodness. In the next place, he maintains the inherent difference between matter and spirit, and points out the superiority of the latter. He brings his theory of monadology into play to prove the reality and individuality of conscious beings; and while admitting one only absolutely Infinite, he shows a beautiful order and gradation among created intelligences. In one of his letters to M. Foucher he speaks thus. (He is treating of the saying of Dom Robert Desgabets, that "man should be the object of his own investigation;" or, as our great philosophical poet expresses himself:—

"The proper study of mankind is man.")

“We may also add that God is so also, if indeed the term object be fit to be applied to him. It is not necessary that that which we declare concerning objects without, should be absolutely exact; it is only necessary that it rightly express them; just as an ellipse expresses a circle seen sideways, so that at each point of the circle there shall be a corresponding point in the ellipse, according to a certain mathematical law. For, as I have already said, *each individual substance expresses the entire universe in its own manner*, as the same city will assume different aspects, according as it is seen from different points. Every effect expresses its cause, and the cause of each substance is to be sought in the divine resolution to create it; but this resolution involves a reference to the whole universe, God in the formation of each part having had the whole in view, just as even among men, we find that the wisest have the widest and yet the most connected designs.”

This passage exhibiting one of the phases of his great theory, the “*præestablished harmony*,” is evidently at variance with the whole of Spinozism, as much in what it assumes, as in what it asserts: and it is also valuable in another point of view as implying, what Leibniz was ever willing to grant, that in the most contrary opinions there may be, and will be found a large portion of truth, if we can but place ourselves in the moral and intellectual position of him whom we judge.

We have already alluded to what may be termed the pantheism of Malebranche, we turn again to the pantheism of Spinoza. It would have been absurd for this latter to have rested in this universal denial; he could not close his eyes to the operations of nature without, nor to those of his own intellect within; and he accordingly, while he deprived his Deity of all will and independent action, made him (or it?) pervading, by a philosophical necessity, all beings and all space: indeed, he declares that God enters into the nature of things, as an element, and influences them physically with a force so great that every other influence becomes superfluous. If the soul obtains a knowledge of any extraneous body, it is God who infuses into the soul that knowledge; and that which Malebranche looked on as a kind of divine operation, spiritual, supernatural, almost miraculous, Spinoza regarded as an operation equally divine, but natural or physical. God, according to him, enters into the nature or substance of the soul by means of ideas, and inasmuch as he constitutes it, and expresses himself, so far the soul has ideas, and perceives.

But this same God who enters into the nature of the soul by ideas, enters into the nature of matter by extent. He makes

himself perceptible, he takes a corporeal form, to bring before the soul that which the soul ought to know of the material union: *he becomes the matter or substance of its perceptions.* Existing in spirit by means of thought, and in matter by means of extent, God is at once the object and the subject of knowledge, the mirror and image of the universe. When in the soul there is the perception of matter without, then it is God in extent, making himself known to God in thought. These are the two phases of the Deity, which is, nevertheless, one, the same, and indivisible. This theory is contradictory to that which denies all order and harmony, but Spinoza did not perceive this; he willingly admitted order and harmony, provided he might attribute them to a philosophical necessity, so long as he was not obliged to look on God as the author of them; and on this point Leibniz is very strong.

“Order is Heaven’s first law :”

and there is much eloquence, as well as philosophy, in the way in which he appeals to the works of the great Creator as evidences of his attributes.

Leibniz was far from rejecting the consideration of the infinite as an element in the philosophy of nature. It is with him the first principle of harmony: it is the elimination, by means of “*monads*,” of all mechanism from the commencement of creation. Spinoza never lifted up his mind to a philosophy so high as this. He could understand a physical influence acting upon nature; he could conceive of this influence above and from without, but not as springing up within; and while he fancied he was laying down one general rule for all the empire of change, he was merely extending beyond its boundaries that of inactivity. Step by step does Leibniz follow his great, but mistaken antagonist; many points he touches lightly, some he merely names and passes over; but upwards of twenty propositions he exhibits in all their tendencies, and either disproves, or at least censures them. He did more than was necessary to render his refutation complete, if it be true, as was said by Fenelon, that in whatever way we attack this pretended system, it immediately falls hopelessly to pieces.

But in considering Leibniz as controverting, and indeed refuting, the pantheistical philosophy of Spinoza, it seems strange that he should never have seen that he was at the same time overturning his own theory of an immutable chain of events. The necessitarian scheme requires but to be brought to its own consequences to merge itself into the predestinarian. If there be a God, active, wise, and mighty, and having all these

attributes in an infinite degree,—and if at the same time there be anything like an immutable chain of events, then these last must be overruled and pre-arranged by the Divine will, so that any event may just as well be referred at once to the will of the Supreme Being, as to any chain of circumstances overruled by that will, and that for the very purpose of carrying out its decisions. Let it be imagined for a moment, that a severance could be made between the Divine will, as absolute, and the chain of immutable events, each determined by its precedents. We should then have a God, whose acts were all arranged according to a fixed order, and who was only free to act upon himself; and thus we should find Leibniz and Spinoza agreed. Their Deity would be one absolutely inactive in his own creation; and both would have to account, as consistently as they might, for the proofs of love and wisdom, as well as of power, with which the universe abounds.

The moment we have driven the Leibnizian theory to its consequences, and shown that it must terminate in the acknowledgment of a divine predestination, we may finish the argument by disregarding all the prior steps, and treating only this last. There is undoubtedly something very striking and even sublime in the fact, that when men begin to philosophize about free-will and responsibility, on the ground that they are capable of so far comprehending the divine nature as to be able to argue concerning God as they do concerning man, the ground gradually seems to slide from under them, and all their theories are at last swallowed up in the one overwhelming doctrine of a divine predestination. Now there is a reply to this doctrine, one which admits the omniscience of the Supreme Being, and yet claims free agency for man, recognises his responsibility, and lays before him the divine law as his one sufficient rule of action. Our present business is, however, not with the theory of the divine predestination, but with the necessitarian scheme as laid down by Leibniz. He asserts an immutable chain of events, and he at the same time teaches the doctrine of a personal, all-controlling, all-wise, and all-loving Creator. We have seen one way to demonstrate the incongruity of these two positions; we may drive the holder of them into predestination, but, besides this mode of treating the subject, we may observe that, if we believe in a Great Architect of the Universe upholding and controlling all things, we must necessarily cast aside any notion of an immutable chain of events, save on grounds which deny man's free-will, and nullify his responsibility. Now the uniformity of the divine government is such that men, for the convenience of reasoning, make *laws*,—laws of nature out of its regularity;

but no one who rationally believes in a God refuses to believe that these laws of nature may be suspended at the pleasure of nature's Ruler, or, to speak more philosophically, that God may act in some way or ways which men are not accustomed to see, and this is all that is required for our purpose; there is thus a moral answer to the doctrine of an immutable sequence of events. Another element has to be taken into consideration, the WILL of the Great Supreme, watching over his people, influencing their motives and the motives of others, making all things work together for their good, numbering the very hairs of their heads, and declaring, in order that they may believe this, that the hearts of men are in His hand. That man is permitted to appeal to his Maker, and that that Maker "heareth and answereth prayer," is a verity acknowledged by Jew, Christian, and Mohamedan; and if we remember that He has Himself declared man's free agency, and condescended to treat with him as a rational as well as a free creature,—“Come, now, and *let us reason together*,” we shall at once see that the supposed immutable chain of events must be so interpreted as to allow of this freedom on the one part, and this interference on the other.

The refutation of Spinoza commences with some remarks about the Hebrew Cabala, and gives the following tradition: “The sin of Adam was the cutting off of Malcuth from the other plants. Malcuth (regnum), or the kingdom, the last of the Sephiræ, signifies that God governs all things by His irresistible will, but gently and without violence, so that man considers that he is following his own will, while, in fact, he is following that of God. They say that Adam assumed to himself an independent liberty, but was taught by his fall that he could not subsist by himself, but that he now required to be lifted up by the hand of God through the Messiah. Thus Adam cut off the top of the tree of the Sephiræ.” After this he cites Burnet—not Gilbert, but Thomas,—who brings the doctrine of the Cabalists to this,—that the First Cause includes in himself all beings,—that there ever was in the universe the same quantity or amount of beings,—that the world is an emanation of God,—that things owe their separate existence to separate emanations from Him,—that when these emanations are withdrawn, the things which owed their individuality to Him die, and that individuality is again merged in the Godhead. Not widely dissimilar from this was the theory of Henry More; taking up the old axiom, “*ex nihilo nihil fit*,” he argues against the very existence of matter, maintaining that all is spirit,—a doctrine in which, however, he agrees more in words

than in meaning with the Cabalists. Again, these Rabbis agreed that the universe was God, so far as God manifested himself in it: this doctrine looks like Pantheism, but is, in fact, very far from it.

Perhaps the best mode of exhibiting the Rabbinical philosophy on this most important topic will be to draw it out in its relation to the divine essence, the origin of evil, the manner of creation, and the nature of sin. Setting out from the principle that out of nothing nothing can be made, they assert that God not merely by his will, but out of his own substance, formed the whole visible and invisible, material and spiritual universe, which thus having a divine origin, must necessarily partake of a divine nature. At the same time, all the several essences and intelligences of which the universe was composed were so far separated from their fountain and cause as to have each its own separate existence, so as to be able to be acted upon from without by the Great First Cause, and in turn to act upon other beings. But by this separation they became each and all *finite*.—finite in wisdom, finite in power, finite in extent, finite in love. There can be but one infinite spirit, and all others separated from that one, however much they may be divine in their origin as emanations therefrom, are yet as independent intelligences liable to fall. But here intervenes the question,—How are they to fall? what kind of evil is there into which they are to be plunged? The reply is,—perfection with them,—rectitude, virtue, consists in their will following that of the Great First Cause, their acts coinciding with that law which, as subject beings, he lays down for them. Here first occurs the notion of rule, of supremacy, and government. In accordance with this, St. Paul, who was brought up at the feet of Gamaliel, and was profoundly versed in the philosophy of his people, says, “Without the law sin is dead, but when the commandment came sin revived.” Nor is to be supposed that the principle of law is primarily the principle of evil; for if we look to the state of the case, we shall see that creatures free and responsible, and yet finite both in wisdom, and goodness, and power, require, absolutely require, directions from the supreme wisdom and love, and assistance from the supreme power.

Thus, then, we have the Rabbinical doctrine so far before us, as to see that a finite creature, so placed and so qualified, *must* sooner or later fall; to suppose it otherwise would be the same as to suppose the finite and the infinite on a par. This “*independent liberty*”—to use again the words of the tradition— which Adam received necessitated a fall; and thus he cut off the crown from the tree of the Sephiræ. It is as though the

Infinite had said to the finite, "Go, try your powers, I release you from my hand, see if you can maintain your position; it is only so long as you continue in close communion with me that you can be happy or good; for I am happiness, and I am goodness. My will is to establish a rational and intelligent communion between myself and my finite creatures; try if you can continue in this communion. If in the exercise of your independent powers you fail to do this, then I will infuse into you, when you feel that you need it, the influence of my spirit; and without losing your separate consciousness—your eternal individuality—you shall again be in a strict and eternal accordance with me." The finite quits the hand of the Infinite, and—falls. The Infinite provides the means of recovery, and the Hebrew tradition again points out how. The restored man—for we must now limit the doctrine to the fall and recovery of our own race—re-enters into a harmonious connection with the Deity, and lives on thus for ever. This theory shows that evil is negative; is, in fact, but the absence of perfection, so far as its origin is concerned: that sin is rightly designated *ἀμαρτία*,—a "*wandering away*" from the source of light and life, and gives us, in the case of our first parents, a picture of evil in an advanced stage, when those who had wandered communed one with another in their finite wisdom, and wandered still farther, tempted others to wander also, and enveloped the world in a haze of difficulties and temptations. When the finite shall be aware of its imperfections,—shall perceive that it cannot stand alone, but that in its close connection with, and unvarying obedience to the Infinite, consists its sole rectitude, grandeur, honour, and happiness,—that the beautiful and the true are to be sought only in one direction, and there will infallibly be found,—then the union between the divine and the human shall be restored and made perpetual, and a rational and intelligent worship shall arise from all creation. God might, had it so pleased him, never have allowed the emanations of his power and goodness to be separated from him at all; but it was his pleasure to make his creatures free agents, and to bring them to a voluntary union with himself.

Such is the theory of the Cabalists; hidden indeed under a mass of fables, misrepresented and perverted even by many who were esteemed the wisest among themselves, and little sought into by the world without. They were averse to make their wisdom universally known. Even to this day, in the Eastern mind we find always a love of mystery. The learned are a brotherhood among themselves; and "the words of the

wise and their *dark sayings*" are not considered right to be given to the mixed multitude without.

We must draw to a close; and perhaps some notice of the interview—the one interview—between Leibniz and Spinoza, may make a fit termination of an article such as this. It was on the return of the former from France, by way of England (where he made a stay of some considerable time) and Holland, that he visited the latter at the Hague. This visit, as to its time and its particulars, has escaped all the earlier biographers of Leibniz, although the fact was known from an allusion made to it by himself in his "Theodiciæa." Neither does it appear *there* that the interview led to any philosophical discussion between the two. It must, however, be admitted, that Leibniz would hardly have dwelt very much upon it himself; for Spinoza was in the seventeenth century a very compromising philosopher even to visit. Mr. Guhrauer quotes Leibniz, as saying, "I saw M. de la Court as well as Spinoza: I learned from them several good anecdotes of the present time." This is all; but M. de Careil adds, that he had discovered another note of Leibniz, in which he says, "I passed several hours of the afternoon with Spinoza; and he told me that he had endeavoured to go out during the night succeeding the massacre of M. de Witt, to stick upon the wall, near the place of the massacre, a paper, on which was written, '*Ultimi barbarorum,*' but that his landlord had prevented his going out, lest he should be torn to pieces by the mob. Spinoza did not see clearly the defects of Descartes' theory touching the laws of motion, and was much surprised when I began to point out to him that they violated the equality of cause and effect." This interview appears to have had more effect upon Spinoza than upon Leibniz; for we afterwards find the former saying, "As to the principles of M. Descartes, I find them absurd."

OPHIOLOGY AND SERPENT SYMBOLISM.

PART I.

“Now the serpent was more subtle than any beast of the field which the Lord had made.”—Gen. iii. 1.

IN selecting an attribute or representation of a necessary first cause amongst the varied objects of creation presented to his view ; in fixing on an incarnation of his monotheical principle of religion amongst almost infinite nature, man, acting upon the axiom, *quicquid ignotum pro mirifico*, would be almost by necessity induced at the first glance to fix upon the SERPENT.

This animal, to his first and superficial notice, was so totally unlike himself, so wonderful in its own peculiar properties, so varied in action, and in the different species so opposed in qualities, so contrasted in operation on the entire human race,—now kind and fondling, now deadly lethal and antagonistic, that even now, with the extension of our knowledge of natural history, we must still regard the reptile as one of the most wonderful and curious objects to invite and repay our study in that department of knowledge. To man in the earliest stages of creation it must have been in every respect the representative of something differing from himself, of some unknown principle of life and vitality, and therefore the more wonderful and amazing ;—its curious structure without limbs ; its biforked tongue ; its hissing utterance ; its locomotive power of movement seemingly without advancement or effort ; its habits of feeding and the supposed venom of its sting, were all general qualities which man must have viewed with awe ; and when he came to examine more closely the less obvious peculiarities of a yearly casting of the skin, a faculty that seemed to offer and result in a continued juvenescence, that great prize of immortality ; when he found that the vitality inherent in the perfect animal was continued to the separated portions, the idea would not be lessened, and the transition to a symbol of eternity by the easy junction of its lubricous body in a circle at head and tail without end and without beginning, would almost inevitably fix the symbol to

the idea. Ignorance produced wonder, wonder generated awe and terror, as the latter produced fear and veneration, that fruitful cause of superstition.

“Primus in orbe Deus fecit timor
 atque error jussit inanis
 Agricolas primos Cereri dare messis honores.
 Palmitibus plenis Bacchum vincere. Palemque
 Pastorum gaudere manu : natat obrutus, omni
 Neptunus demersus aqua ; Pallasque cavernas
 Vindicat : et votietus, qui re vendidit orbem
 Jam sibi quisque Deos avido certamine fingit.”

From slavish fear the dreadful gods arose,
 Who still on tim'rous fools strange laws impose,—
 Vain Error first the husbandman compell'd
 To give the autumn-honours of the field
 To yellow Ceres ; Bacchus, hence divine,
 Had his head crown'd with the full clust'ring vine ;
 Misled by Error's powerful command,
 Pales grew glad from the dull shepherd's hand ;
 Blue Neptune rul'd thro all the rolling waves,
 And Pallas challeng'd all the gloomy caves.
 The perjurd wretch and traitor now combine,
 To purge their guilt by forming gods divine.
 And ev'ry one, with avarice and lies,
 Contend to multiply the brood of spurious deities.

Capt. Ayliffe.

Notwithstanding, however, such inducements to terror, the varied properties of the animal still left sufficient in a differing view and in its multiplied species to raise for it a certain degree of fond affection and the kindlier regards of attached devotion, without which it could scarcely have taken that universal hold of the minds of mankind which we find pervading both the old and the new hemispheres. Many of the species were remarkably beautiful, and their gliding motion, though differing from that of man and animals, gave to the artistic eye of the Greeks and Romans every grace of curve, every line of beauty ; in a certain sense it approached the gentle undulations of their deities, whose feet being mostly concealed,—a curious fact, repeatedly found in the modern mythology of the North,—may be considered more especially figured by the serpent, which has none, as thus Virgil (*Æn.* lib. 1. 404) describes Venus appearing to *Æneas* :—

“ — pedes vestis defluxit ad imos,
 Et vera incessu patuit Dea.”

Theocritus (xvii. 25) calls them *νεποδες* without feet ; and Milton (“*Paradise Lost*,”) describes the idea most beautifully :—

“ As in air smooth, gliding without step.”

The brilliant *eye* of the serpent, Parkhurst tells, s. v. Ophiς , passed into a Greek proverb, and the Romans gave it as—

“ — ardentis ab ore
Seintillæ absistunt, oculis micat acribus ignis.”

And—

“ Igne micant oculi.”

Its spots, its hues, its crest, were also objects of admiration. It was, *maculis crestisque decorus*; or, *maculis insignis et auro*; or, in the fuller description, and a beautiful comparison with the rainbow,—

“ *Ceruleæ cui terga notæ maculosus et auro
Squamam incendebat, fulgor cui nubibus areus
Mille trahit varios adverso sole colores.*”

We need not, therefore, wonder that these varied and opposing properties should leave room for equally antagonistic personifications; that an Agathademon could with propriety be conceived equally with a Kakodemon; that the Thermites, the deadly asp, could be wreathed round the temples and the forehead of Isis (Ovid, *Eleg. lib. ii. elig. 13*), or that Serapis should have it attendant on him as a good genius. Lucan (*Phars. lib. ix. 727*) praises the serpent for its harmlessness:—

“ *Vos quoque, qui cunctis innoxia numina terris
Serpitis, aurato nitidi fulgore Dracones!*”

And, in proof thereof, we know that certain species were kept as pets in the houses of the Romans, that they crept out of their holes regularly at meal-times, and in very hot weather were tied by the Roman matrons around their throats to assuage the blood boiling in the veins of the noble dames by their cooler temperature; and, whether from the opposite motives of love or fear, the idea and representation of the serpent became universal throughout the empire, so that Servius, in his notes on Virgil (*Æn. V. 85*), on a passage of which we have already given a portion, could with propriety observe: “*Nullus locus sine genio qui per anguem plerumque ostenditur*” (No place is without its guardian deity, which is generally shown by a snake). This will fully justify the decorator of the Pompeian Court of the Crystal Palace in painting two snakes about to lick the altar placed, like the Lares, which ought not to have been absent, over the domestic hearth; there may have been another less dignified, nay a very puerile reason for their position. The Romans delighted in a pun. Cicero, in a forensic speech against an unfortunate opponent who had happened in early life to have been a cook, used emphatically and often the *double entendre* in addressing him as “*Tu quoque;*” and the prætor and the court

may possibly have been as convulsed with laughter at the joke as we heard tell of the Irish Bar at a jest of Lord Norbury, or the Westminster Courts at the *facetie* of my Lord Justice of the present day. It was no doubt some jolly old Roman toper whose delight was in quaffing rich draughts of Falernian or Chios that first discovered the verbal pun "bibere est vivere," as no doubt in the common pronunciation of the Romans, like the modern Portuguese, no difference was perceptible to the ear betwixt the *b* and *v*. As these officinal serpents would be considered the attendants, if not the progeny of *Æsculapius*, this name would be a fair pretext for placing them as guardians of the evening symposium. *Æsca*, in Latin, signifies all eatables, — food in general; and *lapius* is sufficiently near *lapsus* (from *lambere*, to lick), to give, as *æsculent* lappers or lickers, a very significant meaning to the proper name. We must descend to the puerilities of all unlettered ages if we want to penetrate their meanings, nor measure their general art by our more cultivated and learned position. It would be difficult to account for a change in the name of the above medicinal god and his kitchen dress from the Greek term *Ἀσκληπιός* upon any other principle.

To recur, however, to its peculiar properties: its fondness for milk would of necessity endear it to a pastoral people, and afford easy means of nourishment; it put them on a level with the children of the household where domesticated, and their presence sanctified the domestic hearth. The line of Persius—

"Pinge duos angues : pueri, sacer est locus,"

was intended to consecrate from desecration places which are now more generally put under the protection of the police; with the introduction of Christianity, and the belief in the serpent as the prime actor in the fall, the whole genus fell into the class of devils; the previous affections were stifled, and the trembling votary, influenced by fear alone, and uncontrolled by any softening influence, would interpret the lustre of the eye into the glare of malignity; the beauty or iridescence of its spots and scales be construed into the corruscance of a demon; their friendly movements and circling caresses avoided with horror as the enticings of Satan, though they had formerly been looked on by the kind mistress and the playful children as the toying of affection and the glisten of delight.

It was not, therefore, wonderful with such influential yet varied motives that all heathendom, and even wherever that still lingers in the present day, should have attributed to the entire serpent race exaggerated and supernatural power, and as a consequence have sought by offerings to propitiate, or by charms to

deprecate and disarm a being which, as its manifestation on earth was good or evil, they looked on with veneration, or before which they trembled with horror. Such differing views would, however, act variously in different countries, and bring about a discrepancy of practices and observances on serpents of which a review, from a geographical point of view, is most convenient; and we begin, therefore, with that country where this symbolism is most ancient, most completely carried out, and not inactive upon our own relations at the present day, with

THE HEBREWS.

The earliest and most circumstantial accounts we have of the serpent, and its influence or connection with man, is in the Bible. The serpent-tempter of the first woman; the serpent into which Moses's staff was turned, devouring the serpents of the Egyptian magicians before Pharaoh, are among the earliest and most remarkable traditions regarding this reptile that we find recorded. They have been variously commented on, and many most curious traditions have been culled from the Talmud and the early Fathers, or their opponents, concerning the whole. As in Genesis the property of human speech was given it, expositors and sculptors thought the organs of the human voice, a mouth and a female head, indispensable, on which generally appears, to represent potency and might of evil, a princely diadem. This was a favourite emblem of the middle ages; and in their Bibles, either illuminated or after the invention of printing, the usual delineation of the temptation gives the trunk of the tree of life encircled by the twining folds of the reptile, while from its branches she appears as a beautiful virgin, sometimes with arms offering Eve the apple, sometimes with solely the human head. It is the first which is given, in a beautifully written roll, by Thomas Sprott, giving the entire English history, *ab exordio mundi*, to about 1272, now in the possession of Joseph Mayer, Esq., of Liverpool, the liberal purchaser of the Fausset collection of Kentish antiquities, which roll the munificent proprietor, at the suggestion of the writer, allowed him to publish in fac-simile, with a literal English translation. This is one of the vignette enrichments of the roll, which, in the form of *this serpent or one similar, might almost have given Horace the idea of his verse* (De Art. Poet. v. 4)—

“Desinat in piscem mulier formosa superne;”

though the syrens and the harpies in his own mythology would also have afforded him prototypes of such monstrous combinations. The Egyptians, from the metaphorical nature of their

hieroglyphics, and the symbolism of their plastic representations of the Deity, would of necessity be led, as we find they were from their numerous still existing monuments, to the most fanciful and abnormal combinations of natural forms; and it is therefore only to be expected that we find amongst them the serpent, not only what, to use an heraldic term, was a form *proper*, but also with many variety of heads. With them the serpent, according to Philo Byblius, as quoted by Eusebius (Præpar. Ev. I. 10, p. 41), had the head of a falcon, and represented Cneph, and as such "It represented the supreme deity most beautifully. When it looked up it filled everything with the light of its heavenly abode: when it closed its eyes everything was shrouded in darkness."

Other configurations gave to the snake body a lion's head, in which it became the representative of Kneph-Phtha.

Of the serpent into which Moses's staff was changed, Korn, under his pseudoname Nork (Etymolog. Symbol. Mytholog. Lexion s. v. Schlange), gives a curious talmudic account.

The staff of Moses is said to have belonged originally, half to the metraton and half to the serpent Sammael, and was cut from the tree of good and evil in Paradise. It was given by Adam to the first Pharaoh, who, according to the Talmud (Baba Kamina), had an *αυδοιον* of monstrous size, and from the kings of Egypt came into Jethro's possession, who by it measured the powers of his daughters' suitors, and gave it to Moses.

Amongst the commentators of the Bible considerable doubt exists as to the description of serpent that Moses erected in the Wilderness; and that our own and Luther's naming it a brazen serpent is erroneous; and that *scharaf*, the Hebrew word, merely signifies a particular species of the reptile. The Hebrew Rabbis, as Abarbenel, quoted by Saubert (De Serpente Æneo), admit that the seraph from its glistening yellow colour, might be likened to the shining metal of brass, which Moses had little opportunity of preparing or forming in the wilderness; but as we are told (2 Kings xviii. 3) that Hezekiah, amongst other objects of idolatry, destroyed the brazen serpent which Moses had set up, we cannot doubt the truth of the Mosaic account; and all good Catholics may have ocular demonstration thereof, as portions of it, most probably spared from the melting-pot of the pious Hezekiah, may be seen amongst the relics of the cathedral of Milan, which some, however, attribute to Moses' Egyptian rod.

It is, moreover, a peculiarity almost confined to the Hebrew mind to attribute wisdom, craft, and subtlety to the serpent;

in no other mythology can we find any traces of such qualities insisted upon. The Christian fathers, however, bring from natural history certain facts, which if fully proved, would surely establish for the creature a certain degree of cunning. It is said, when he has grown old he has the secret of growing young again, by squeezing himself between two rocks, and thus divesting himself of his old age covering—certainly apocryphal; that he will assault a naked man, but glide from one protected by clothing from his bite; that when attacked his chief care is to defend his head, as the heart is concealed near it; that when he drinks he first ejects all his poison, for fear of poisoning himself, which scarcely needs refutation. But there is another cause which naturalists have still to test, that the cerastes burrows in the sand in horse tracks, that he may by attacking the horse in the fetlock make him throw his rider, whom the serpent can then easier assault; a belief that must be very ancient, since Jacob (Gen. xlix. 7) alludes to it: “Dan shall be a serpent by the way, an adder in the path, that biteth the horses’ heels, so that the rider shall fall backward.”

CHINA AND INDIA.

The peculiar sinuous form of the serpent eminently fitted it for a pendant and a signal, and it is therefore found amongst most martial nations as a military ensign. The Scythians and Parthians carried the image of a serpent or a dragon upon the top of a spear as a rallying point to their armies. For the Roman legions it hung pendulous with open hissing mouth, exactly as found on the columns of Trajan. The winged serpent, the fabulous dragon, seems to have found greater favour in countries which could have known nothing of it, if existing, but from report; their want of a natural prototype permitted every exaggeration; our Chinese importations of porcelain, our screens from Japan, show that they have used this license to excess, though scarcely beyond what the mediæval illustrators of the Apocalypse allowed themselves; the red dragon of King Arthur and his Paladins had all the terror of fire and the mysticism of colour; and if we fancy the *Zintra* of the wends found at Rhetra, in Mecklenburg (*vide* Maschi’s *Allerthümer der Obotriten*), like it, were joined the horrors of a Cayman’s triple row of fangs to the sinuous tail and forked poisonous barb.

The relations of its mythological observances would carry us through all the intricacies of Hindoo faith in Bramah, or the wide-spread heresy of Budh; amongst the former, their indication of power by multiplication, as in attribution of numerous

heads, of a hundred arms to their deities, was followed in the serpent; Chrisna reposes upon one with seven heads conjoined in a single body, the prototype, no doubt, of the Grecian Hydra.

The sort of serpent most commonly employed by the Hindoos, as well as other Eastern nations, is the hooded snake, which, as a native of India, would be most frequently met with; the cerastes is more common on Egyptian and Phœnician sculptures; the latter had a mythic signification, and we find it borne in a sacred casket in their processions; as in the Eleusinian Mysteries, their sacred ark, containing the egg and the phallus, was also placed between two cistophori, symbolically representing the snakes of the medals. The same degree of familiarity existed between the tamed and harmless kinds amongst the Hindoos, as in other countries. Taxilus, a potent prince near the Indus, showed Alexander a serpent of enormous size, which he revered and fondled as the image of his god; and Purchase's "Pilgrims," part i. 565, gives the relation of a traveller, who tells us that a king of Calicut built cottages for two serpents, which he tended with peculiar care, at which we need not wonder, when we read further, that the natives looked upon serpents as endowed with divine spirits.

PERSIAN, ARABIAN, AND SYRIAN.

The commonly called gnostic symbol of the serpent with a radiated head of many spikes is not an unfrequent type along the Euphrates and the Orontes. In the mysteries of Mithras the serpent undoubtedly played an important part, and is rarely absent as an attribute from the curious bas-reliefs of this worship scattered through various parts of Europe. On the temples of Palmyra is the same delineation as on the Egyptian temples, of the winged globe surmounted by the serpent, or entwined around it, which gives great reason to believe a common origin, and many conformities of belief.

Creuzer, *Mythologie* (vol. i. p. 765) enters into many details and explanations on the serpent image in the Mithras monument dug at Ladenburg on the Neckar, the Roman Lupodunum of which he has given a separate description, and caused to be preserved in the Museum of the University of Heidelberg. On one side is a large vase, round which a mighty serpent is entwined, which circling over the mouth seems to be admiring or examining the contents. He looks upon the whole as a mixture of the Mithriatic worship with Phrygian Sabazism, in which latter the older doctrines of the Magi were intermixed

with hither-asiatic mysticism. Herein appears the Taurology of Persia mutually acting upon the ophiology of the Syrians expressed in their formula: "Taurus draconem genuit et taurum draco." The former had all the entire meaning of the fruitful equinoctial steer; the serpent, on the contrary, seems to have lost its significance as the hurtful weapon of Ahriman, and to have taken the character of Salvation and Beneficence.

The principal of the deities of the Arabians before Mahomet, and which he destroyed, was named Hobal, composed of the syllable Ho, Huh or Hob, and Baal, the general name for the Deity. We have it in the Egyptian Mythology as Ob Oub, Ab, Oph, Eph, whence the Greek take their *Οφις*, and it forms a component part in the Deity of Edessa, El-og-ob-ulus, for which the Roman emperors, Helogabulus, thence named because formerly its priest, and Aurelian, expressed such insane veneration. The deity itself there was but a small misshapen stone, possibly meteoric, or a Bethulia, as was the Caaba of Mecca, of whom the mighty Hobal (*vide* Sale's *Introd. to the Koran*) might have been the guardian. This statue was formed of red agate, and is remarkable for being a unimane deity, whose missing hand had been replaced by one of gold; but in this circumstance agreeing remarkably with the Scandinavian god Tyr, whose hand had been snapped off by the wolf Ferrir, and explaining the great number of northern sacred images deficient of a hand, on which Büsching has an express treatise on the occasion of an image of Tyr found thus in Silesia; but the prevalence of the practice and belief is deeper rooted and wider extended than he imagined, but which we cannot at present stop to explain.

WILLIAM BELL, *Phil. Dr.*

(*To be continued.*)

MADELAINÉ.

(From the French of JULES SANDEAU.)

PART THE FIRST.

CHAPTER I.

NEUVY-LES-BOIS, like most other villages upon a high-road, is a frightful place;—dirty in winter, dusty in summer, and without poetry or interest in all seasons. Nay, it possesses such a small degree of importance, that before the day on which this simple tale begins, none of the inhabitants could remember ever having seen any description of public conveyance stop near it. Postilions and conducteurs having from time immemorial shown this contempt for Neuvy-les-Bois, it may be fairly assumed that its wine was detestable. Our story, however, dates from a Sunday in autumn, between the hours of mass and vespers. In groups, the hot sun falling direct upon their heads, the villagers were gravely awaiting at the entrance of the hamlet the arrival of the diligence, *en route* from Paris to Limoges, for on *fête* days that was their greatest amusement; a short one, it is true, but as exciting as are all transitory pleasures. When they heard it coming in the distance, they arranged themselves on either side the road; then, when the swaying vehicle, which was quickly hurried along by the trotting horses between the ranks of staring faces, open eyes, and gaping mouths, had disappeared in a cloud of dust round the corner, these worthy folks, with their hearts filled with contentment, returned home. Now upon this identical Sunday things bore no appearance of happening differently; but it was fated that Neuvy-les-Bois should be on this very day the theatre of a prodigy upon which, discouraged by fifty years of vain expectation, the people had never ventured to reckon. Instead of dashing by like lightning as usual, the diligence stopped in the middle of the road. At this most unexpected, this utterly unforeseen stroke of good fortune, all Neuvy-les-Bois became, as it were, nailed to the spot. The conducteur getting down, opened the *rotonde*, and upon the single word “Neuvy-les-Bois” being pronounced by him in a harsh, grating voice, a young girl descended, whose whole luggage consisted of a parcel which she held in her arms. She was dressed in black,

and at the most was not more than fourteen or fifteen years of age. Her paleness, her tearful eyes, her air of sadness, spoke even more plainly than her mourning attire. Meanwhile the conducteur remounted his seat, and the girl had but just time to exchange a parting bow with her fellow-travellers. When she found herself alone upon the highway at the entrance of that bleak and ugly village which did not contain one soul whom she knew, alone in the midst of those distrustful and suspicious-looking faces, her heart quite failed her, and sinking upon a heap of stones, she hid her face in her hands and burst into tears. The crowd continued to stare without either moving or speaking. Happily there were some women in the rustic group, and one of them, who held her baby in her arms, approached the young girl, and gazed at her with a feeling of pity as she hesitated,—for although everything about this child plainly told of poverty, still her naturally distinguished air entirely neutralized the effect of her simple dress, and at once commanded respect.

“My poor young lady,” she said at length, “since you are here alone at your age, you must surely have lost your mother?”

“Yes, madam,” she replied in a soft voice and a slightly foreign accent, “alas! I have lost all, even to the corner of ground that holds their dear remains; nothing is left to me in this world.”

“Dear child, may Heaven have pity upon you! I fancy also that you are a foreigner. Do you come from a great distance?”

“Ah, yes, from a very great distance. I often thought I should never arrive.”

“And you go to——”

“To Valtravers. My mother wished me to find my way there after her death. I knew that once at Neuvy-les-Bois I should easily reach Valtravers.”

“Are you going to the château?”

“Yes.”

“Then you have come the longest way; the conducteur should have put you down at the last town. However, you have but three leagues to go, and by taking the wood-path you will shorten even those. My nephew Pierrat shall show you the way; but just now the heat is overpowering, and I dare say you have had nothing all day. Come to my cottage and I will give you some milk, and wait for the cool evening before you start.”

“Many, many thanks, you are most kind, but I really wish

for no refreshment. I should like to set off immediately; and if it would not inconvenience Master Pierrat——”

“Here, Pierrat, come here,” cried the farmer’s wife. At this call, made in a tone that admitted of no hesitation, a boy advanced from the crowd with a most unwilling air. Pierrat, who since the early morning had been promising himself the pleasure of taking a part in different games in the square before the church after vespers, did not appear satisfied with his aunt’s proposal. But she repeated it in a manner which showed that it would be prudent to submit. Placing the parcel under his arm, she gave him a push, and said, “Go by the wood, and take care not to make this young lady walk too fast, for she has not such feet as you have.”

Thereupon they started, while the rest of the Neuvy-les-Bois population, recovering from their surprise, gave themselves up to the pleasure of talking about the events of this great day. By degrees, as the young girl and her guide left the dusty highway and advanced into the country, the landscape assumed a more interesting aspect. After walking two hours they reached the forest of Valtravers. Contrary, however, to his aunt’s express orders, Pierrat walked very fast, quite regardless of his companion. The possibility that he might yet return in time to join in the games gave wings to his feet. As he hurried along he gloomily noticed the lengthening shadows of the trees, and at last, feeling in the bitterness of his heart that all share in the pleasures of the day were at an end for him if he went on to Valtravers, he stopped, and throwing the parcel upon the grass,—“There,” cried he, “you have only to follow this avenue, and it will lead you straight up to the château.” Taking from her pocket a purse not very heavy, the young girl timidly offered Pierrat a small coin, thanking him for his trouble. He thrust it into his pocket, and ran off at full speed. She had scarcely entered the forest than she experienced that delicious sensation of relief one feels on quitting a hothouse for a cool shade. As she never doubted but that the château was very near, she was in no great haste, but, seating herself at the foot of a large oak, she contemplated with delight the rich forest scenery by which she was surrounded; all around her breathed of perfume, of freshness, of tranquillity. At length, the declining rays of the sun warned her that evening was approaching. She arose and walked down the avenue, expecting each moment to catch sight of towers and portals; but this avenue only led into another one precisely similar. She listened eagerly, hoping to hear some sounds besides those vague rustling murmurs which are so often heard in woods upon the approach of twilight. After walking

for some time, she tried to retrace her steps, but found it impossible to discover the path by which she had come. Although the sun had not yet set, the forest seemed full of mysterious shadows. The birds had ceased to sing, the cockchafers had begun to fly, and the screech of the night-owl resounded amidst the trees. Of all times, twilight most recalls our sorrows and our sufferings to the mind. Wholly incapable of further exertion, and utterly discouraged, the poor child threw herself weeping upon the turf. She had untied the black ribbon of her straw bonnet, and the breeze played in her long hair, rendered yet more golden by the last rays of daylight.

She had lain there but a few moments, in the very depths of despair, when she perceived a horse standing but a few paces from her, whose hoof had fallen noiselessly upon the sward. On his back was a young man, who was looking at her with the surprised air of one little accustomed to such meetings, at such a place or hour. She started to her feet, and, reassured by his benevolent smile, said—

“Sir, God has sent you to help me. If you are of this land, you will hear that I am a foreigner. I have wandered for two hours in this forest; perhaps you could direct me in the right way?”

“Surely,” replied a voice as gentle as her own, “but you must first tell me your destination.”

“Valtravers, Sir.”

“What, to the château?”

“Yes, to the château.”

“No one is better able to assist you than myself; for I am now on my way there; and with your permission we will go together.”

Without waiting for a reply he sprang from his horse.

“This belongs to you, does it not?” he asked, pointing to the bundle upon the grass.

“It is the whole of my fortune,” she replied, with a sad smile.

The young man picked it up, fastened it firmly to the saddle, and offering his arm to the girl, set off towards the château, followed by his gentle, well-trained horse, who cropped the leaves within his reach.

“Then, really, when I came up you were lost, not knowing where to go? I am most happy that chance directed me to you, or you might have had to pass the night upon the grass.”

She related the manner in which Pierrat had behaved.

“He is a young rascal, and deserves to lose his ears. And you are going to the château? I presume you know the Chevalier, or some other member of the family?”

"I know no one there."

"Indeed!"

"Positively, no one; but you, Sir, you know the Chevalier?"

"Certainly; we are old friends."

"They say he is good and charitable?"

"Ah, yes, very charitable," replied the young man, who fancied at first that this was only some ordinary case of asking for assistance. But looking again at his young companion, he rejected the idea, and added gravely, "I assure you, I consider the Chevalier to be the noblest of living beings."

"I knew it: I never doubted it; and yet I am delighted to hear any one say so. And little Maurice, you must know him?"

"What little Maurice?"

"Why, the son of the Chevalier."

"Ah, yes, I see; I understand," replied the young man, laughing. "I know him."

"Does he promise to become as good and great as his father?"

"I fancy he is generally liked in the neighbourhood; and, at all events, I will not speak against him."

At this moment they crossed a glade, and behind the walls of a park which bordered on the forest, they saw the château, the windows sparkling in the last gleams of the setting sun.

CHAPTER II.

On the same evening, at the same hour, the Chevalier de Valtravers and the Marchioness de Frisnes (whose residence might be seen through the poplar trees bordering the Vienne, at the upper end of the valley) were enjoying the air upon the terrace in front of the château. They were chatting of the past; for at their advanced age, memory is one of the great charms of existence.

Their friendship was of long standing. At the first sound of the republican tocsin the Marquis de Frisnes had taken his wife from France to the Rhine; and the Chevalier, from respect to the memory of his monarch, had accompanied them. We all know how that which was at first expected to be only a tour of a few months, became, through necessity, a long and painful exile for hundreds of our countrymen. The three friends had reckoned so surely upon a speedy return, that they had taken but very little property with them. These resources gone, they found themselves at Nuremberg, asking each other by what

means they could subsist? As invariably happens, it was the woman who showed the first example of courage, patience, and fortitude. She drew well, and painted miniatures; she gave drawing lessons, and took portraits. Her beauty, her grace, and her misfortunes, no less than her talent, quickly procured her a large connection. The two gentlemen, who had shrunk from the degradation, and exclaimed loudly when they found the Marchioness really hard at work, were forced to see that it was she who, to use a common expression, brought the grist to the mill. The Marquis was satisfied with simply owning this; but the Chevalier felt, that to remain thus idle would be the very reverse of real pride. But what could he do? How employ his idle hands? After having in vain sought for some employment, he arrived at the humiliating conclusion, that his only available talent was that of fighting, and his only resource was to enrol himself in the army of Condé. He had prepared for his departure, when, as he was walking in a most melancholy mood down a narrow street, he stopped mechanically before a stall of toys, where he saw, amidst many other articles turned in wood, cups and balls very artistically ornamented, and a great number of those noisy whirligigs which are the delight of children, and one of the boasts of Nuremberg. Apparently there could be nothing in a collection of these German toys to attract a man long past the age of playthings, and engrossed by his own misfortunes. Nevertheless, he remained gazing at them for a long time; and finally there arose in his face an expression of delight and satisfaction, similar to that which must have lighted up the features of Christopher Columbus, when he first beheld the shores of the New World open to his eager eyes, or brightened the countenance of Galileo when he first ascertained beyond a doubt, that our little world, which ignorance had considered immoveable for six thousand years, really moved round the sun.

Monsieur de Valtravers was born in 1760. Now, thanks to the "Emile" of Rousseau, it was the custom just then, in the highest classes of French society, to include in every education the knowledge of some useful trade. The very highest set the example; for the king of France was at once the best man and the first locksmith in the whole country. It was the fashion for the nobles to be practically acquainted with the mechanical arts, and for their wives to nurse their children themselves. Usually they did all this merely as a matter of fashion,—they played at working without any particular aim, and little dreaming that their sons might ever derive substantial good from such occupations.

At the sight of these toys, before which fate or chance had drawn him, the Chevalier suddenly remembered that he had practised the art of turning in wood and ivory. Three months had scarcely elapsed before he was considered the very Benvenuto Cellini of Nuremberg. His cups and balls were beautiful; his whirligigs were beyond praise; but what can we say to give an idea of his nut-crackers? They were perfect marvels for delicacy of finish and elegant design. They became the rage in this old German city; and before two years had passed, every one with the least pretension to gentility had their likenesses taken, as a matter of course, by the Marchioness, and not a filbert could be eaten without the assistance of the French emigrant. We need not say, that although happy in their success, our two friends did not rate it very highly; and however large a price they might put upon their works in public, they made light enough of them amongst themselves. After working apart all day, they would spend the evenings together, recounting with the greatest glee, the one all the peculiarities of some large Nuremberger, who was then sitting for their portrait, and the other the different designs he had imagined for half a dozen nut-crackers, which he had made in the course of the morning. They laughed,—they joked,—never once reflecting that it was to labour they owed even their merriment: to labour, which rendered them as truly happy now as they had ever been in the brightest days of their prosperity. As to the Marquis, he considered it beneath a nobleman to earn his bread, and would have preferred dying at once to working like a beggar. He was 'out of humour with his wife for doing so, and held the Chevalier in the most sovereign contempt. He was particularly exasperated by finding them at all times cheerful, while he suffered intensely from that dreadful ennui which mental and bodily inactivity necessarily brings with it. He partook without scruple of their gains, ate and drank largely, and was as childish, useless, and exacting, as he had formerly been at home, on the banks of the Vienne. It was always at meal-times that his ill-humour exploded.

“Well, my good friend,” the Chevalier would often say, “oblige me by stating what you would do were it not for these portraits?”

“Or without the Chevalier’s lovely nut-crackers?” added the Marchioness, smiling.

The Marquis shrugging his shoulders, talked of the blot upon his coat of arms, of his ancestors, and finally fell into a grumbling complaint that he had no burgundy for dinner.

In the course of time the Marchioness and the Chevalier con-

tinued their avocations for love of art, which had insensibly arisen in their minds, and which urged them to continue their respective pursuits now that their daily expenses were fully provided for. The Marchioness began copies of the old Masters, and very soon her pictures after Holbein and Albert Durer were much sought for. The Chevalier began to sculpture and carve in wood; he distinguished himself in the art, and was speedily one of the most eminent artists of his class on that side the Rhine. They still show in the cathedral at Nuremberg a pulpit from his hand, which is admirable; the principal group, representing John preaching in the desert, is as beautiful as any carving throughout Germany, and might well sustain a comparison with the wood carvings in the church of San Giorgio Maggiore at Venice.

Besides the solid benefits these pursuits procured them, they found in them one sure and precious result of study,—that of raising and elevating the mind,—of opening a wider and purer horizon to the soul. By degrees, all the narrow prejudices, the limited ideas which their birth and education had drawn around them, were broken down. They recognized the existence of an aristocracy of talent,—of a royalty of intelligence; like butterflies emerging from their chrysalis, they sprung forth from the narrow regions of caste, and became members of the universal family of humanity. Meantime the Marquis was consumed by an eternal enmity, and at length he rendered into the hands of his Creator the small amount of soul which he possessed; and he was wept for by the Marchioness and the Chevalier as if he had been their child.

Some months after—it was in 1802—they were asked by the First Consul to return to France, and they joyfully recrossed the Rhine. For a long time they had become reconciled to the new government, and they again trod the soil of their native land, with beating hearts and thankful spirits. They were easily reinstated in their property, and soon their exile appeared like a long dream; only reversing that of Epimenides, they had awakened young, at least in heart, after having fallen asleep old. As soon as he had arranged his château, the Chevalier hastened to return to Germany, for the purpose of wedding a fair girl, who had disinterestedly loved him in those times of poverty and trial. After a year of unalloyed happiness, she died in giving birth to a son. The child grew up, carefully tended by the Marchioness and the Chevalier, who equally devoted themselves to him, and continued to lead a tranquil life upon their respective estates, dead to all ambition, and far removed from the gay world. Of all habits, that of occupation

is the simplest and the least tiring. The Marchioness painted as of old, and the Chevalier busied himself each day in rummaging up pieces of oak, of pear, or of holly wood, which he afterwards planed and polished. He undertook to replace the worm-eaten panels to the rooms of his beloved old château, and he occasionally carved elegant nut-crackers, which he presented to the daughters of the neighbouring farmers. Reading, walking, the education of his son Maurice, and the society of his friend the Marchioness, which had never lost its charm, combined to render each day but too short, and each year happy.

CHAPTER III.

Upon this evening, as we have said, they were chatting together, when they perceived the two young people, whom we quitted at the gates of the park, advancing up the avenue towards them. Arrived at the steps, the girl ascended them slowly, visibly affected. They rose to receive her. She drew from her bosom a letter, which she handed to the Chevalier, who gazed at her features anxiously and curiously. He broke the seal, and read as follows:—

“Munich, July 15, 18—.

“As my time for quitting this life draws near, even at the approach of eternity, it is not towards heaven but towards France that all my thoughts turn; not towards God, but towards you, my brother, in the name of my sister, who was your wife. Alas! how severely tried have we been, whose fireside was so joyous when first you sat beside it! My husband’s loss of fortune killed him, and I am now dying. When you read these lines, my child will have no refuge upon earth but in you; no roof to fly to, save yours; no heart to love her, save yours. Ah! by those ties which, though broken, I feel are not forgotten by you, do not repulse my only daughter. Protect her, cherish her, and remember that frequently an orphan becomes the tutelary angel of the house the doors of which are opened to receive her.”

“Come, come to my arms, my child,” cried the Chevalier, as he finished reading this, “be welcome to the heart and roof of your old uncle. If it were not a sad cause that sent you to me this would be a joyful day. Marchioness, this is my niece. Maurice, she is your cousin, consider her as a younger sister.”

The Marchioness warmly embraced her. She had lost her only girl when about the age of Madelaine, and she felt at once

irresistibly attracted towards the fair young creature who so vividly recalled her lost treasure to her mind.

“How, my cousin, is it you?” said Madelaine, smiling through her tears, “are you little Maurice? I fancied you were a child like myself.”

Maurice cordially greeted her; he had never remembered he had a cousin until that minute. Meantime, the Chevalier hastened to give orders for her reception, announcing to each of the old servants—

“We have another child.”

Most certainly, could her mother have beheld her reception, she would have experienced no fears for the welfare of her darling Madelaine.

Her arrival in no way altered their usual routine. She was a gentle, quiet girl, already very reflective and serious, not taking up much room, and generally bending silently over her needlework. In a few days they all loved her for her amiability and gentleness. As to her beauty, we will at present say nothing about it; she was at that unpleasing age when girls have lost the graces of childhood, without yet having attained those of womanhood. She was not actually pretty, and you could not feel certain that she would ever become so. However, as she was they soon loved her dearly, and she divided her days equally between the two châteaux. Far from being neglected, her education was already so advanced as to enable her to continue it without assistance. She spoke French with great purity and very little accent. Like all Germans, she was a very good musician. Her kind guardians delighted to listen to her when singing her native airs; but those tunes, which only recalled to them years of exile and sorrow, reminded her so forcibly of her lost mother and distant country, that her tears frequently interrupted her. As to Maurice, at the end of a few weeks, during which he had felt bound to do the honours of the country to his cousin, he appeared to have almost forgotten her existence. He was but twenty, and gifted with all the energy and fire of his age. All his life he had been doubly spoiled, by the Marchioness and by his father, who both considered him the first of his species. A tutor had instructed him in Latin and Greek; the Chevalier had taught him wood-carving. The good old man shed tears on seeing his son surpass himself in the productions of his chisel. Maurice, for his part, appeared to take great pleasure in this and his other peaceful employments, until one bright day, when the question suggested itself to his ardent and awaking spirit, whether there were not other objects and pursuits in the world besides the Chevalier, the Marchioness,

and wood-carving? He did not long await the answer; the youthful spirit, whence arose the inquiry, quickly responded. There are some gentle and poetical natures shrouded at their dawning, as it were, by a mist; others, on the contrary, awake into life full of vigour and vivacity. Maurice combined both these natures. He was by turns reflective, sad, pre-occupied: or lively, joyous, filled with energy, which seemed to pine for some purpose, some object on which to expend its superabundance; remaining always affectionate to his father and amiable to all around him, he seemed to weary of the monotonous life, of the everlasting sameness, the old family tales, the chipping bits of wood, and to long for a change,—for the struggles, the adventures, the pleasures, ay, even for the pains of a life in the busy, thronging world. In awaiting these, he took to violent sporting, exhausted the preserves, and killed his horses out hunting.

It was precisely at this time that Madelaine had arrived. One can easily imagine of what trifling importance a girl of fourteen or fifteen years of age was to such a young man. In a few days he occupied himself as little with her as if she were still at Munich. He usually left home early in the morning, and rarely returned until nightfall, and frequently he passed a week at the neighbouring town, or with some friends. If he caught sight of her at a window, he would nod and wish her good morning. At table he would sometimes address her with careless good-nature, and once, chancing to sit near her in the evening, he remarked aloud upon the extreme beauty and length of her golden hair, which unusual attention quite confused and overcame the timid little German. Another time he presented her with a pretty pheasant, which he had saved from the jaws of his dog. Before she had time to thank him he had turned away whistling. We must add that in no way did he regret the addition of Madelaine to their home circle, or the share which he knew she would have of the Chevalier's property. Such mean regrets rarely enter a brain of twenty years, for one of the glories of youth is true generosity. He was quite ready to share with Madelaine as with a sister, and no doubt he would have shown himself more assiduous and polite had she been a couple of years older.

The Chevalier and the Marchioness could not fail to notice the change that was working in Maurice, and it caused them much regret. Brought up in a quiet age, when youth expended its overflowing powers in numerous small distractions, they could not understand the vehement longing and, indeed, the necessity for positive action which filled the minds of the rising generation, and which had reached Maurice, notwithstanding the remote

country place in which he had been educated. But it is always difficult for age to enter into the vague wishes and desires of youth. However, they arrived at the conclusion, the Chevalier being led to think so by the Marchioness, that however charming wood-carving and the forest might be, it was yet insufficient to make the entire happiness of a high-spirited young man. After much consultation, it was agreed that he should spend some years, first in Paris, and afterwards in Italy or Germany, as he pleased, and thus become acquainted with men and manners.

A short time after this decision, the Chevalier, the Marchioness, and Maurice were all assembled in the saloon. A horse stood at the entrance of the chateau waiting to convey Maurice to the village through which the diligence passed. A departure is always sorrowful, even on happy occasions. Maurice himself felt a mist come over his eyes, and his faltering voice, as he bade adieu to his father, to the Marchioness, and to the old servants, showed that he was deeply moved. He only remembered Madelaine as he was putting his foot into his stirrup, and looking round for her, was surprised at being told that she had gone out some time since, and had not yet returned. Leaving an affectionate message for his cousin, he slowly rode down the avenue, frequently turning to wave a last farewell to the beloved faces yet watching. At the entrance to the forest he stopped, and the memory of his happy childhood, of his past youth, rushed upon him, and he almost wished to return for ever to his peaceful home. But his destiny overcame the transient wish, and setting spurs to his horse, he galloped on. On the same spot where, a year previously, he had met Madelaine, he now saw her quietly awaiting him. Springing from his horse, Maurice hastened to embrace his cousin, and then continued his journey, little dreaming that he was leaving all true happiness behind him. When he had turned the corner of the avenue, Madelaine returned slowly home. She found the Chevalier seated by his now solitary hearth. She bent gently over the arm of his chair, and resting her head upon his shoulder, she said, "My father, your daughter is still with you." The Chevalier smiled, and clasped her to his heart.

(To be continued.)

A SERVIAN WEDDING.

As towards the hour of noon we entered the small town of Orawitza, our ears were assailed with sounds more merry than harmonious, proceeding from a band of musicians issuing from the gate of the town.

“We are in for a wedding,” exclaimed my companion.

“We travellers,” I replied, “see life under many phases; sickness and death, robberies and ruin, love and matrimony, succeed each other in quick succession,—all in the space of twenty-four hours. What can heart desire more?”

As we drove on, we found our anticipations realised. A long procession of holiday folk came marching down the narrow street, accompanying two individuals on their way from the Arcadian groves of love into the sorrowful vale of matrimony. Amongst civilised nations, these melancholy rites are performed in solemn silence; the parties meet their inevitable doom with quiet resignation. But in regions less blest, amongst people to whom God has left the simple manners and unsophisticated feelings of nature, these nuptial ceremonies are consummated to the sound of pipe and tabor, with song and dance; perchance in the hope that, amidst these sounds of revelry, the victims may still dream on their dream of bliss. The most momentous eras of the life of men are those of his birth, marriage, and death; and in the ceremonies attending these periods in different countries, the peculiar character and national customs of a people are chiefly marked.

We drew up on one side the narrow street to allow the procession room to pass. In front marched two hussars, in their full gala costume; with staves uplifted, “drest in a little brief authority,” they were the impersonation of municipal power. They found occupation enough,—now clearing the roads of all obstruction in the shape of carriages and horses,—now charging a rabble rout of dirty urchins, who hung like a cloud upon the rear and vanguard of the procession. The dust they raised was fearful! Four Wallachians well-mounted followed these municipal hussars; they rode without saddles or stirrups, and were curiously adorned with flowers; the horses had evidently been regaled with an extra feed of corn to arouse their mettle; their riders were dressed in wide sack-like breeches, red and blue embroidered shirts, long sleeveless linen jackets of white cloth

spotted with flowers; their broad-brimmed hats were set jauntily on one side, and, as if in mockery of the law which forbade the use of firearms, they discharged from time to time volleys of paper pellets from children's pop-guns. The musicians,—two fiddlers with genuine gipsy faces,—succeeded, playing a soul-stirring march: that they broke the time and played false notes in no way affected the audience; indeed, we must confess that the effect produced was wild and inspiring, arousing the passions, and kindling a savage, reckless merriment. The bride and bridegroom, attended by their companions and friends, followed next, and the procession was closed by the bridal guests, chiefly women, walking two and two.

As it approached our carriage, the procession halted. The municipal hussars declared they could not proceed without paying their respects to two such "distinguished individuals," as from our appearance we evidently were; and poured forth a torrent of words, interrupted by the applause of the wedding guests; the substance of the oration was the honour we should confer upon the party by our presence. At the conclusion, the gipsy fiddlers struck up a merry tune, the four Wallachians fired off volley after volley of their harmless missiles, and amidst the uproar we alighted from our carriage and joined the procession on its way to the church.

The small number of men accompanying the procession was accounted for by the crowds assembled in the church; amongst them, conspicuous by their silvery hair and snowy beards, were the elders of the community. On reaching the church-door the musicians ceased playing; the wedding guests arranged themselves in a half-circle before the table which served as the altar; it stood in the centre of the church facing the Iconostase, covered with a simple white cloth; its only ornaments were bouquets of flowers, and a simple cross of ebony placed between two candles beautifully ornamented with roses. Before the cross lay a well-thumbed copy of the gospels, on either side of which was a crown, formed of slender hoops bound round with red and green ribbons.

When the bridal party were all assembled, the bride and bridegroom (whom, be it observed, were ill-matched enough as far as age is concerned), stood side by side before the Iconostase to say their prayers.

The marriage of a young lad to a woman old enough to be his mother is an evil of long standing amongst the Servians. It originated in the desire of the fathers of families to increase the available force of their households by adding to them another pair of hands. It is, therefore, a great object that the sons

should marry early, while, on the other hand, the daughters are detained at home unmarried as long as possible. To this custom, so universal, may be in part attributed the gradual decrease of the population.

At the conclusion of the prayer, the Parintje (as the Wallachians call their priests, probably from the Roman word *parens*), stepped forth from the Iconostase, and presented tapers to the bride and bridegroom, who then followed him to the round table. The tapers were given to the bridesmaids and bridesmen, and a long prayer was offered up by the Parintje. The ceremony of joining hands succeeded,—not as in other nations, by simply placing hand in hand. Here the priest, taking a long strip of white cloth, bound the hands tightly together while he murmured another prayer; a second Parintje then advanced, and unfolding a long piece of cloth (a present from the bridegroom to his bride), proceeded to wind it round the heads of the newly-married couple, thus binding them firmly together, and leaving them (as so often happens with lovers), unable to see what was passing around them. Hereupon, the priest appointed to pronounce the benediction placed one of the crowns upon each head, and thus swathed and crowned, the married couple were considered in a proper state to listen to the long prayers and chantings which awaited them.

As soon as these necessary forms were ended, the happy couple were pronounced man and wife, indissolubly united in the holy bands of matrimony; the crowns were then removed, the veils and ligatures unbound, and the young man was at liberty to embrace his elderly wife. On their brows, bathed in perspiration (as if typical of their future life of toil), the first connubial kiss was given and received. The parish elders now held a pewter plate to the bridegroom, in which he deposited a trifling gift for the church. The priests received no other payment than the thanks of the bridesmen for their endeavours to procure the happiness of the bridal pair, and the whole procession marched off again, to the *ad libitum* accompaniment of the music, in the same order in which it had come, save that the newly married couple walked at the head of it, hand in hand, instead of separately as before.

Meanwhile, a crowd of young people had assembled in front of the church; smart, beardless lads, in clean white trousers and ample shirt sleeves; red-cheeked girls, with splendid black hair, dressed in their finest kotrinjes and gizeljes. In speaking of red cheeks, however, I am bound to state that *what is meant* is cheeks daubed with rouge. The Wallachian maidens are handsome, some are even remarkably beautiful: the full figure,

well-turned waist, broad low forehead, the strongly-marked eyebrows, the brilliant black eyes, the well-shaped nose, the rich lips, and the whole form of the head, betray an ancient Roman descent; but not content with all this, they think it necessary to come to the assistance of dame Nature with a huge pot of red paint. They have particularly fine black hair, which they plait and twine in the most graceful manner, and adorn with artificial flowers, which form a staple article of luxury among the descendants of the Dacians. The Wallachian women are also well aware that nature has moulded their forms with no careless hand, and they do nothing to distort or conceal them, but shape their whole dress on the most simple model. The principal article of clothing is a chemise or tunic of white linen, drawn round the neck, but not too closely, with a coloured ribbon, and reaching not quite to the ankles; the sleeves are large and open, and frequently very prettily embroidered at the edges. Equally indispensable are the *kotrinjes*, an apron about two feet square, made of very gay stuff, spangled, and generally bordered with natty red fringes which reach to the ground,—and the *giselje*, a similar apron tied on behind. These aprons are the pride and chief ornament of the Wallachian women; simple as they are in form, much money and taste are often expended upon the purchase of a handsome *kotrinje*, and still handsomer *giselje*. The colours are chosen with infinite care, and the whole is richly adorned with glittering spangles and gold and silver lace; the wearers practise a peculiar tripping kind of walk, which makes the fringes of the *giselje* swing from side to side in a way which is thought very graceful. A necklace of glass or coral beads, or of silver coins with the more wealthy, completes the gala dress, unless the coldness of the weather demands the addition of a jacket of white cloth, edged with gay colours of the same shape as that worn by the men, only somewhat longer and more ample.

After accompanying the newly married people, the musicians returned to play the “*schock*” (from the Latin *jocus*). Two young men lay their arms over each other’s shoulders, and stamp with small measured steps; presently they are joined by a girl, whom they take between them, and go on dancing; more young men arrive by degrees; each pair take a girl between them, until a circle is formed, and the “*schock*” whirls round, first towards one side and then towards the other, —now soft and slow, now “fast and furious;” the music monotonously repeating the same tune, as if there were no end. *Rakia* (the spirit in use amongst the Wallachians) is not wanting; the dance becomes wild and wilder; suddenly the bass-viol

ceases; the gipsies must also have their mouthful of rakia: a lad goes round with a bottle, and a glass-full is handed to each lad and lass, since all must touch the glass, the prettiest as well as the ugliest lips. Again the fiddles strike up; again the "schock" swings round and round, backwards and forwards. The burning heat of the noon-day sun stays them not; large drops of perspiration roll down the cheeks: no one heeds them. Youth loves dancing and kissing, be it in the frozen winters of Livonia, or the sunny plains of Wallachia. We stood long to gaze on the singular scene, and did not quit the square before the church, until one of the municipal hussars came to remind the honoured wedding-guests that a bountiful collation awaited them in the bridal house.

GENTLE SMILES.

The sweet young flowers of early spring
Are beautiful to see,
And bright the many stars that shine
Upon the calm blue sea;
But gentle smiles and loving hearts,
And hands to clasp my own,
Are better than the brightest flowers,
Or stars that ever shone.

The sun may warm the grass to life,
The dews the drooping flower,
And eyes grow bright, and watch the light
Of Autumn's opening bower;
But gentle smiles of tenderness,
And smiles we know are true,
Are warmer than the summer time,
And brighter than the dew.

WILLIAM SHAKSPERE.

“The greatest genius that perhaps human nature has yet produced, our *myriad-minded** Shakspeare.”—*S. T. Coleridge*.

“Oh, gentle critic! be advised. Do not trust too much to your professional dexterity in the use of the scalping-knife and tomahawk. Weapons of diviner mould are wielded by your adversary.”—*S. T. Coleridge*.

If there be one thing which may be said to be dear to the heart of every Englishman, it is the fame of the most illustrious of his countrymen, the bard of Stratford-upon-Avon. In rendering homage to the greatest name of which our literature can boast—if not, indeed, the greatest of universal literature,—every class, and all parties may unite. To him are we mainly indebted for the strength and vigour of our language; and surely we shall not be sparing in acknowledging our obligations to that man, whose golden sentences are ever upon our tongues, and who has traced out the channels in which we are to direct our thoughts. There is nothing more remarkable in the annals of literature than the vicissitudes that have attended both the fame and the writings of Shakspeare. Few who now study his wonderful dramas would believe, were it not for the undeniable certainty of the thing, that until very recently Shakspeare was but little read, and not thoroughly understood even by his own countrymen. True it is, that solitary students always were to be found who quaffed those sparkling streams, exulting in the invigorating draught; but the great majority of Englishmen either did not read his works, or if they did read them, were not able to appreciate their manifold excellencies. We will endeavour to trace some of the various phases through which this negligence of the poet, and the want of appreciation of his works, have passed.

In the *Great Rebellion*, which broke out soon after Shakspeare's death, with its fierce contests, and its bitter prejudices and animosities, almost every remembrance and memorial of the poet perished. One of the parties into which our countrymen were at that time divided, endeavoured by every means in their power to root out the drama from amongst the people, and to

* “*Ἀνὴρ μυριόβουτος*, a phrase which I have borrowed from a Greek monk, who applies it to a patriarch of Constantinople. I might have said that I have reclaimed, rather than borrowed it, for it seems to belong to Shakspeare, *de jure singulari, et ex privilegio nature*.”—*Note by Coleridge*.

destroy the works of its chief ornament. So perseveringly was this object followed out, that the few copies which have been snatched from destruction were saved almost by miracle. Not content with this crusade against his works, the most malicious falsehoods were invented to the prejudice of his fair fame.

When the waves of this turbulent period began to subside, and men turned their attention towards those great authors who had laid the foundations of our national literature, under Elizabeth and her successor, an eager desire for information respecting them was manifested. In the place, however, of authenticated history of their lives and characters, gossip and tittle-tattle were received as a substitute. Every scrap of idle report, no matter how absurd it might be, was gathered in and preserved. John Aubrey, of inquisitive memory, collected what he could glean in this respect of many illustrious men, leaving his stores in manuscript, to this day preserved in the Ashmolean Museum at Oxford. These piecemeal biographies, together with some letters written by eminent persons in the seventeenth and eighteenth centuries, were published in 1813, and from the second part of the second volume of this work we extract the following notice of the poet:—

“ Mr. William Shakespear was borne at Stratford-upon-Avon, in the county of Warwick: his father was a butcher, and I have been told heretofore by some of the neighbours, that when he was a boy he exercised his father’s trade, but when he killed a calfe he would doe it in a high style, and make a speech. There was at that time another butcher’s son in this towne that was held not at all inferior to him for a naturall witt, his acquaintance and coetanean, but dyed young. This Wm. being inclined naturally to poetry and acting, came to London, I guesse, about eighteen, and was an actor at one of the play-houses, and did act exceedingly well. Now B. Jonson was never a good actor, but an excellent instructor. He began early to make essayes at dramatique poetry, which at that time was very lowe, and his playes tooke well. He was a handsome well shap’t man, very good companie, and of a very readie and pleasant smooth witt. The humour of . . . the constable, in *A Midsummer Night’s Dreame*, he happened to take at Grendon,* in Bucks, which is the roade from London to Stratford, and there was living that constable about 1642, when I first came to Oxon. Mr. Jos. Howe is of that parish, and knew him. Ben Jonson and he did gather humours of men dayly wherever they came. One time as he was at the tavern, at Stratford-upon-Avon, one Combes, an old rich usurer, was to be buryed, he makes there this extemporary epitaph:—

‘ Ten in the hundred the devill allowes,
But Combes will have twelve, he swears and vowes :
If any one askes who lies in this tombe,
‘ Hoh ! ’ quoth the devill, ‘ Tis my John o Combe ! ’ ”

He was wont to goe to his native country once a yeare. I thinke I have

* “ I thinke it was Midsummer-night that he happened to lye there.”

been told that he left 2 or 300 lib. per annum there and thereabout to a sister. I have heard Sir Wm. Davenant and Mr. Thomas Shadwell (who is counted the best comœdian we have now) say, that he had a most prodigious witt, and did admire his naturall parts beyond all other dramaticall writers. He was wont to say, that he never blotted out a line in his life; sayd Ben Jonson, 'I wish he had blotted out a thousand.' His comœdies will remaine witt as long as the English tongue is understood for that he handles *mores hominum*; now our present writers reflect so much upon particular persons and coxcombeities, that twenty years hence they will not be understood. Though, as Ben Jonson sayes of him, that he had but little Latine and lesse Greek, he understoode Latine pretty well, for he had been in his younger yeares a schoolmaster in the country."*

Out of this jumble it is difficult to understand anything, or even to comprehend the aim of the writer in collecting or concocting such a budget. The most charitable view we can take of it is that Aubrey has gathered a few scraps of tradition, and arranged them after his own fancy; yet, he has done this in so strange and incomprehensible a manner, that he cannot even pay the poet a compliment without venturing upon a fallacy, as when he asserts that Shakspeare "understoode Latine pretty well, for he had been in his younger yeares a schoolmaster in the country." He does, indeed, produce an authority for the statement; but, alas! for poor Aubrey's gossip, Shakspeare might have been a schoolmaster in the country all his life without possessing the slightest knowledge of Latin. This fact would prove nothing either way with respect to his classical attainments. How many country schoolmasters at the present day could go through the Latin declensions? We are also informed in this marvellous memoir that Stratford-upon-Avon could boast of two Shaksperes at one and the same time, and that both of them were butcher's boys. What a glorious age for the annals of calf-killing; the butcher's trade was within a hair's breadth of becoming illustrious! The graver portion of mankind have regarded the existence of one Shakspeare as a remarkable and a most fortunate event; to Aubrey we are indebted for the information that another Shakspeare, "not at all inferior to him for a naturall witt," was the early associate of the poet, and that he "dyed young." What a tragedy in one sentence; what a loss for literature; what a worthy subject for almost universal lamentation! To say the least of it, such a coincidence would be the most extraordinary that had ever yet occurred. In estimating the value of Aubrey's evidence, we must remember what Antony Wood, his friend and contemporary, says of him:—

"He was a shiftless person, roving and magotic headed, and sometimes little better than crazed. And being exceedingly credulous would stuff

* "From Mr. Beeston."

his many letters sent to A. W. with folleries and misinformations which sometimes would guide him into the paths of error.*

This hits the man to the life, and gives us an idea of a character ever ready to pick up any stories he might hear, and by putting them into a consistent shape, to impart to them an appearance of credit and authenticity, which, had they been suffered to remain in their original state, they would most probably have never obtained. Yet upon such rubbish as this were the early biographies of the poet built up, and to such "baseless fabrics" are we to attribute the ill odour and the discredit into which his name had fallen.

Several tales of this kind accumulated about the end of the seventeenth and the beginning of the eighteenth centuries. We shall notice but one more, which is remarkable, as being the first in which mention of the deer-stealing story occurs. Halliwell, in his folio edition of "Shakspeare," now in progress, thus notices this statement:—

"The Revd. William Fulman, who died in June, 1688, at Meysey—Hampton, co. Gloucester, bequeathed his biographical collections to his friend the Rev. Richard Davies, afterwards (1695) rector of Sapperton, in Gloucestershire, who made several additions to them. Davies died in June, 1708, and these manuscripts were presented to the library of Corpus Christi College, Oxford, where they are still preserved. Under the article *Shakspeare*, Fulman made very few notes, and those of little importance; but Davies inserted the curious information, so important in the consideration of the deer-stealing story. The following is a complete copy of what the MS. contains respecting Shakspeare, the additions made by Davies being distinguished by italics: 'William Shakspeare was born at Stratford-upon-Avon, in Warwickshire, about 1563-4. *Much given to all unluckinesse in stealing venison and rabbits, particularly from Sr. . . . Lucy, who had him oft whipt and sometimes imprisoned, and at last made him fly his native country to his great advancement, but his reveng was so great that he is his justice Clodpate, and calls him a great man, and that in allusion to his name bore three louses rampant for his arms.* From an actor of plays he became a composer. He dyed Apr. 23, 1616, atat. 53, probably at Stratford, for there he is buryed, and hath a monument (Dugd. p. 520), on which he lays a heavy curse upon any one who shall remove his bones. *He dyed a papist.*'" †

Such testimony as this, written nearly a century after the death of the poet, and unaccompanied by proofs of any kind whatever, is altogether worthless and inadmissible. Never before were stories so extravagant for one moment entertained, and that, in the case of Shakspeare, they have been actually received as trustworthy evidence can only be attributed to the

* Diary prefixed to *Athenæ Oxonienses*, third edit., vol. i. p. lx. : London, 1813.

† Halliwell's *Shakspeare*, folio edit., vol. i., 1853; *Life*, p. 104.

anxiety evinced by some of his commentators to represent him as a combination of recklessness in conduct and wonderful mental powers. This has ever been their favourite theory. The man is to excite both the admiration and the horror of his readers. We very much wonder that, in the magnificent line of Hamlet, "Use every man after his desert and who shall 'scape whipping!" these acute critics did not detect some sly allusion to the numerous castigations administered to him by this knight, almost incredibly jealous in the preservation of his venison. Yet these terrible and well-merited punishments were all to aid and further the eventual triumph of the bard. Shelley says :—

"Great souls are cradled into poetry by wrong,
And learn in suffering what they teach in song."

In adapting this theory to the training of our great dramatic bard, his critics point out the suffering which served his future fame so wonderfully, and prove that he was made a poet by the lash. They represent him as being goaded against his will, and in spite of "the unluckinesse" to which he was so much given, into the composition of some of the finest poems which ever yet delighted and instructed mankind, and assisted the progression of the human race. It were difficult to imagine criticism more utterly absurd; and we should scarcely condescend to notice such nonsense, were it not that the extent to which it has been circulated and even credited amongst educated men, renders some reference to it imperative. In a work by Mr. Charles Armitage Brown,* which, although rather fanciful in some parts, is a creditable performance, the author, after alluding to the facts fully proved by Malone, that Sir T. Lucy never possessed deer, and that the statutes of the time show the penalty for deer-stealing to have been of too mild a character to cause flight on the part of one guilty of such an offence, supposing the father or the son to be alluded to in the passage from the "Merry Wives of Windsor," says :—

"The allusion, not positive, to the family coat of arms seems to show that one or the other was meant; and Justice Shallow thus accuses Falstaff: 'Knight, you have beaten my men, killed my deer, and broke open my lodge.' The old knight of Charlecote, it is known, was a rigid preserver of game, and so might have been the son. In answer to a calumnious supposition, I beg leave to suggest, and I think it a likely solution of the riddle, that Shakespeare attacked, on the stage, the younger knight of Charlecote, for his vexatiously jealous preservation of game, and that he was prosecuted for that attack. Such a prosecution

* "Shakespeare's Autobiographical Poems; being his Sonnets clearly developed, with his Character drawn chiefly from his Works," p. 22. London, 1838.

would necessarily have created much gossip in Warwickshire, coupled with the words of part of the libel, 'killed my deer,' and thus might tradition have converted the whole story into a prosecution against Shakespeare himself for deer-stealing. Had the tradition never been treated otherwise than in the pleasant, good-humoured, honest vein of the author of the '*Citation and Examination of William Shakespeare, and Others, touching Deer-stealing*,' I should not have attempted a refutation."

We are, however, inclined to regard the whole story as an invention, perhaps a remnant of the inveterate animosity which existed against our poet during the great rebellion; for, had such a trial as that which Mr. Brown supposes taken place, most probably either some clearer tradition of it would have been preserved, or the remembrance of it would have entirely passed away. A vicar of Stratford asserts that "Shakespear, Drayton, and Ben Jonson had a merry meeting, and itt seems drank too hard, for Shakespear dyed of a feavour there contracted." Although this account of his death has attracted favour in the eyes of many, we are not inclined to regard it as being in any degree more worthy of credit than the other "shallow follies" to which we have alluded. Unsupported by other evidence, it would, at the most, prove nothing more than that about half a century after the death of the poet such a rumour was current. Let any one who has lived in a small country town call to mind the gossip that is circulated in such a place whenever a birth, a death, or a marriage occurs. Will any conscientious man, who reflects upon the eagerness displayed by the inhabitants of small places for tittle-tattle, believe that the death of Shakspeare would not furnish a theme for the gossip-mongers of his native place? The only serious part of the whole matter is that people should have taken the trouble to pick up fragments of these idle tales, and to copy them into memorandum-books and letters, as if they were entitled to the most implicit reliance. How many absurd stories have we respecting the poet's occupation in his earlier days? We are told that he was a farmer, a schoolmaster, a butcher, a lawyer's clerk, and a glover. It is very evident that, in the short interval which elapsed between his leaving school and his departure for London, he could not have run the gauntlet through so many trades and professions. One authority gravely informs us that his delinquencies in deer-stealing expeditions led to his sudden flight from the parental roof, and that in spite of himself he acquired fame. Another declares that he ran away from his master the butcher, not feeling any great inclination for that unpoetical trade. We learn, also, from another quarter that he came to London, as many men both before and since his time

have come to the metropolis, in the hopes of gaining a livelihood, if not a fortune. Such is the mass of contradiction afforded by the various rumours respecting the poet. This may be termed the romantic biography of Shakspeare; let us now examine into the facts that are well established respecting our great national dramatist. The beginning of this century inaugurated quite a new era both in the criticism of the works and in the method of investigation into the life and character of Shakspeare. The results in both cases have been most gratifying. The ancient records of Stratford-upon-Avon have been very carefully looked into, contemporaneous writers well sifted, and the reputation of the poet has been by these means established. It appears that his family, especially on the maternal side, had been landed proprietors in Warwickshire many years before his own time. His father, John Shakspeare, was an honest yeoman, occupying lands, and dealing in gloves and wool,—not by any means an uncommon blending of occupations in those days. He filled various offices in the corporation of his native city, and in the year 1569 was high-bailiff of Stratford. Our poet must then have been about five years of age. It has been shown that the position of his father would entitle his son to the privileges to be derived from attendance at the grammar-school founded at Stratford in the reign of Edward VI., where he undoubtedly obtained some acquaintance with the classics, or at any rate of the Latin language. His father, who about this time appears to have been almost entirely engaged in agricultural pursuits, then fell into difficulties, and step by step lost that position he had once held amongst his fellow-townsmen. To this unfortunate circumstance we may probably trace the cause of the poet's departure from his native place. He was, we can readily imagine, a youth of studious and reflective habits; he may have mastered the elements of one or two modern languages, and the romantic fictions of his age would probably awaken in his soul the first emotions of his genius. He would naturally endeavour to raise the fallen fortunes of his family; and, although one anecdote-hunter may attribute his departure from Stratford to deer-stealing, and another to disgust for a trade in which it is almost certain that he was never engaged, the declining fortunes of his family were the chief inducement. He had mixed with the players who frequented the town during his boyhood; he had, perhaps, formed friendships amongst them; his soul was fired with the enthusiasm and the inspiration of the poet; and he probably longed to be in that place where he could best avail himself of the advantages to be derived from his transcendent genius. The Stratford records show that his father was a con-

stant patron of the players, and thus the way was prepared for his adoption of that profession which was afterwards to produce such glorious results for the dramatic literature of the country, as well as for his own prosperity and advancement in life. His career, on arriving in the metropolis, must have been a rapid and a brilliant one. Whether he began as an actor or as an author, he quickly became a shareholder in the theatre. When only "in his twenty-sixth year, in November, 1589, he was one of the sixteen shareholders, the twelfth on the list, in the Blackfriars' theatre. Seven years after this, when that theatre was to be repaired, his name had risen to the fifth on the list; and he was also, together with his partners at Blackfriars, one of the shareholders in the Globe Theatre, at Bankside. In seven years more, his name stood the second on the list, in a patent granted by James the First."* By his exertions his family was speedily released from the difficulties into which it had fallen. The poet purchased property in his native town, including one of the largest houses in Stratford, is described as a gentleman in public records still extant, lived happily with his wife and children, was very generally beloved and respected, and died at the early age of fifty-two years, bequeathing a considerable amount of property to his surviving relatives.

These are the well-established facts relating to the life of the poet; they are in direct contradiction to the vague rumours which have hitherto obtained credit amongst the people, and the sooner this trash is forgotten the better.

The writings of the poet, and his character as an author, have not escaped a treatment similar to that so freely bestowed upon the leading incidents of his life. The authors of the period of the Restoration and the Revolution were not men likely to appreciate such poetry as that which has since made his dramas the delight of mankind. Those of our poet's works which they did entertain they mutilated and defaced to suit their peculiar notions of dramatic excellence. Hence arose a mania for what was termed the judicious alteration and adaptation of Shakspeare; and men engaged in this work who certainly ought to have known better. That such diminutives of literature as Cibber should be eager to flourish their trashy weapons, and to operate upon productions which they had not intellect enough to comprehend, is intelligible enough; but that "Glorious John," with all his fervent love of Shakspeare, his pure poetical spirit, and his lofty taste, should have done so is quite another matter. Then it was

* Brown: "Shakspeare's Autobiographical Poems," p. 101. This information is derived from Mr. Collier's researches.

assumed that some excellencies were scattered over the pages of the bard of Avon; that his dramas, although in a crude shape, might, by judicious alteration and arrangement, be rendered palatable to the public; that his genius was irregular and uncertain, now developing itself under forms of extraordinary beauty, and as suddenly appearing in barbarity and distortion. Inimitable are the observations of Coleridge:—

“Let me now proceed to destroy, as far as it may be in my power, the popular notion that he was a great dramatist by mere instinct; that he grew immortal in his own despite, and sunk below men of second or third rate power, when he attempted ought beside the drama—even as bees construct their cells and manufacture their honey to admirable perfection, but would in vain attempt to build a nest. Now this mode of reconciling a compelled sense of inferiority with a feeling of pride, began in a few pedants, who having read that Sophocles was the great model of tragedy, and Aristotle the infallible dictator of its rules, and finding that the Lear, Hamlet, Othello, and other masterpieces were neither in imitation of Sophocles, nor in obedience to Aristotle,—and not having (with one or two exceptions) the courage to affirm, that the delight which their country received from generation to generation, in defiance of the alterations of circumstances and habits, was wholly groundless,—took upon them, as a happy medium, and refuge, to talk of Shakspeare as a sort of beautiful *lusus nature*, a delightful monster,—wild, indeed, and without taste or judgment, but like the inspired idiots so much venerated in the East, uttering, amid the strangest follies, the sublimest truths. In nine places out of ten in which I find his awful name mentioned, it is with some epithet of ‘wild,’ ‘irregular,’ ‘pure child of nature,’ &c. If all this be true, we must submit to it, though to a thinking mind it cannot but be painful to find any excellence, merely human, thrown out of all human analogy, and thereby leaving us neither rules for imitation, nor motives to imitate;—but if false, it is a dangerous falsehood;—for it affords a refuge to secret self-conceit,—enables a vain man at once to escape his reader’s indignation by general swollen panegyrics, and merely by his *ipse dixit* to treat as contemptible, what he has not intellect enough to comprehend, or soul to feel, without assigning any reason, or referring his opinion to any demonstrative principle;—thus leaving Shakspeare as a sort of grand Lama, adored indeed, and his very excrements prized as relics, but with no authority or real influence. I grieve that every late voluminous edition of his works would enable me to substantiate the present charge with a variety of facts one-tenth of which would of themselves exhaust the time allotted to me. Every critic who has or has not made a collection of black-letter books—in itself a useful and respectable amusement,—puts on the seven-league boots of self-opinion, and strides at once from an illustrator into a supreme judge, and blind, and deaf, fills his three-ounce phial at the waters of Niagara, and determines positively the greatness of the cataract to be neither more nor less than his three-ounce phial has been able to receive.”*

* “Notes and Lectures on Shakspeare,” vol. i. p. 58. We cannot now enter into the controversy respecting Coleridge and Schlegel; suffice it to say, that there does not certainly exist any just ground for the charge of plagiarism against the former commentator upon the poet, so often brought against him.

Such is the bold and successful manner in which, in this country at least, Coleridge was the first to attack the absurd criticism current upon Shakspeare, about half a century since, and most successfully did he proceed to "prove that in all points, from the most important to the most minute, the judgment of Shakspeare is commensurate with his genius,—nay, that his genius reveals itself in his judgment as in its most exalted form; and," continues Coleridge, "I the more gladly recur to this subject, from the clear conviction that to judge aright, and with distinct consciousness of the grounds of our judgment, concerning the works of Shakspeare, implies the power and the means of judging rightly of all other works of intellect, those of abstract science alone excepted." *

The mania for alteration gradually gave way to the rage for collected editions. During the prevalence of the former, different critics had so disfigured his works as to render them almost indistinguishable, and in the hands of these merciless operators the writings of Shakspeare seemed likely to lose their chief features of excellence.

The editors of the collected editions, of which there were no less than eight issued during the last century, professed to be genuine admirers of Shakspeare. We append a few of their loving criticisms. Pope says:—

"For of all English poets Shakspeare must be confessed to be the fairest and fullest subject for criticism, and to afford the most numerous as well as most conspicuous both of beauties and faults of all sorts It must be owned, that with all these great excellencies he has almost as great defects, and that as he has certainly written better, so he has perhaps written worse than any other."

Theobald joins in the same strain:—

"The genius that gives us the greatest pleasure, sometimes stands in need of our indulgence."

Dr. Warburton varies the burthen a little, in asserting—

"The poet's hard and unnatural construction had a different original. This was the effect of mistaken art and design."

And the great Doctor Johnson, with the voice of authority, pronounces this judgment:—

"Shakspeare with his excellencies has likewise faults, and faults sufficient to obscure and overwhelm any other merit."

Alas! for the poet; better were it for him to have remained unnoticed by these critics, than to have been commentated upon after this fashion. Well might Coleridge say: † —

"Purblind critics, whose mental vision could not reach far enough to

* "Notes and Lectures," vol. i. p. 60.

† "Encyclopædia Metropolitana:" Introduction.

comprise the whole dimensions of our poetical Hercules, have busied themselves in measuring and spanning him muscle by muscle, till they fancied they had discovered some disproportion. There are two answers applicable to most of such remarks. First, that Shakspeare understood the true language and external workings of passion better than his critics. He had a higher, a more ideal, and consequently a more methodical sense of harmony than they. A very slight knowledge of music will enable any one to detect discords in the exquisite harmonies of Haydn or Mozart; and Bentley has found more false grammar in the 'Paradise Lost' than ever poor boy was whipped for through all the forms of Eton or Westminster; but to know why the minor note is introduced into the major key, or the nominative case left to seek for its verb, requires an acquaintance with some preliminary steps of the methodical scale, at the top of which sits the author, and at the bottom the critic. The second answer is, that Shakspeare was pursuing two methods at once; and, besides the psychological method, he had also to attend to the poetical. Now the poetical method requires, above all things, a preponderance of pleasurable feeling; and where the interest of the events, and characters, and passions is too strong to be continuous without becoming painful, there poetical method requires that there should be what Schlegel calls 'a musical alleviation of our sympathy.' The Lydian mode must temper the Doric."

Dr. Johnson, one of the most respectable of these critics, did not study his author deeply, nor endeavour to make himself thorough master of his works. No doubt any man is liable to mistake, but such a mistake as the one we are about to point out by Dr. Johnson is unpardonable. Even had the exact meaning or wording of a passage escaped his memory, reference to the poet's works would have soon put him right. In the folio edition of the "Rambler," Oct. 26, 1751, the following passage occurs:—

"When Macbeth is confirming himself in his horrid purpose, he breaks into (*sic*) the violence of his emotions, into a wish natural to a murderer—

'Come, thick night!

And pall thee in the dunest smoke of hell,
That my keen knife see not the wound it makes;
Nor heaven peep through the blanket of the dark,
To cry, Hold, hold!

In this passage is exerted all the force of poetry,—that force which calls new powers into being,—which embodies sentiment, and animates lifeless matter; yet, perhaps, scarce any man ever perused it without some disturbance of his attention from the counteraction of the words to the ideas. What can be more dreadful than to implore the presence of night, invested not in common obscurity, but in the smoke of hell? Yet the force of this invocation is destroyed by the insertion of an epithet now seldom heard but in the stable, and *dun* night may come or go without any other notice than contempt.*

* Such is the reading of this passage in the folio of 1753. In Sir John Hawkins' edition of Dr. Johnson's works of 1787, and in Murphy's edition of 1801, the difference is remarkable. The first sentence reads: "When *Macbeth* is confirming himself in the horrid purpose of stabbing his king,

Yet this criticism is founded upon a misconception, as the invocation is uttered by Lady Macbeth, and not, as Johnson supposes, by her husband.* Dr. Johnson had neither any very accurate knowledge of Shakspeare's works, nor keen insight into his marvellous powers. In his preface he jumbles praise and censure together in a most inconceivable manner; and although he has taken great pains in pointing out defects in each particular drama, passes this high encomium upon their author, which, viewed with the context and his other criticisms, really means nothing:—

“The sand heaped by one flood is scattered by another, but the rock always continues in its place. The stream of time, which is continually washing the dissoluble fabrics of other poets, passes without injury by the adamant of Shakspeare.”

Such verbiage forcibly reminds us of W. S. Landor's description of modern critics:—

“Our critics are onion-eaters by the Pyramids of Poetry. They sprawl along the sands, without an idea how high and wonderful are the edifices above, whose base is solid as the earth itself, and whose summits are visible over a hundred ages.”†

Coleridge, at the commencement of the century, raised a higher standard, and laid down the proper canons for the criticism of Shakspeare. To him, in a great measure, is due that extraordinary change that has ensued, and the deep love and veneration for our great dramatic author that is now general amongst all classes. All honour to the man who, at that cold and gloomy period of poetical criticism, boldly declared:—

“Assuredly that criticism of Shakspeare will alone be genial which is reverential. An Englishman, who without reverence—a proud and affectionate reverence—can utter the name of William Shakspeare, stands disqualified for the office of critic. He wants one, at least, of the very senses, the language of which he is to employ, and will discourse at best, but as a blind man, while the whole harmonious creation of light and shade, with all its subtle interchange of deepening and dissolving colours, rises in silence to the silent *fiat* of the uprising Apollo.”‡

he breaks out amidst his emotions into a wish natural to a murderer,” &c. And further on: “In this passage is exerted all the force of poetry,—that force which calls new powers into being,—which embodies sentiment, and animates matter; yet, perhaps, scarce any man now peruses it without some disturbance of his attention from the counteraction of the words to the ideas.” Neither of these editors, however, discovered the error we have pointed out.

* It is not within the scope of this short notice to enter upon an examination of Dr. Johnson's criticisms upon particular plays. They are all of them equally erroneous; and it is only from the worthy lexicographer's merits in other respects that he escapes very severe recrimination.

† Works, vol. i. “Imaginary Conv.” p. 16.

‡ “Notes and Lectures on Shakspeare,” vol. i. p. 59.

These noble sentiments must have found a response in the heart of many a quiet and unobtrusive student, who, in the seclusion of his own retreat, had discovered those beauties which the critics of the poet could not perceive; for most assuredly there always have been true lovers and admirers of this mighty genius, although their voices have not been raised in his favour. From the hour when these sound canons of criticism were laid down, to this very day the tide of comment upon the works of Shakspeare has entirely changed, and commentators have become as enthusiastic in enforcing his merits and circulating his praises as they were once anxious to discover his faults, and to parade what they were pleased to denominate his failings. It was no longer a struggle between the two classes, so happily sketched by Landor:—

“In so wide and untrodden a creation as that of Shakspeare’s, can we wonder or complain that sometimes we are bewildered and entangled in the exuberance of fertility? Dry-brained men upon the continent, the trifling wits of the theatre, accurate, however, and expert calculators, tell us that his beauties are balanced by his faults. The poetical opposition, puffing for popularity, cry cheerily against them, *his faults are balanced by his beauties*; when, in reality, all the faults that ever were committed in poetry would be but as air to earth, if we could weigh them against one single thought or image, such as almost every scene exhibits in every drama of this unrivalled genius.”*

The fame of England’s great poet appears to be at last firmly established, and the differences of opinion upon minor and unimportant details are those which ever must exist amongst critics and readers, how cordial soever their admiration of an author may be.

Upon the disputed question of the unities we can bestow but a passing remark, namely, that rules invented for the classical drama, under totally different circumstances, cannot with any justice be forced upon the romantic drama, which has risen up in altered times, and amongst very different people. How little they are adapted to the requirements of the modern drama is proved by the French poets, who, in slavish imitation of classical models, and adherence to their rules, have sacrificed all that could give life and beauty to their productions. Moreover, the bard cannot, in justice, be compelled to conform to the arbitrary rules of despotic and, too frequently, incapable critics. It were vain to endeavour to reduce Shakspeare to the level of commonplace capacities; better to seek to raise these to the height of his lofty intellect. The settlement of the text of Shakspeare has of late years been a subject of considerable controversy and dis-

* Works, vol. i. “Imaginary Conv.” p. 14.

pute; and a short time since, a critic, well known by his former zealous and judicious labours in the fields of dramatic criticism, frightened "the isle from its propriety" by putting forth a volume of emendations, which he declared to be worthy of adoption. He even went so far as to publish a volume of the collected works of our poet, in which these emendations were incorporated with the text. As may be very readily conceived, these supposed corrections were at once submitted to the most searching examination and scrutiny; reviews, magazines, and newspapers for many months teemed with criticisms upon them; and they have been so generally condemned, that it would be almost a work of supererogation for us to enter into any analysis of their merits or defects. Three-fourths of the supposed emendations have been clearly shown to be altogether inadmissible; and most of those which can stand the test of examination have either been suggested by former commentators, or were to be found in some earlier editions of the poet's works. Mr. Collier certainly committed an indiscretion in relying implicitly upon the annotations of some unknown critic; to receive them as authoritative emendations was an act of rashness which very much surprises us in a gentleman of such universally acknowledged discretion, ability, and attainments. The danger of placing any reliance upon marginal corrections in old copies of Shakspeare's works has been very happily illustrated by Mr. Halliwell in the essay on the formation of the text prefixed to his new edition:—

"In the library of Count Gondomar, which was lately preserved at the *Casa del Sol* at Valladolid, was an exemplar of the first folio, formerly belonging to the count, the margins of which, according to M. de Gayangos, who saw the book in the year 1832, 'were in several places covered with writing, in an English hand of the time, and some of this additional matter was in verse.' The count had no doubt obtained this volume in England, and the annotations might have been the work of some of the players of the time. The late Mr. Dent possessed a copy of the third folio, which realised a large sum at his sale on account of a number of MS. emendations in a hand very nearly coeval with the date of the publication. Through the kindness of its present owner, I have had the opportunity of making a minute examination of the alterations; but although many of them are exceedingly ingenious and plausible, I am convinced they are entirely conjectural. I have also seen other copies of the second and third folios, and one copy of the fourth, partly annotated in a similar manner. It is my sincere conviction that all variations obtained from such sources should be received with the utmost caution."*

The admission of such anonymous emendations would only encourage the absurd propensity evinced by certain shallow-

* Halliwell's "Shakespeare," folio edit., vol. i. p. 302.

pated readers for scribbling trashy common-places on the pages of standard authors. To receive such corrections as the legitimate text of Shakspeare would be to dispossess his works of a portion of their wonderful originality and intrinsic worth.

The principles adopted by Mr. Charles Knight in the formation of the text in his numerous beautiful editions, appear to be our safest guides in this matter. The folio edition of 1623 was given to the world by authority, and it must ever serve as the basis for the text of our poet. Self-evident blunders can be of course corrected; the various readings of the former quarto editions, whenever such readings are entitled to consideration, can be added in foot-notes, and the more intelligent suggestions of later commentators appended. These form the legitimate materials of foot-notes and illustrations, but they ought never to be given forth to the public as the words which Shakspeare himself wrote. Our language has undergone many transformations since the days of Elizabeth, and numerous changes in circumstances, manners, and habits, have rendered allusions and sayings obscure which in the days of the poet were intelligible enough even to the least enlightened of his readers; and although every attempt to clear up an obscure passage, or to detect the solution of an apparently corrupt reading, merits our warmest commendation, such conjectural emendations must not be received for more than they are worth. The editors of the first folio exhibited a most judicious caution in this respect. In their preface they say:—

“It had been a thing, we confess, worthy to have been wished, that the author himself had lived to have set forth and overseen his own writings; but since it hath been ordained otherwise, and he by death departed from that right, we pray you do not envy his friends the office of their care and pain to have collected and published them; and so to have published them, as where (before) you were abused with divers stolen and surreptitious copies, maimed and deformed by the frauds and stealths of injurious impostors, that exposed them: even those are now offered to your view cured, and perfect of their limbs; and all the rest, absolute in their members, as he conceived them: who, as he was a happy imitator of nature, was a most gentle expresser of it. His mind and hand went together; and what he thought he uttered with that easiness, that we have scarce received from him a blot in his papers.”

This edition was published seven years after the death of the poet, the preface from which the above extract is taken being signed by two of his intimate friends and associates,—John Heminge and Henry Condell. Their assertion that Shakspeare had not undertaken the correction of his works must be regarded as conclusive; and this edition, making due allowance for the blunders that would inevitably occur in a work published when printing had not attained any great excellence, must be accepted

as the only legitimate basis for the text of Shakspeare's works. Their eulogium of the poet strikes us at once by its thorough appreciation of the distinguishing characteristics of his surpassing genius. An author's editors are not, we are aware, generally very sparing of their panegyrics; but it is not every editor of Shakspeare who at that time would have shown sufficient discretion to direct the stream of his laudation into its most appropriate course. "As he was a happy imitator of nature," so was he "a most gentle expresser of it. His mind and hand went together." The test of two centuries has shown this criticism to be most remarkably faithful, and the recent revival of public attention to the works of the great bard has served more fully to demonstrate the acuteness of these early critics.

Whether Shakspeare was a Freemason, is a question that will very naturally occur to the mind of the reader. There does not appear to be any evidence that he belonged to the Fraternity. As far as our researches have extended, we do not think that the word Freemason is to be found in any portion of his writings. In the absence of direct evidence either of a negative or an affirmative kind, we must be content to let the matter remain undecided, hoping that future revelations may throw light upon the subject. The great human heart beating in his bosom,—the broad grasp of intellect,—the genuine philanthropy and perfect good-nature of the illustrious bard, would have tended to render him one of the chief ornaments of the Order.

Many other matters connected with the life and works of William Shakspeare claim our consideration; but for the present we must forbear. We have shown that both the character and the genius of the poet are at length recognised and appreciated. The glory of his fame did not burst upon the world like a brilliant meteor, dazzling for a moment, and as suddenly disappearing; it has climbed steadily up the horizon, and is now the brightest planet in the firmament of English literature. It may, indeed, be very aptly termed the centre of the system, for around it all the lesser lights revolve, illumined by the effulgence of its surpassing splendours. Sudden reputations are as ephemeral as they are unsatisfactory. The light which is to burn undimmed for ages must be a pure and steadfast flame,—the glare of a torch is speedily extinguished. How many a pilgrim has been cheered by its rays,—how many a lonely student delighted by their undying glory,—what noble powers of the mind have been unchained by their influence! How many a sinful heart have his words of thunder shaken,—how many a wicked cheek have his admonitions lit up with the crimson hues of shame,—how many a sinking soul have his songs sustained,—

how many a maiden's love have they purified and exalted ! He is the universal satirist,—the general regenerator,—the king of literature,—the master-spirit of all time. He sits on a throne high above all his fellows, and dispenses to them his magic sentences of marvellous truth and beauty. He is the poet and the philosopher of mankind. He has explored the world, and omitted nothing in his search. He has raised the renown of England,—he has robed her literature with undying splendour,—he has imparted form to our language, and given spirit to our authors. In the words of the most illustrious as well as the most discerning of his critics,—

“Who ever fashioned the English language, or any language, ancient or modern, into such variety of appropriate apparel, from ‘the gorgeous pall of sceptered tragedy,’ to the easy dress of flowing pastoral,

‘More musical than lark to shepherd’s ear,

When wheat is green, and hawthorn buds appear ?’

Who, like him, could so methodically suit the flow and tone of discourse to characters lying so wide apart in rank, and habits, and peculiarities, as Holofernes and Queen Catherine, Falstaff and Lear ? When we compare the pure English style of Shakespeare with that of the very best writers of his day, we stand astonished at the method by which he was directed in the choice of those words and idioms which are as fresh now as in their first bloom ; nay, which are at the present moment at once more energetic, more expressive, more natural, and more elegant than those of the happiest and most admired of living speakers or writers.”*

Rich, indeed, the legacy he hath bequeathed to posterity,—surpassingly fair and excellent the Minervas that sprung, active and gorgeous, from the brain of this Jupiter of literature. The exhaustless treasures he has bestowed upon us we will prize beyond all price, and they shall remain in all their original lustre and beauty when

“time and tide

Have washed away like weeds upon the sand
Crowds of the olden life’s memorials.”

* Coleridge, “*Encyclopædia Metropolitana* :” Introduction.

CRITICAL NOTICES OF THE LITERATURE OF THE LAST
THREE MONTHS,

ON MATTERS CONNECTED WITH SCIENCE AND ART.

“Why should not divers studies, at divers hours, delight, when the variety is alone able to refresh and repair us?”—*Ben Jonson's Discoveries*.

AMONGST the many delights and attractions with which, notwithstanding the constant labour and continual drudgery incident to the calling, the path of the critic and reviewer is strewn, the pleasure of marking the rapid increase of literary tastes in the masses of the people, ought undoubtedly to hold a foremost rank. It is true that the judgment may be, not unfrequently, startled by the nature and character of the nourishment offered to this species of intellectual growth; but still, the contemplation of the vast means and resources of self-instruction and amusement now daily opening up to all classes and conditions of the people, is, to us at least, a source of congratulation. Out of this profusion of books, works of art, and scientific appliances, good must come, although, may be, not wholly unmixed with evil. We confess ourselves sanguine as to the result, and the perusal of Mr. Knight's “*Old Printer and Modern Press*,”* confirms us in our already preconceived opinion.

The latter part of this work is a clever historical sketch of the numbers, prices, and circulation of books from the first invention of printing to the present time, showing how they have gradually passed from the exclusive grasp of one class and from high prices, into the cosmopolitan hold of every other at low prices, which, in numerous instances, we fear must have proved wholly unremunerative. The great error, however, that this rage for cheap books has engendered, appears to us to spring from the undue prominence and importance which is attached to the issue, at a ridiculously low price, of new *copyright* works. This has an undoubted tendency to depreciate the labours of the author by underpaying him, and thus a mass of hastily written and undigested works, by inferior men, are forced upon the market, which, though they may, from their mere numbers and cheapness, stimulate the popular “taste for reading,” cannot fail to lower the standard of popular “literary taste.” We believe it impossible to publish at too low a figure, consistent, of course, with fair trade dealing, reprints of standard works; and we cannot too highly approve, or too sincerely desire the success of such valuable selections from the current literature of bygone days as are to be found in Messrs. Longman's “*Travellers' Library*,” and Messrs. Chapman and Hall's “*Reading for Travellers*.” This is the class of cheap reading which will alone stand the test of criticism, as well as furnish more wholesome food for the mind of every class of readers, than all the American novels and low-priced romances of the last or present century.

Perhaps no work that has appeared during the last trimestre, will be read by military men, and indeed by the great mass of readers who are

* “*Old Printer and Modern Press*.” By Charles Knight. Murray.
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interested in following the course of the allied forces in the Baltic, with greater interest than that which has been recently published under the auspices, as well as professional editorship of General Monteith. We allude to the "Narrative of the Conquest of Finland by the Russians in the year 1808-9,"* from an unpublished work by a Russian officer. The importance, indeed, of this volume, now that the French and English forces are actually operating, or about to operate, in the very country of which it treats, is hardly to be overrated. We all know how Finland was robbed from Sweden by Alexander, with the sanction of Napoleon; and it will be now curious to watch the course of events by which, in all probability, another Napoleon may, with the sanction and assistance of England, re-annex Finland to Sweden, as the price of the military co-operation of the latter country against Nicholas. Indeed, to hold Finland, the assistance of Sweden would appear to be almost indispensable, as, from the peculiar character and scanty resources of the country itself, an army which can fall back on friendly land for supplies is indispensable; otherwise the constant presence of a large fleet of a particular description of ships, constantly watching and following the movements of the army for the purpose of providing supplies, would be necessary, and the cost, both in treasure and men, to provide such, would be hardly worth the gain which the temporary occupation of Finland would be to the allied forces, or the loss which its conquest would be to Russia. The difficulties, however, of a campaign in Finland, owing as much to the climate as to the innumerable lakes, torrents, forests, and masses of rock, would not be slight. Large concentrated masses of troops would be as useless, as small, well-disciplined, guerilla bands of hardy men, would be certain of ultimate success. It is a curious fact in military history, that Gustavus the Fourth lost Finland by a large army; while Russia conquered it by small detachments of troops, spread over the whole face of the country; and yet there is no question but the Swedish forces were quite equal, if not superior, in military skill, organization, and courage to the Russians. Independently, therefore, of the literary merit attached to the work, we do not hesitate to say, that its value at this juncture is peculiarly great.

Another work of kindred interest and equal importance is General Macintosh's "Military Tour in Turkey,"† undertaken with certain specific objects, essentially professional, and likely enough now to prove of value. The author seems to have minutely surveyed the whole southern frontiers of Russia, bordering on Turkey and Persia; to have examined the Bulgarian fortifications, as well as those of Sebastopol and the Crimea, with a view to discover the chances of success which an invading force would have. In his opinion, the task would be no easy one, involving, in all probability, a long campaign, and considerable risk of failure. Moreover, the land side of Sebastopol appears to be more formidably fortified than the recent accounts would have led us to believe:—

"So late as last year," says General Macintosh, "travellers, who, however,

* "Narrative of the Conquest of Finland by the Russians, in the years 1808-9. From an unpublished Work by a Russian Officer of Rank." Edited by General Monteith, K.L.S., F.R.S., Madras Engineers. Booth.

† "A Military Tour in European Turkey, the Crimea, and on the Eastern Shores of the Black Sea; including Routes across the Balkan into Bulgaria, and Excursions in the Turkish, Russian, and Persian Provinces of the Caucasian Range; with strategical Observations on the probable Scene of Operations of the allied Expeditionary Force." By Major-Gen. A. F. Macintosh, K.H., F.R.G.S., F.G.S. With Maps. In two vols. Longman and Co.

were not military men, reported that the town was still altogether open to the land side. Detached works may, however, have existed even then which escaped their observation ; and there is little doubt that, since the occurrence of war, the Russians have been busied in extending the defences on that side. The landing-places near the monastery of St. George are too precipitous to be surmounted in the face of a defending army, prepared for such an attempt ; and any force landing on the level shore, between Cape Kherson and Sebastopol, would most probably find itself at once engaged in a general action, and would have to fight for a space large enough to encamp upon ; I am, therefore, certainly of opinion, that a descent made in the immediate neighbourhood of Sebastopol, even with a strong and well-appointed force, especially after so much time has been allowed to Russia to erect fortifications there—though these may be only field-works—and to collect forces for their defence, would be a very bold, and, indeed, hazardous undertaking ; and that, while the subsequent hasty re-embarkation, should it occur, without any object having been attained, would in itself be inglorious, and great loss of men and material would hardly fail to attend such a repulse.

“When we consider the great scale on which arrangements must be made for attacking even an imperfectly fortified place, the heavy and cumbersome cannon and siege stores which it would be necessary to land here, the great quantity of provisions requisite for the support of the besieging corps, to last possibly some months, and which must be collected in a secure situation ; and when we take into calculation what a large force ought also to be kept in front to resist attempts to raise the siege ; when we consider, further, that the army must land on a level shore, commanded at no great distance by heights of very considerable strength, and that the area where it would have to make all its preparations is too confined for the operations of so large a force as would be required for such an attack, I feel persuaded that my views of the subject will be admitted to be just by all who have had experience in such matters, though it may not meet the wishes of many who are too impatient that the blow should be struck, at any cost, in that direction.”

For an unprofessional work, Mr. Hill's “Travels on the Shores of the Baltic,”* including an excursion to Moscow, is deserving of great praise ; the descriptions are vivid and fresh, and the volume affords us one of the best introductions to Russia Proper and Russian society that we know of ; while the plates of Cronstadt and its fortifications give an excellent idea of the strength and resources of this huge, sea-girt rock, which has hitherto protected the seat of autocracy from the impertinent intrusion of foreign forces. Mr. Hill describes also, with great apparent freedom from prejudice, the intense religious—but we are perhaps wrong in calling them *religious*, superstitious we ought to say—feelings of the great masses of the population. Their devotion to things as they are, and to the powers which rule them, is abject in the extreme. No class is exempt from the prevailing epidemic ; it percolates the whole of society, giving a character even to the every-day transactions of life, and impressing a stranger with anything but a favourable notion of the national mind. In Moscow, this pervading devoutness of all classes is much more apparent than in St. Petersburg, where a constant communion with foreigners has naturally taken off the edge of superstition, and converted it into something very like an organised system of hypocrisy.

“Were a man,” says Mr. Hill, “to go about his daily business here, and trouble himself as little about the churches, as he passed them by, as the people of St. Petersburg seem to do, he would be as unpardonable in the eyes of the Muscovites (who look upon the coolness of their fellow-countrymen of the modern capital as mere corruption of manners learned from the foreigners resident in that city) and almost as bad as a heretic.

* “Travels on the Shores of the Baltic, extended to Moscow.” By S. S. Hill. Hall and Virtue.

“So much, indeed, is the supposed influence of foreigners over the people of St. Petersburg contemned by even the Russians generally, and not unfrequently by men of a class among whom we should least expect to find such feelings, when we remember the origin of their country’s progress, and know the course of their instruction, that were it not for the residence and countenance of the court which St. Petersburg enjoys, a wild man from the Siberian deserts would be more respected by the greater part of the inhabitants of the interior of the country, than a native Russian from that supposed contaminated capital. Nevertheless, this uncharitable feeling is only indulged against those whom it is thought should be purely Russian.

“Everything is full of religion, in some form or other, in Moscow. Even in the most ordinary street-scenes you have continually before your eyes the acts of reverence or worship paid by the people to some symbol of their faith that they pass by. Every Muscovite, uncontaminated or unchanged by his intercourse with foreigners, doffs his hat and crosses himself before every church, cathedral, chapel, altar, or picture of any saint which he passes, and makes some additional sign of reverence, according to the degree of his zeal or the amount of respect which he entertains for the particular saint to which the church or altar is dedicated, or which the picture represents. Thus, after the ordinary reverence of removing the hat and making the sign of the cross, where there is something to excite a little more than common respect, the party turns towards the object of his sentiment and bows; or, if his zeal should exceed the ordinary degree, the knee is also bent. But where there is anything in the object of reverence to excite still greater respect, the coolest will bend the knee, and the more devout drop down on both knees and say a prayer, and afterwards kiss the ground.

“Very often persons are seen performing these acts of devotion where there is no church to be seen, and no object visible that might be supposed to be the cause of their pious exercises. This, however, is usually done in reverence to some church shut out from the view, or to some sacred spot of ground where an altar has at some time stood.”

Mrs. Austin’s “Germany from 1760 to 1814,”* is an acceptable work, for more reasons than one. Independently of the value which attaches to it as the production of an author thoroughly conversant with German literature and German society, it is useful as a connecting link between the Germany of to-day and that of the last century. We are able to trace, with its assistance, the relation which the liberalism of present times bears to the old spirit which emancipated the nation from foreign oppression; and we can also profit by those lessons of experience which it conveys of the necessity of drawing more closely together the different classes of society, as a means of avoiding equally the mischances of revolution on the one hand, and the horrors of a home or foreign despotism on the other. We have presented to us also pictures, the truth and fidelity of which we do not doubt, of the corruption and pusillanimity of several of the German courts—of the ridiculous and absurd formalities in which German society voluntarily clothed itself—of the submission of the governors, as well as of the governed, to red-tape politicians and bureaucratic formula—and of the prevailing tendencies of the masses towards theories of legislation and morals strongly at variance with those actually in use and existence; all of which renders the work, not only very pleasant reading, but also highly instructive.

Mrs. Austin’s experience also of the light in which the Germans viewed the Russians is interesting, as showing the state of national feeling on the subject, a matter which may not be without its importance at the present crisis:—

“Whatever unfavourable impressions I may have of the higher classes in

* “Germany from 1760 to 1814.” By Sarah Austin. Longman and Co.

Russia, I owe entirely to the reports of Austrians and Prussians—men of high station, unquestioned honour and veracity. They had an exhaustless fund of anecdotes of Russian mendacity, cheating, venality—pilfering, even; in short, every form and kind of improbity, which nothing but absolute faith in the narrator, and the concurring testimony of various witnesses, could have rendered it possible for me to believe. On the other hand, the few young Russians who have come in my way impressed me very favourably; they were well-bred, well-informed, enlightened, and apparently eager to be more so. Perhaps they were exceptions; and, if so, the more to be admired—and pitied. I particularly remember two, each sprung from one of the most conspicuous families of the empire; the one a representative of the Slavonic, the other of the Teutonic element of the population, who were quite on a level with the most instructed and accomplished young Englishmen or Frenchmen. But it is certain that in Vienna and Berlin the reputation of Russians generally stood at a very low point. The Prussian officers, especially, who had lately returned from the camp of Kalisch, spoke with disgust and contempt of what they had witnessed."

Nothing ever seems to stop or limit the production and reproduction of novels. The good old Scripture rule, indicating the duty of man in respect to the increase of population, is strictly followed by authors in providing a constant succession of this style of marketable literature; to sell the romances of the day they must, and that at a profit, or Printers and Publishers could hardly live in the extremely comfortable and luxurious manner in which, now and then, a lucky author has the opportunity afforded him of reporting to the public. Our list for the last three months numbers no less than twenty-four separate and distinct works of this description, making a gross total of upwards of fifty-one volumes, and yet we have literally selected but some few of the most worthy of notice from the vast collection which has been submitted to our editorial vision. To read through even so small a proportion of the whole, is no light task; and were it not that we are sustained and animated by the consideration of the labour and fatigue we are probably saving our readers, the good work would be almost beyond the strength and energies of even a Freemason. Moreover, we are constantly perplexed by the extraordinary similarity of passages in new works which we feel certain we have met with in old ones, and of scenes and incidents, plots and *dénouements* which are quite familiar to us. Sometimes we feel almost inclined to set to work and expose the plagiarisms which meet us on turning over every page; and, indeed, it is most frequently but the ephemeral consideration of the character of the production itself, that deters us from an exposure, which possibly might have the effect of inducing some novel-writers to trust a little more to their imagination than to their memory, or, in default of possessing but a small modicum of the former, to some handicraft pursuit, in which at least a decent livelihood might be *honestly* earned. We do not mean these strictures to apply to any of the novels we are about to introduce to the notice of our readers, but rather to some that we have purposely omitted referring to.

The first on our list is from the pen of Mr. Talbot Gwynne;* and although it may be said to lack many of the essential points of what is usually considered a first-rate novel, yet it develops an interesting tale in a pleasing and inoffensive manner. Nannette, the heroine, is a simple French peasant girl, with much that is pleasingly French in her composition, and withal very devout and unobtrusively good. She has two lovers, one a reckless, good-lumoured, handsome scapegrace, called

* "Nannette and her Lovers." By Talbot Gwynne, author of "The School for Fathers," &c. Smith and Elder.

Antoine Charpentier; the other a steady, hard-working, industrious miller, who keeps his love somewhat to himself, by reason, perhaps, of its not being very warmly returned. Charpentier wants Nannette to marry him, but the murder of the village priest by a brutal Jacobin mob prevents the possibility of any other than the civil ceremony being performed, to which Nannette objects on conscientious motives, utterly unintelligible to her selfish, unscrupulous, and pleasant *mauvais sujet* of a lover. This is the best character in the book; it is thoroughly French, and correctly as well as artistically drawn. As might be imagined, Nannette's refusal is seized upon as an excuse for all sorts of excess, in which gambling, and every other conceivable licence which a lover assumes to take under such circumstances, enter very largely. The result of all this, is Charpentier's entrance into the army, and Nannette's conviction that Arsene Potier's good qualities will make him the better and kinder husband of the two. Twenty years then elapse, and Charpentier returns, the victim of every vile indulgence, to beg at the mill of which his old rival is the master and his old love the mistress. Unrecognised by her, and furious from delirium tremens, the unhappy man implores her for brandy, and threatens even her life. From his violence she is saved by the arrival of her husband, who, taking compassion on the miserable wretch, gives him the drink he craved, and allows him to sleep on the premises. In the night Charpentier dies; and Potier and his wife learn from the passport found on the body, that the owner is Antoine Charpentier, late colonel in the army of his majesty l'empereur et roi, actually chiffonier at Paris. For many pleasing passages and incidents "Nannette" is superior to many tales that we have read. The characters are well sustained, and the moral is well drawn.

"Ambrose the Sculptor,"* is a novel written with certain ulterior ends, which do not, however, exactly square with the critic's notions of romance writing. To make an artist's struggles through life interesting, Mr. Cartwright has endeavoured to make them incident to the vocation, when, in fact, they are common to all mankind that have to wage an unsuccessful war against fortune; and the consequence is, that we have rather a forced connection established between art and its difficulties, and matters certainly not less common-place or more unusual.

"Lady Una and her Queendom,"† is a pretty, lady-like attempt at a species of social Puseyism applied to peasant life. Village reformation is the object of the Lady Una's solicitation; and the transformation of young and old from clownishness to gentility, and from a taste for beer and other vulgarisms to an inclination for the pure limpid stream, and the gentle refinements of social intercourse, under the auspices, of course, of a benign young priest, is the apparent object of the youthful heroine. Mistaken as we believe the aim of the author to be, we do not hesitate to acknowledge the real merits of the tale, as well as the general elegance of style, in some parts, and excellence of matter. Indeed, there are many passages of great beauty—the description, for instance, of quiet home scenes being apparently and peculiarly within the sphere of the writer's powers. As an example too of what the author is capable, we will quote a few graceful remarks on the relative interest attaching to old and new houses:—

"Old houses, like old institutions, had been gradually built; haste had been no

* "Ambrose the Sculptor; an Autobiography of Artist Life." By Mr. Robert Cartwright, Author of "Christabelle." Two vols. Smith and Elder.

† "Lady Una and her Queendom; or, Reform at the Right End." By the Author of "Home Truths for Home Peace," &c. Longman and Co.

condition of their construction. Their foundations, consequently, had been deeply laid, their walls properly seasoned and cemented, and their roofs carefully covered in. They were intended to live in, and to last out several generations of inhabitants. In almost every instance they might have been more wisely planned, better situated, more convenient, or more elegant; but, at any rate, they were water-tight, and at the end of many years required but a little external paint and pointing to make them look as well as ever. To take them down when once established was no easy matter, and required the directing skill of an architect, and the patience and perseverance of experienced workmen, to be accomplished without injury to the materials: as to falling to pieces of their own accord they would never have dreamed of such a thing. New houses, on the contrary, like new governments, had been run up in a grudge, rather than a given time. To have them finished and bedizened before the sudden caprice, or fancied necessity for their erection, to which they owed their existence, had subsided, this was the chief object. They were intended to look at, to excite astonishment or envy in the beholder; and to gratify the vanity of the possessors, was the service they were to render. The climate to which they were exposed, the storms they were to brave, all these considerations were lost sight of. They owed nothing to the experience of the past; and they had no claim on, as they had no connection with, the future. To pull them down would never be a difficulty; to keep them standing, or even in tolerable repair, was heartless and unprofitable labour; to restore to them any of their first short-lived doll's-house smartness, after the wear of a few years, was an utter impossibility."

As philanthropy is catching, we will here mention another novel* having somewhat similar aims, to be reached by more common-place, although equally impracticable, means. Instead, however, of a Lady Una, whose very name is intensely suggestive of excellence, grace, and gentle, untiring benevolence, we have a Colonel Forbes, who sets to work to accomplish the two apparently incompatible objects, viz., the social perfection of a borough, and his own return as its representative to Parliament. To realize his views, he seeks to draw into closer relationship the several classes of society, into which the borough is divided, and of course fails. Love, however, grows spontaneously out of his efforts, accompanied by the usual amount of disappointments and cross purposes. The heroine, Kate Ashton, is, however, too good for the place, and, if the truth must be spoken, rather too slow; although in mental power and accomplishments, she is as near perfection as any of her sex: yet, on the whole, we should be doing an injustice to the author if we did not candidly admit, that the interest of the tale is well sustained, and the original design ably carried out.

"The Last of the Old Squires," † might have been the last of any race, of any country, and at any period of time, provided he was six feet high, riotous in his youth, obstinate, selfish, and what is usually called firm, in his manhood, and addicted to hard drinking, and the persecution of dissenters and poachers in his old age. Fortunately the picture is overdrawn, and, therefore, not very true to nature: but the book, as a whole, is, nevertheless, rather attractive reading, and is well got up in the last style of St. Barnabas typography.

An historical romance called the "Cardinal," ‡ is worthy of honourable mention as an attempt, and by no means an unsuccessful one, to impart a great deal of historical information in the garb of a romance. The scene

* "Katherine Ashton." By the Author of "Amy Herbert," &c. Two vols. Longman and Co.

† "The Last of the Old Squires; a Sketch by Cedric Oldacre of Sax. Normandbury, some time of Christchurch, Oxon." Longman and Co.

‡ "The Cardinal." By the Author of "The Duchess." Two vols. Bentley.

is laid in Spain, and the period is that which witnessed the downfall of Cardinal Alberoni. Notwithstanding some deficiencies of style, there is much native power and command of language. The scenes are well contrived, and in a great measure true to history; and the long lists of intrigue, political and amatory, are peculiarly Spanish. "Doña Blanca of Navarre,"* is another work of a similar character. It is the history of a long-continued family quarrel, in which the revolutions of the country have had some share. Like all tales of Spanish origin, there is no inconsiderable amount of love, and little of it sincere; but by far the greater portion assumed for the purpose of excusing a long career of intrigue and guilt. The most amusing part of the work, however, although somewhat tedious, consists in the intense grandiloquence in which the commonest incidents is related. Every occurrence is inflated to a degree which borders on the ridiculous, and although in English, it is impossible to help feeling that we are reading a chronicle of the olden time, stripped of all its eccentric mannerism of style and language, and clothed for the occasion in a remarkably modern dress.

From these ultra-romances of the old historic school, it is refreshing, although not very instructive, to turn to tales of humbler origin. We have no very great affection, it is true, for imitations, yet now that Cooper is dead, and Washington Irving silent, the title of "Leather Stocking and Silk,"† coupled with the fact of the former being a back-woods hunter and the whole tale American, a diversion produced by a peep into forest life in what was once the far West has its advantages. The love part of this tale is the least effective portion of it, as it hangs upon the somewhat worn out story of two young gentlemen thinking they are in love with the same lady, hating each other cordially therefore, and finding out that they are after all mistaken, and that there are *two* fair ones in the case, ready and anxious enough to put an end to so unaccountable a blunder. The picture, however, of the old hunter, and his gradual cleaving to the society which has sprung up around him, and weakened in his old age his love for the forest and the chase, is well drawn, and there is a genuine sympathy with everything American in the work, which speaks much for the patriotism and sincerity of the writer.

"Margaret Hepburn,"‡ by the author of "Passages in the Life of Margaret Maitland," belongs to a class of novels, of which we candidly confess to have read more than we care to recollect. It has, however, its points of interest; and to those who like carefully drawn delineations of the old Scotch character, and are never tired of reading about John Knox, the troubles of the Regency and the Reformation, as well as the mischances of Queen Mary and her relations, there is quite a sufficiency of literary merit in the work to repay the time bestowed upon its perusal.

Mr. Harrison Ainsworth's "Star-Chamber,"§ is as full of "thrilling interest" and "startling events" as any other of his works. The only matter of surprise to us is, the marvellous power of reproduction with

* "Doña Blanca of Navarre; an Historical Romance." By Don Francisco Navarro Villoslada. Three vols. Bosworth.

† "Leather Stocking and Silk; or, Hunter John Myers and his Times: a Story of the Valley of Virginia." Low, Son, and Co.

‡ "Margaret Hepburn; a Story of the Scottish Reformation." By the Author of "Passages in the Life of Margaret Maitland," &c. &c. Three vols. Hurst and Blackett.

§ "The Star Chamber; an Historical Romance." By William Harrison Ainsworth. Routledge and Co.

which this popular author is endowed. He seems literally to glean from English history coffers full of romantic matter, only requiring such a practised pen as his to convert into novels of absorbing interest; and although we are now and then astonished at the coolness with which deeds of intolerable horror and crime are related, the dramatic cast of the plot is generally so complete, that we cannot be easily persuaded to let the book out of our hands before we have learnt the results of so many cross-purposes and heart-breakings.

"*Tilbury Nogs*"* is a sporting novel, in which an unfortunate individual, aiming to be notorious in a line of life for which he is eminently unfitted, manages to be unsuccessful in everything he undertakes, except one,—and that consists in his getting himself married,—thanks to a somnambule mystery, which removes most of the difficulties in the way of his succeeding in the attempt from his path. "*Tom Thornton*," † is a "something" in the same line, not very intelligible, and we must say not very amusing. It describes the forced residence at Boulogne of a "fast man," who, having been lured into debt by accommodating tradesmen, and a natural inclination to live beyond his means, ends a life of self-caused unhappiness in misery. The subject is commonplace enough, and not very ably redeemed by the manner in which it is treated; yet the moral is as it should be, and as, of course, everybody knows, after the first twenty pages have been read, what it would be under similar circumstances. In this respect it is far inferior to "*Janet Mowbray*," ‡ which, with higher objects in view, is really an excellent tale, full of interest and graphic delineations of real life. To pecuniary troubles the hero adds the indulgence of a passion which a sense of honour prevents him from divulging, and which he afterwards finds out has been all the time reciprocated in silence by its object. The loss of a fortune, a severe struggle against adverse circumstances, and a thousand temptations, interspersed with some well-written love scenes, make up the sum total of a novel, which has more merit than might have been expected from the very ordinary incidents and accidents of which it is composed.

"*Lewell Pastures*," § by the author of "*Sir Frederic Derwent*," and other popular novels, is artistically superior to any that we have yet had occasion to mention; and although it might have been reduced to one volume by the omission of several matters,—such as essays and conversations on agricultural improvements, &c., the interest is well sustained. In point of style it is not unlike "*Shirley*," though the narrative itself is very different, the writer affecting, perhaps more than is desirable, a certain wild and wayward mode of communicating his or her thoughts upon particular subjects, much in the same manner as the "*Bells*" were wont to do in their excellent and ably-written fictions. Of this style of romance writing, however, "*Trial and Triumph*" || is not only the best, in a literary point of view, but it is also far superior in originality of conception and excellence of execution. Every character in the book is well drawn, and the whole story is so completely worked out as to leave little to desire. Slight as are the facts, and not altogether palatable or in place in a novel

* "*Tilbury Nogs*; or, *Passages in the Life of an Unsuccessful Man.*" By the Author of "*Digby Grand.*" Two vols. Chapman and Hall.

† "*Tom Thornton*; or, *Last Resources.*" Three vols. James Blackwood.

‡ "*Janet Mowbray.*" By Caroline Grantoff. Three vols. Hurst and Blackett.

§ "*Lewell Pastures.*" By the Author of "*Sir Frederick Derwent*," "*Fabians Town*," and "*Smugglers and Foresters.*" Two vols. Routledge.

|| "*Trial and Triumph: a Novel.*" By the Author of "*The Blacksmith's Daughter.*" Three vols. Newby.

as is the main object, viz., that of showing the importance of the influence of the higher classes over the very lowest, and the terrible struggle which dire necessity sometimes causes even the middle classes, the aim is kept steadily and constantly in view. We feel that we are reading to some purpose for information as well as for experience; for every fact detailed, and every character represented, has a life-like reality about it which gives to the book an absorbing interest. We recommend it to our readers as unquestionably the best novel that has appeared for some months.

We shall conclude our list of works of this description with a brief mention of the titles of such books as are worthy of the attention of genuine novel readers; we mean that general description, that fortunate class of persons to whom reading novels is a polite and fashionable pastime,—who indulge in it while reclining on a sofa, or lazily lolling in an arm-chair,—who read because they have nothing else very particularly to engage their attention,—whose natural activity of mind and soundness of health prevent them from being positively idle,—and whose chief excuse for not doing something useful or learning something instructive, is that they do not know how to set about either the one or the other, and are too old, or too confirmed in luxurious habits, or too disinclined to be taught anything or to learn.

For their convenience we will in a few lines save them the trouble of the last sheet of circulating library catalogue, and introduce to their notice “Jerningham, a Story;” *—“Phillip Rollo, or the Scottish Musketeers;” †—“Temper, a Tale,” by Captain Marryat’s Daughter; ‡—“Crewe Rise;” §—“Vivia;” ||—“Clara Morrison;” ¶—“The Brief Career, or the Jew’s Daughter;” **—and “Falconbeck Hall.” ††

Amongst the most useful class of works may be mentioned the experiences of our colonists; men who have gone out with the definite and praiseworthy object of working out their own independence, and who have, moreover, the ability as well as the inclination to make their experiences useful to such of their countrymen as have a mind to follow their example. Mr. Cholmondeley, in the work before us, †† has gone, perhaps, a little out of the ordinary way in imparting his views of the present prospects and future chances of the colonist in New Zealand; but his work is so thoroughly practical in many parts, and there are such distinct evidences of ability and original thought, that although in style and literary merit it is far beyond the ordinary run of colonial handbooks, we strongly advise intending emigrants of the higher classes to peruse it attentively before setting out to try their fortunes in the New

* “Jerningham: a Story.” Two vols. Chapman and Hall.

† “Phillip Rollo; or, the Scottish Musketeers.” By James Grant, Author of “The Romance of War.” Two vols. Routledge and Co.

‡ “Temper: a Tale.” By Emilia Marryatt, Daughter of the late Captain Marryatt. Three vols. Newby.

§ “Crewe Rise: a Novel.” By John Cordy Jeafferson. Three vols. Hurst and Blackett.

|| “Vivia: a Journal.” By Mrs. Elphinstone Dalrymple. Two vols. Hurst and Blackett.

¶ “Clara Morrison: a Tale of South Australia during the Gold Fever.” Two vols. Parker and Son.

** “The Brief Career, or the Jew’s Daughter: a Novel.” By Captain Horrocks. Three vols. Newby.

†† “Falconbeck Hall: a Novel.” By J. Harwood, Esq., Author of “The Bridle and the Bridal,” &c. Three vols. Newby.

‡‡ “Ultima Thule; or, Thoughts suggested by a Residence in New Zealand.” By Thomas Cholmondeley. Chapman.

World. For their encouragement, however, we may tell them that Mr. Cholmondeley is of opinion that New Zealand is by far the best colony for the man of capital or skill, for the farmer, labourer, or mechanic. It is as well adapted for sheep-farming and general grazing as for agriculture in its stricter and more limited sense; but the farmer will have difficulties to contend against which set all old country experience at fault, but which, nevertheless, require a good deal of old country knowledge, industry, and enterprise to overcome. We will take for an instance the bringing of a little farm-land into a fit state for corn or grass cultivation. As an introduction, we may say that where fern grows luxuriantly good soil may be generally predicated.

"I have seen it ten or twelve feet high," says our author, "and of such a tangled and matted growth as to be perfectly impenetrable. On a fine summer night the effect of a fire raging over such a country is extremely fine. It completely destroys the upper growth of the fern, burning it down to the very ground, which it leaves covered with a thick crust of ashes. It does not, however, in the smallest degree further the removal of the underground growth or root, for the fern springs stronger than ever after a fire. The strongest plough, the stoutest team of horses or oxen, may be fairly tired out and beaten in the futile attempt to cut through or rather tear up the bed of fern-root beneath the ground. These roots sometimes run to a depth of two feet. It requires repeated ploughings to break up the surface. If this is continually done, the under roots at length die away. The upper roots are collected into heaps and burned, for the purpose of enriching the ground, which is often very much exhausted by the fern, which it has had to support in such immense quantities. Fern land is, in the opinion of good judges, most decidedly inferior to forest or bush land. The crop which it yields to the husbandman is smaller, and it requires a renewal and refreshment sooner. In some places, where it appears impossible to force the plough through the fern-root, grass-seeds are sown, and the growth of grass and fern is again and again burnt off as often as possible. Under this process it is observed that the fern gradually dies away, and the grass takes its place."

Mr. Bartlett's narrative of travel in Texas, Mexico, and California,* while engaged in settling the boundary between the United States and Mexico, in conjunction with the Mexican authorities, is full of interest. The wild country through which he had to pass,—the character and habits of the various Indian tribes that inhabit it,—and the semi-civilization of the white settlers, are all vividly described. The striking lawlessness of the whole district, and the terrible tragedies that are being daily perpetrated, show sufficiently the nature of the risks which the author ran; and although protected by an armed escort of determined men, the following extract will give a fair idea of the dangers attending surveying trips in Central America.

"About a mile from the camp, we passed a small arroyo, or ravine, pretty well filled with bushes. This arroyo was no sooner passed by the foremost waggon in the train, than we were startled by the most terrific yells and shouting; and on turning our heads, to our horror, we saw a band of Indians issuing from the arroyo we had passed, and charging upon the train. We immediately turned about, put spurs to our animals, and rode back with all speed toward the train. The savages, who numbered between thirty and forty (as stated to me by those in the rear), were rushing at full speed with their lances poised, screaming and yelling, endea-

* "Personal Narrative of Explorations and Incidents in Texas, New Mexico, California, Soana, and Chihuahua, connected with the United States and Mexican Boundary Commission, during the Years 1850, 1851, 1852, and 1853." By John Russell Bartlett, United States Commissioner during that period. In two vols., with Maps and Illustrations. Routledge and Co.

vouring to break the line, and stampede the mules as they crossed from one side to the other. Others followed, discharging their arrows at the teamsters as they passed; but the teamsters remained each by his team, keeping the mules in their places, and closing up the line. At the same time they kept the enemy at bay by levelling their pistols at them. These men had the presence of mind to keep their seats in the saddle, and to hold their fire, which the savages wanted to draw. Had they fired and missed their mark (and the chances were ten to one against their hitting), they would have been pierced by a lance or an arrow the next moment.

"The men who were riding by the side of the waggons sprang to the aid of the teamsters, and held the leading mules, which kept them in their places. Failing in their attempt to frighten the mules, and throw the train into disorder, the Indians dashed on towards the rear, and made a furious charge on the party there who were driving the spare mules and horses. Two Mexicans, herdsmen, were unhorsed by the charge, and a third, being wounded, fell from his animal. He, however, held on to his bridle, when an Indian rushed at him and pierced him to the heart with his lance. The momentary pause of this man made him a good mark for the rifle, and sealed his fate. Several were discharged at once, which brought the fellow to the ground. His companions seeing him fall, ran to his rescue, raised him up, and threw his bleeding body across a mule ridden by another Indian, when they rode off at full speed.

"The firing now became general; but the constant motion of the enemy enabled them to escape. The five Mexican soldiers who were on foot stood up to the fight manfully, and were in the thickest of it. They did much, too, towards saving the last waggon, which had got separated, and was a hundred and fifty yards in the rear. The driver of this team, when he saw the Indians between him and the rest of the train, jumped from the mule, and bringing the leaders round, fastened their heads to the waggon. He then took out his rifle, and stood on the defensive, levelling it at each Indian as he approached, and thus keeping them at bay.

"The Indians next made for Mr. Thurber, who was still further in the rear, and at the moment engaged in putting some plants into his portfolio. They dashed at him with their lances, and he had barely time to seize his revolver, with which he kept them off. Our men were now close at the enemy's heels, so that, finding themselves in rather a tight place, they made for the adjoining hills."

Certainly one of the most interesting works that has appeared for some time in the way of biographical sketches is Patmore's "*Friends and Acquaintances*;"* which, without violating good taste, or trenching on the feelings of surviving relatives, introduces us to the private life of such men as Hazlitt, Lamb, Campbell, Plumer Ward, the two Smiths, Laman Blanchard, Lady Blessington, Count D'Orsay, and the Sheridans, in a way that leaves nothing to desire, and certainly nothing to regret. With what we already know of such of these as have had their biographies written upon a larger scale, the book before us makes a complete and entertaining history of modern literary celebrities; and although now and then we have more of Mr. Patmore's personal opinions, adventures, and history than we care for, we cannot deny that his work is entitled to great praise, both in respect of its design, and the skill, tact, and good taste with which it is carried out. Here is an extract, the only one which we can venture upon, descriptive of Hazlitt's mode of life, which affords a fair sample of the whole:—

"Hazlitt usually rose at from one to two o'clock in the day—scarcely ever before twelve; and if he had no work in hand, he would sit over his breakfast (of excessively strong black tea, and a toasted French roll) till four or five in the

* "*My Friends and Acquaintances: being Memorials, Mind Portraits, and Personal Recollections of deceased Celebrities of the Nineteenth Century; with Selections from their unpublished Letters.*" By P. G. Patmore, Author of "*Chatsworth, or the Romance of a Week,*" &c. Three vols. 8vo. Saunders and Otley.

afternoon—silent, motionless, and self-absorbed, as a Turk over his opium pouch ; for tea served him precisely in this capacity. It was the only stimulant he ever took, and at the same time the only luxury; the delicate state of his digestive organs prevented him from tasting any fermented liquors or touching any food but beef and mutton, or poultry and game dressed with perfect plainness. He never touched any but *black* tea, and was very particular about the quality of that, always using the most expensive that could be got ; and he used when living alone to consume nearly a pound a week. A cup of Hazlitt's tea (if you happened to come in for the first brewage of it) was a peculiar thing ; I have never tasted anything like it. He always made it himself ; half-filling the tea-pot with tea, pouring the boiling water on it, and then almost immediately pouring it out ; using with it a great quantity of sugar and cream.

"To judge from its occasional effect upon myself, I should say that the quantity Hazlitt drank of this tea produced ultimately a most injurious effect upon him ; and in all probability hastened his death, which took place from disease of the digestive organs. But its *immediate* effect was agreeable, even to a degree of fascination ; and not feeling any subsequent reaction from it, he persevered in its use to the last, notwithstanding two or three attacks similar to that which terminated his life.

"His breakfast and tea were frequently the only meals that Hazlitt took till late at night ; when he usually ate a hearty supper of hot meat—either rump-steak, poultry, or game—a partridge or a pheasant. This he invariably took at a tavern ; his other meals (except his dinner, sometimes) being as invariably taken at home.

"There were three or four houses only that he frequented ; for he never entered the doors of any one where his ways were not well known, or where there was any chance of his bill being asked for till he chose to offer payment of it. And when treated in a way that pleased him in this latter particular, he did not care what he paid. I have known him pay with cheerfulness accumulated sums of twenty or thirty pounds for suppers only or chiefly.

"The houses Hazlitt frequented were the Southampton Coffee-house, in Southampton-buildings, Chancery-lane ; Munday's, in Maiden-lane, Covent-garden ; and (for a short period) the Spring-garden Coffee-house. The first of these he has immortalized in one of the most amusing of his essays, 'On Coffee-house Politicians.' Here, for several years, he used to hold a sort of evening levee ; where, after a certain hour at night (and till a very uncertain hour in the morning) he was always to be found, and always more or less ready to take part in that sort of desultory 'talk' (the only thing deserving the name of 'conversation') in which he excelled every man I have ever met with. But of this hereafter. Here, however, in that little bare and comfortless coffee-room, have I scores of times seen the daylight peep through the crevices of the window-shutters, upon 'Table-Talk' that was worthy an intellectual feast of the gods."

* * * * *

"The three or four hours a day employed by Hazlitt in composition enabled him to produce an essay for a magazine, one of his most profound and masterly 'Table-Talks,' in two or three sittings ; or a long and brilliant article of thirty or forty pages for the *Edinburgh Review*, in about a week. But when he had an entire volume or work in hand, he invariably went into the country to execute it, and almost always to the same spot,—a little wayside public-house, called 'The Hut,' standing alone, and some miles distant from any other house on Winterslow Heath, a barren tract of country on the road to and a few miles from Salisbury. There, ensconced in a little wainscotted parlour, looking over the bare heath to the distant groves of Norman Court, some of his finest Essays were written ; there, in utter solitude and silence, many of his least unhappy days were spent ; and there, wandering for hours over the bare heath, or through the dark woods of the above named domain, his shattered frame always gained temporary strength and renovation.

* * * * *

"When Hazlitt was regularly engaged on any work or article, he wrote at the

rate of from ten to fifteen octavo pages at a sitting, and never, or very rarely, renewed the sitting on the same day, except when he was at Winterslow, where, having no means of occupation or amusement in the evening part of the day, he used, I believe, habitually to write after his tea. And, doubtless, one of his motives for going there when he had any considerable work to get through, was the knowledge that by that means alone he could persuade himself to 'work double tides.'"

"Magazine for the Blind."* Under this title has recently been issued, by Messrs. Chapman and Hall, the first three numbers of a periodical intended to afford amusement and instruction, in a novel form, to the blind. The object is in itself sufficient to enlist the sympathy and interest of all philanthropists, and we are happy to witness the success which appears to attend the publication. The articles in the numbers already published are particularly adapted to interest the blind; and the embossed characters in which they are printed are clear, and distinctly appreciable to the touch, which is the great test of their usefulness to the afflicted in this way. We strongly recommend the magazine to all who feel an interest in the philanthropic object to which it is devoted.

A little work on the importance of Gymnastics, as a branch of national education, has also attracted our notice. It is the work of Captain Chiraso,† a Brother Mason of the Spanish □□, and in all respects a valuable commentary on the physical results of a careful course of gymnastic studies. It is difficult, indeed, to over-rate the importance of a science—for gymnastics when carefully and properly taught is really a science—which has for its object a systematic development of the physical powers and organs of man. In England it has been, of late years, much neglected; and we trust that this little work, and Bro. Chiraso's academy, may contribute essentially to its revival.

In our last number we promised to give our readers a notice of the Crystal Palace, at somewhat greater length than we were then able to find room for. The interval has been little enough, to enable us to pay all the attention to the remarkable collection of works of art, which the extent and importance of these might require; for truly there are objects of interest gathered together at Sydenham sufficient to admit of study and consideration, for years rather than months.

In our number for October, 1853, in an article headed "The Crystal Palace and the Arts," we gave some particulars of the works then in progress, with remarks on the educational tendencies of the scheme. Means of influence on the advancement of art, such as we then looked for, there are indeed in the collection; and if we are compelled to regret that the works of art have not themselves, as yet, excited all the interest that we expected, we do not the less calculate upon a long career of public usefulness for the Crystal Palace. Great credit is due to the eminent artists and men of science under whose direction the various works have been carried out. We must however say that, in some respects, the directors are not managing so well as may be required, to secure that pecuniary return to the shareholders, without which none of the objects we have alluded to can be attained. The original arrangement as to the day of opening in May, 1853, was characterised by a kind of foolhardiness which seemed likely to interfere with success. This year, after repeated disappointments,

* "Magazine for the Blind," Nos. 1, 2, 3, 4. Chapman and Hall.

† "Gymnastics an Essential Branch of National Education." By Captain Chiraso, Professor of Gymnastics at University College, London. Walton and Maberly.

the building has been opened, but still in a state of great incompleteness—comparing the result with the original announcements and those which have appeared subsequently. The gardens, water-works, and fountains, and the lake and illustrations of geology, and other branches of science, put forward as main features in the undertaking, are still quite unfinished. The zoological and the ethnological collections are of great interest, and are arranged with no slight skill; but they are small in extent when judged by lists of desiderata which were published. The important departments of raw materials and machinery are only now beginning to be put in order. Under the head of Manufactures in general, there is so marked an inferiority in extent, quality of goods, and even in arrangement, to the collection in 1851, that this circumstance has, we feel certain, very materially lessened the interest of the whole Exhibition to the general public. These slight discrepancies between the intention and the result, have, we believe, led to a very general idea that there is not much to see this year, and that it will be time enough to go when all is finished—a very mistaken notion, but one hardly to be wondered at, and one from which the Company will suffer very seriously. The extraordinary collection of sculpture and portrait busts, and architectural ornaments and reproductions, is alone worth a great number of visits—presenting, as it does, materials for all but a complete study of the works of the most important races during various periods of history. There may be some exceptions to our approval of the manner in which these have been arranged and set forth; but we are bound to confess that, if we do not agree with portions of the indiscriminate praise which seems lately to have become the cue of certain journals, we know not by whose hands the difficult task would have been better performed. What we have to regret in the present state of the management—viewing the importance of the educational objects—are very different matters. They are simply features in the arrangements which interfere with the *frequency* of the visits required for the objects referred to.

The difficulties of a visit to the Crystal Palace—so far as a very large number of individuals are concerned—are comprised in the time occupied, and the expense. At an occasional holiday these things may, perhaps, not be felt; and as, so far, the visitors have been, in great measure, idle people—country cousins, with money to spend, and holiday makers—kindly suggestions and urgent remonstrances have been alike unattended to. The profits on cold fowl and lobster salad have been clutched exultingly;—but they are “a delusion and a snare.” Yourself and family spend a sovereign with great unction and delight: but a certain question is considered, at the time when another visit is thought of, and perhaps your family may be left at home. This should not be the case—certainly not, either for the educational object, or the commercial one. The Company had better even retail their viands at cost price. What will the industrious artisan say to “dinner,” or rather luncheon, at 2s.—what will the not more prosperous student? We recollect something was once said about charges such as those of an ordinary chop-house. We take the liberty to suggest both the charges, and the bill of fare.—The journey is a serious objection to frequent visits. Men of business are now not in the habit of waiting half an hour in a railway carriage before the regular time of starting. The time in going to the Crystal Palace and returning from it, is equal to what can be spent in the building, and will be thought of during the winter months—the *experimentum crucis* of the undertaking. The receipts are said to be satisfactory at the present moment; and the working expenses are put at an amount which seems small, considering the

probable enormous outlay upon a building of a nature so perishable as this building is : but the shares are at a discount, and it is naturally apprehended that as some of the elements in the present success fail, their place will not be supplied by more permanent inducements.

We have put the matter very plainly, as seemed necessary, after what we had written last year ; but for our educated readers, as we have said, the Crystal Palace has very great interest. Putting out of the question the charming appearance of the interior, with the perspective of the arched roof (somewhat marred, albeit, from some points, by the horizontal line which cuts across the arch, at the transept), with the central walk lined with statues, and orange and pomegranate trees, intermingled with a beauty of effect perhaps never before seen ; the courts of architecture and sculpture are full of objects of extraordinary interest, which require careful examination and study to have their proper influence in deciding some important questions as to which, hitherto, in general, there has been, in this country, either indifference or ignorance. Moreover, there is no chance of producing good original art, without a knowledge of what has been in other ages, and other circumstances. As Reynolds says, somewhat in these very words : "The mind is but a barren stock, and is soon exhausted, if it be not continually enriched and fertilized by new matter." Thus, there are illustrations of art in the building, which are interesting for reasons quite apart from those connected with historical and antiquarian research ; and it is to be hoped that both architects and sculptors will derive the advantages they may, we think, find in a collection which, with all its defects or deficiencies, may certainly do a great deal of what could not otherwise be realized except by foreign travel.

The styles of art illustrated in the Courts are, the Egyptian, the Assyrian, the Greek ; the Roman, with the Roman domestic architecture in the Pompeian house ; the Saracenic, by means of a partial reproduction of one of the principal features of the Alhambra, and some of its other apartments ; the Byzantine and Romanesque ; the German, French, and English Gothic, with questionable propriety termed Mediæval ; the Renaissance, and the English Renaissance, or Elizabethan, and the Italian Cinque-Cento style. There are also many objects connected with these styles in the nave and main transepts, and in the long gallery on the main floor, next the garden side. Chronological order has, perhaps, not been observed so completely as might have been desirable : some important styles, or versions of styles, are not represented. Mr. Hewett's stand, in the north gallery of the building, is the only representative of the Chinese style of art, and the Indian styles are barely illustrated by some paintings lent by the East India Company.

The Egyptian Court has been arranged by Mr. Owen Jones, with the assistance of M. Bonomi and others, who have devoted the best part of their lives to the works of perhaps the most wonderful of the ancient nations. Egyptian sculpture, painting, and the polychromy of architecture, and hieroglyphic writing, have all been illustrated with great labour and skill. The points which interfere with a *vraisemblance* are, however, important ones. The scale is small, both as to extent and size of parts : but that is of less importance than the absence of depth of shade, which was the chief characteristic of the Egyptian style, and which, it may be seen, was in unison with the necessities of the climate. There is also too much uniformity in architectural details and hieroglyphics. The Greek Court fails also by the absence of the sloping roof, and its very limited illustration of the features of Greek architecture. The decoration

of the ceilings in one part is, however, very beautiful. The colouring of the Elgin frieze, shocking as it may be to many lovers of art, is supported by arguments which are at least worthy of attention.

The Roman Court is mainly composed of arcades, decorated with coloured marble; but as an adequate illustration of Roman architecture, it is a failure. The Pompeian-house, restored by Mr. M. D. Wyatt, and decorated by Sig. Abbale, is, however, a vivid representation of ancient domestic life, and the most interesting feature in the whole Crystal Palace. The collection of casts of sculpture in the Greek and Roman Courts, includes the most valuable possessions of the chief galleries of Europe, and is very well described by Mr. Scharf. To the Alhambra Court, Mr. Jones has given the full force of his well-acquired knowledge. The walls and ceilings are resplendent with colour and gold, distributed over the ornaments, interlinings, and inscriptions which cover all the surfaces. To use such an extraordinary amount of decoration, and not produce an appearance of tawdriness, was a great achievement. The principles of Moorish architecture and decoration are very ably set forth by Mr. Jones in the "Guide." At this point the north transept intersects the building. It has been lined by colossal sphinxes, and palm-trees, leading up to two enormous seated figures—the size of the originals at the tomb of Abou-Zimbel in Nubia, and which occupy nearly the full height of the transept. The whole of them are coloured in dark and prominent tints. At this part of the building, in the ornamental tank or basin, are two finely designed fountains, in bronze, by Monti, with figures, representing the four quarters of the globe.

The Assyrian Court has been arranged by Mr. Fergusson, with the assistance of Mr. Layard. The principles of the restoration are set forth in the work, on the architecture of "Nineveh and Persepolis Restored," by the former gentleman. To attempt even a meagre sketch of the collection of architectural ornament and sculpture which has been so skilfully arranged by Mr. Wyatt, on the east side of the building, would extend far over the limits of a whole number of our Magazine. The illustration of the Renaissance style is most important and valuable as a justification of it, considered, at least, with reference to the beauty which there is in many of its productions, and its suggestiveness as regards modern art. Indeed, we may hope, that those who have hitherto been ready to take the rhapsodies, and we say advisedly, the ignorant declamation of particular writers, will apply the means which are now at hand, and qualify themselves for the independent judgments, which, if not those of old students, will at least demand more confidence from us than those by which persons have been too much guided. The Handbooks to the present series of courts, by Messrs. Wyatt and Waring, may be read with advantage. In recording our high opinion of these illustrations of art, we must, however, express great regret at the injudicious use of excessive colour and gilding which prevails throughout. We also regret that, in all the Fine Arts Courts, great part of the beauty of the casts of sculpture and ornament has been destroyed by the mistaken judgment as to the means taken to preserve them.

The galleries in the north end of the building contain a number of minor objects of interest, and a large collection of photographs of buildings.

Besides the illustrations of ancient art, the collection of modern sculpture in other parts of the building is most interesting and important, and the extensive series of portrait busts forms a valuable aid to the study of biography. In the principal departments of manufactures, the

articles are being arranged in seven courts designed for the purpose. The Stationery Court is the best, and also the most novel in design. The French Court opposite, is a sad contrast to it. The entrance to the Birmingham Court—designed by Mr. Tite in metal-work—is successful, as well as appropriate; and the Court of Musical Instruments has been well treated by Mr. Thomas.

Though we have extended this notice beyond ordinary length in this part of our number, we have really left to the conclusion the best of what we can give, namely, our urgent recommendation to all our readers to use this valuable collection as something more than a summer-day's sight. Rightly used, as it will be, if properly managed by the Directors of the Company, it may become one of the most valuable aids to the educational movement which the country possesses; and though we have not hesitated to name features in the arrangements of which we disapprove, we not only think this, but we give our cordial congratulations and praise to those by whose knowledge and skill, the present opportunities have been made available.

CORRESPONDENCE.

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

WE have received many communications of so urgent a character, in reply to our request that Brethren would give us their opinion upon the advisability of changing the FREEMASONS' MAGAZINE from a Quarterly publication at 2s. 6d. to a Monthly publication at 1s., that we have determined to commence this alteration on the 1st of January, 1855. The present will therefore be the last number of

THE FREEMASONS' QUARTERLY MAGAZINE,

which will give place in future to

THE FREEMASONS' MONTHLY MAGAZINE.

As we have thus endeavoured to meet a desire, which seems to be most general, we ask with confidence for that fraternal support which the undertaking requires, and beg to assure the Craft, that no pains shall be spared on our part to make the publication worthy of their patronage and support. As it is intended to devote a considerable portion of our space to Masonic proceedings, both Metropolitan, Provincial, Colonial, &c., we shall take it as a mark of confidence, and of fraternal regard, if our numerous Correspondents will favour us with their communications by the 21st day of each month, AT LATEST, in order to insure insertion. We shall also be most thankful, if the Secretaries of private Lodges will transmit to us, for insertion, the particulars of any interesting matters occurring at their meetings.

The alteration we propose to make will entail considerable expense upon the proprietors, but they are persuaded it will be met with corresponding patronage. The names of new subscribers will be gladly received, and the continuation of the support of old friends is confidently anticipated.

FREEMASONRY AT MAURITIUS.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

Is the profession of Freemasonry among Roman Catholics in England incompatible with their rights to Church privileges and Church fellowship?

I ask this question in consequence of the latest advices from the island of Mauritius representing that thriving little colony convulsed by the sudden determination of the Rt. Rev. Dr. Collier, the Roman Catholic bishop, to withhold the sacraments of the Church, and even Christian burial, from all who enrol themselves as Freemasons!

This sounds oddly in the middle of the nineteenth century, and has been met on the part of the proscribed members of the Mystic Tye with becoming spirit; so much so, that the bishop has deemed it necessary to follow up his refusal of the sacrament to an influential member of his congregation on this ground, by a declaration in the public papers, where he not only justifies himself upon the authority of a long line of sovereign pontiffs, but resolutely announces his intention of maintaining the position he has taken up.

The Freemasons of the colony in question are prominent in nothing I know of but the Christian virtue of charity; and forming, as they do, a very large and respectable section of the community, distinguish themselves greatly by alleviating the temporal necessities of the poor and needy.

The policy of the Roman Church seems to be to select their staunchest members as stalking-horses for their intolerant measures. The present case is not an exception; for, barring the offence of his being a good Mason, the victim is a model member of her communion, and, having the sympathy of his fellow-citizens with him, it remains to be seen whether this suicidal act of a domineering priesthood may not open the eyes of the people, and prove in the end but a convulsive throes of an expiring system.

B. P. G.*

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

At the Prov. G. L. of Surrey, held on the 7th inst., a P.M. of the Clarence Lodge, No. 338 (as a visitor), called the attention of the Prov. G.M. to the fact, that for a period of twenty-seven years there had been no Prov. G. L. held in Sussex. The Dep. G.M. of that Province (Col. Macqueen) was present, *and made no observation thereon!*

* The worthy Brother will see that we have taken up this subject in our leading article.

Now, the Prov. G.M. of Surrey, the G. Registrar, and Bro. White, the G. Sec., being also present, it is to be hoped that some steps will be taken to call the Sussex Masons together; and, seeing how ready *the powers that be* were to punish one Prov. G.M. for over zeal, is it that those who do nothing are passed over and unnoticed?

The thing especially to be remarked in the presence of the Dep. G.M. for Sussex—the Officer who is empowered and upon whom the calling a Prov. G. L. depends—is, that he should go with complaining Brethren to attend a G. L. in a Province forty miles off, and neglect his own duties; for neglect it he must in a Province having eight Lodges, where no Prov. G. L. is ever called together.

In this Province (Surrey), where, from its contiguity to the metropolis, many members of the Craft reside, Masonry is not in a palmy state. One Lodge is erased,—a second has not met for some years,—a third is not in a very flourishing condition;—the only two that, from the attendance on the 7th, are at all respectable in point of numbers, are Nos. 661 and 680, both meeting in Croydon.

The Prov. G. M. does not, and I believe never did, live in the Province, and his Deputy has for some time resided in Hertfordshire, forty miles from any part of the Province. *This is contrary to the law.*

When we look over the list of the Provinces, we see that at least half a dozen are ruled by persons of no name or influence. It is no wonder that others are careless, and think (as perhaps does his Grace the Duke of Richmond), that Freemasonry is not worthy their notice.

As we have the satisfaction of knowing that the *F. M. Q. M.* is read and has been quoted by the G. M. and his Officials, it is hoped that attention will be paid to these matters as readily as to Bro. Tucker's enthusiasm.

Yours fraternally,

Croydon, Aug. 28.

A SURREY MASON.

MASONIC MENDICITY.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

On referring to Article 20, under the head of Private Lodges, in the "Book of Constitutions," I find,—“No Lodge, or Officer of a Lodge, shall, under any circumstance, give a certificate or recommendation to enable a Mason to proceed from Lodge to Lodge as a pauper, or in an itinerant manner to apply to Lodges for relief.”

I should feel obliged if you, or some enlightened Brother, would suggest some mode of alleviation from the annoyances to which W. M.s in particular, and members of Lodges generally, are subjected in the midland district.

Relief is one of the grand characteristics of our noble Order, and we are taught to dispense it unsparingly (without detriment to ourselves or families); but, Sir, I strongly fear that the majority of our Masonic alms-givings are sadly misplaced, as a Brother, in the last number of your *Review*, brings one case prominently forward as a caution to the Craft.

We have just now a superabundant supply of Hungarian Brothers, and Brothers from Hibernia and Caledonia; in the majority of cases, the applicants appear to be labouring under bodily infirmity of some kind or other, can tell a tolerable good tale as to their destination and ultimate intentions; many are well versed in Craft Masonry, and can pass examination very creditably; but most of them have lost their Grand Lodge certificates by casualties,—either in some lodging-house, where it has been stolen from them, by fire, or at sea; very few indeed can say they have been subscribing members of a Lodge at any recent date, or can show a voucher for any payment to a Lodge for years past.

They give you an enumeration of many degrees through which they have passed; amongst others, the Mediterranean Pass and Priestly Order are conspicuous; to what this latter refers I can get no clue, unless it be some covert offshoot of one of the foreign Orders of Mendicant Friars.

Sufficient, I think, has now been named to show the character of the grievance; and I do hope to see something suggested in your columns, by way of relief, for the dignity of our noble Order.

Friends, not Masons, are continually asking me why some refuge for these destitutes is not provided out of the large income of the Masonic body? or some system of registration adopted, after the style of the Foreign Refuge Society, to do away with the grievance and pest of these seedy applicants? for they add,—were the parties really in want, the matter would not be broached in such a business-like way; for denial seems a thing non-understandable with the majority of them.

I am, Mr. Editor, yours fraternally,

A victimised W. M.,

“MERCIA.”*

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

I have been long anxious that Masonry should be better known among its own members. For many a M. M. may be raised to offices in the Lodge without being acquainted with its working order. This may be said to be generally the fault in most Provinces. The social

* See Answer to Correspondents.

meeting obstructs the progress of the mental culture. The charities begin at home, in consequence of too close an attention to refreshment; I might say, an over-indulgence of the third or lowest part of man's being—his body. It is easy to find fault, but difficult to speak of a remedy, much less apply it. Let some of the sounder members of the Craft undertake a reform.

In the first place, has the P.G.M. no power to recommend (I will not say enforce, for I hope he will have no occasion for strong measures), a more moderate use of refreshment, and fewer opportunities of having Lodge suppers? Might not every W. M. of the Province be called every year to a Lodge of instruction either to some central district or to each town Lodge in succession? An inspector of ritualism and ceremonies might attend once a year in each Province, and report progress to the G. L. Thus the more advanced Masons of the Provincial Lodges might receive honourable rewards by their appointment to those offices, in which they most excel at the Lodge of instruction. By these means the more worthy Brethren would be entrusted with places of trust in the P. G. L., and not those only who stand well with the P. G. M. for causes unmasonic.

When P. M.s and W. M.s have been well taught, let them represent the P. G. L. in the G. L., causing thereby a centralizing power in London, and giving weight at the same time to the local authorities. Let opportunities be taken by P. G. M.s to convene a meeting wherein at least portions of two G. Lodges may be present. By so doing, they may correct, inform, improve, or reform one another.

With all the facilities of the railroad, even three Provinces might be brought together once every season for a good day's work. This experiment would be best tried near London. Two or three W. M.s of Lodges could consult with their P.G.M. By his authority they might meet together with their Officers four times during the winter. Without interfering with essential ceremonies, &c., they might regulate the times and amount of refreshment,—in fact, all that retards progress. As voluntary commissioners among those willing so to receive them, they could find out where the abuses exist, and how they may best be removed. Each of these three Lodges, in happy rivalry, would endeavour to improve their own Lodge, and learn how to benefit its neighbour, and, above all, show forth a good example to other Provinces.

I have put down these few hints in consequence of your leader in the *F. M. Q. R.* for this month upon Masonic Ritualism. I have written thus early, hoping you may have something to communicate in your next number.

I remain, Sir and Brother,

Yours fraternally,

J. S. B.

July 21, 1854.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

In Savage's "Memorabilia," published by Baldwin, Cradock, and Co., in 1820, I find the following:—

"The author of a tragedy, recently published, entitled 'Moscow,' says (p. 67) that 'he has discovered that Shakespeare was a Freemason.' Let every Brother of the *Third Degree*, therefore, search the works of the immortal bard, and he will find the *truth* of the above assertion."

My own search has not been attended with success. Perhaps one of the contributors to your valuable periodical can give me some clue to the discovery of the interesting fact referred to?

I am, dear Sir and Brother,

Yours fraternally,

Bristol, July 29, 1854.

A W.P., No. 221.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

Madras —.

YOUR instructive, and anxiously looked-for Quarterly, which (in general with the members of the Craft), I rejoice to find, is in future to be issued monthly, is just came to hand by the Overland steamer; and, I must confess (although disappointed at its shortness), that you are quite right in appropriating only a few lines, under the head of Masonry, to Madras, and would suggest that, in your next number, you print under that head, "Lost, stolen, or strayed;" for, I grieve to say, that the members of the Craft are, as regards the Order, apathetical, and regret to be obliged to say, that the "Purple Lodges'" bad example of meeting once or twice a year, and that for a few minutes only, instead of quarterly, as in the former *régimes*, unfortunately has led some of our best and regular working Lodges to meet but seldom. Pray, can you, Mr. Editor, for the love you have for Masonry, come to our assistance? or perhaps this may meet the eye (by giving it publicity in your Journal), of those who have not only the power, but the right mind, and for the honour of the Craft, are willing to stir up the dormant feelings of the leading members of the Masonic body in this country, and thus to preserve, adorn, and beautify the Order. So mote it be! Is Lord Harris, our new governor, a Freemason?

Yours fraternally,

LAPICIDA.

In the Vale of Jehoshaphat.

ON THE JURISDICTION OF GEN. G. ENCAMPMENT
OF THE UNITED STATES

TO GRANT WARRANTS TO HOLD ENCAMPMENTS IN CANADA.

GRAND Encampments, Chapters, Lodges, &c., in granting warrants for holding Encampments, Chapters, Lodges, &c., should be guided by the same principles as governments and nations lay down for their conduct, &c., towards other countries with which they are at peace and in amity. Now it is an indisputable rule of international law, that one country shall not interfere with the internal government of another country, and also, that it shall not establish any power or authority to be exercised within the territory of another country. To do so would be to set up an *imperium in imperio*. This rule is not confined to the mother-country only, but applies to its colonies and dependencies. An attempt on the part of the pope to establish ecclesiastical power or authority in Great Britain gave occasion to the Ecclesiastical Titles' Act; and a similar attempt by the emperor of Russia, in regard to Turkey, has given rise to the present war.

Now if we apply this principle to the question of the jurisdiction of the Gen. G. Encampment of the U.S. to grant warrants to hold Encampments in Canada, it must be answered, as I apprehend, that it would be most un-Masonic for the Gen. G. Encampment of the U.S. to grant such warrants. For Canada is an English colony, and there is in England a Grand Conclave of Knights Templar, and therefore, if the Gen. G. Encampment of the U.S. were to grant a warrant to hold an Encampment in Canada, it would invade and interfere with the territory of the Grand Conclave of England, which would be un-Masonic.

It is not necessary to discuss the question whether the Irish Grand Encampment can correctly grant warrants to hold Encampments in Canada, or elsewhere, out of Ireland. If that question should ever arise between the Grand Conclave of England and the Grand Encampment of Ireland, it might be very easily met and disposed of.

With respect to the granting of warrants to hold Lodges, &c., in unoccupied territories, which means, as I apprehend, in countries or states where there are not any Masonic Lodges, it may be necessary to make a few remarks. It is a mistake to consider it necessary for the regular establishment of Masonry in any country, that a warrant to hold a Lodge in that country must be granted by some Grand Lodge. It will be quite sufficient for seven or more regular made M.M.s, with a P.M., or an actual Master of a Lodge at their head, to assemble and resolve themselves into a Lodge, and transact any Masonic matters, initiate, &c.; and the same rule applies, *mutatis mutandis*, to an Encampment, and R. A. Chapter.

Surely it would, strictly speaking, be un-Masonic for any Grand Lodge to grant a warrant to hold a Lodge in any country without the previous consent of the government of that country. It would be establishing a secret society in that country; and if admissible as respects Masonry, it might be allowable as respects other secret societies. It is true that a Mason's Lodge is not a political society, and that, by the Constitutions of the Order, politics are forbidden; and in the charge delivered to a Mason on his initiation, he is exhorted to pay obedience to the laws of the State which, for the time being, may be the place of his abode; but instances have occurred, when that principle has been forgotten and disregarded by Masons, and their Lodges have been the very hotbeds for disseminating revolutionary principles. What assurance can any Grand Lodge feel, that by the introduction of Masonry into a country it may not ultimately be the cause of overturning its government?

If all Masons were to act on the principles which the correspondent from Hamilton considers himself bound by, there would be almost an end to intercourse between Masons of different countries. Many foreign Masons would not be admitted into English Lodges, and English Masons would be excluded from many foreign Lodges. The reasons are well known to those who are accustomed to meet foreign Masons.

E.



MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *Aug. 12, 1854.*

Present.—E. Comp. A. Dobie, as Z.; S. Rawson, as H.; H. R. Willett, as J.; W. H. White, E.; T. Parkinson, as N.; H. L. Cröhn, P. Soj.; B. Dobree, Assist. Soj.; J. H. Goldsworthy, as Assist. Soj.; C. Baumer, P. Assist. Soj.; G. H. K. Potter, P. Sword B.; J. Hodgkinson, P. Sword B.; J. Hervey, Stand. B.; T. Tombleson, P. Stand. B.; A. A. Le Veau, P. Dir. of Cer.; J. Leach, P. Dir. of Cer.; the Principals, Past Principals, &c., of other Chapters.

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

The Report of the Committee of General Purposes, stating the amount of receipts and disbursements of the last quarter, was read and approved.

Charters were granted for Chapters to be attached to Lodges: No. 149, Margate; No. 548, Sydney; No. 730, Dudley; No. 853, Adelaide; and No. 901, Launceston, New South Wales.

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

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *Sept. 6, 1854.*

Present.—R. W. Samuel Rawson, Prov. G. M. for China, as G. M.; H. Ralph Willett, Prov. G. M. for Dorset, as D. G. M.; B. Dobree, S. G. W.; H. L. Cröhn, G. Sec. for German Correspondence, and Rep. of the G. L. of Hamburg, as J. G. W.; V. W. Rev. Edward Moore, G. Chap.; Rev. Sir John W. Hayes, Bart., P. G. Chap.; W. H. White, G. Sec.; W. J. Hervey, S. G. D.; H. Faudel, J. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworthy, P. S. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. B. King, P. J. G. D.; G. H. K. Potter, P. J. G. D.; T. R. White,

P.S.G.D.; R. W. Jennings, G. Dir. of Cer.; G. Biggs, G.S.B.; J. Masson, P. G. S. B.; E. H. Patten, P. G. S. B.; R. J. Spiers, P. G. S. B.; A. A. Le Veau, P. G. S. B.; W. Farnfield, Asst. G. Sec.; E. Ransford, G. Organist; G. G. Elkington, G. Pur.; F. W. Breiting, P. G. Pur.; the Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last Quarterly Communication were read and confirmed.

The Report of the Board of Benevolence for June, July, and August, were read and approved.

The Report of the Board of General Purposes was read, and ordered to be entered on the Minutes. The Report and Plan recommended for improving the lighting and ventilation of the Great Hall was approved, and referred back to the Board, to be carried into execution forthwith.

All business being concluded, the G. L. was closed in form, and adjourned.

LODGE OF BENEVOLENCE.

THE amount of relief granted by the Lodge of Benevolence during the months of June, July, and August last, was 1897.; viz. :—

On Wednesday, June 28, W. Bro. T. Parkinson, P.J.G.D., in the chair, ten petitioners were relieved, to the extent of 94*l*.

On Thursday, July 26, W. Bro. B. Lawrence, P.J.G.D., in the chair, four petitioners were relieved, to the extent of 25*l*.

On Wednesday, August 30, W. Bro. E. H. Patten, P.G.S.B., in the chair, six petitioners were relieved, to the extent of 70*l*.

METROPOLITAN.

THE GIRLS' SCHOOL.—On Thursday, July 14th, the Quarterly Court of the Governors of this institution was held at the New School House, St. John's-hill, Battersea Rise, Bro. Patten, V.P., in the chair. The minutes of the last quarterly, and the various meetings of the General and Financial Committee, were read and confirmed, from the latter of which it appeared, that the expenses of the last three months had amounted to 505*l.* 10*s.* 8*d.*, leaving a balance in the hands of the bankers of 357*l.* 7*s.* 4*d.* The Report of the Committee of Management was then presented, which stated that, by children leaving the school, there would be four vacancies to fill up in October next, and that four candidates had been duly approved by the committee, in addition to one, who had not been placed on the list on the occasion of the last election, in consequence of her having a sister in the school, it being one of the rules of the Institution that two members of the same family should not enjoy its privileges, were there more candidates for admission than vacancies to fill. The report having been adopted, the Secretary (Bro. Crew) read a letter from Bro. White, the Grand Secretary, stating that 350*l.* had been paid into the hands of the bankers, as a donation from the Grand Lodge to the school. Upon this, Bro. Barrett moved a vote of thanks to the Grand Lodge for their munificent donation, which was carried by acclamation. The Secretary reported, that Bro. R. W. Wheeler had, by the presentation of a donation of fifty guineas, qualified himself as a Vice-president of the Institution. It was then resolved that a vote of thanks should be given to Bro. Barrett, for moving the resolution in Grand Lodge, in virtue of which 350*l.* was voted to this Institution, and to Bro. Dobie, G. Reg., for seconding the same. After some further formal business the proceedings terminated.

In the afternoon the annual *fête* given to the children during the fruit season was celebrated in the school-room, which was handsomely decorated for the occasion by the children themselves. The room was crowded by the Brethren and their families, who took the greatest interest in the proceedings. Appropriate hymns having been sung, and addresses delivered, the fruits were distributed to the children, who joined the elder members of the party at a later period, in the covered corridor outside the school, where dancing and music bore sway for two or three hours, to the equal delight of the children and their visitors of larger growth. The proceedings passed off with great unanimity. The whole of the expenses of these *réunions*, which cannot fail to have a favourable effect alike on the children and their visitors, are defrayed by private subscription, and in no way trench on the regular income of the Institution, "which," in the words of a

cotemporary, "indeed, they often tend to augment, by inducing Brethren to become Stewards of the Festival, and their ladies to enrol their names as subscribers, by which they obtain such an interest in the Institution as to become most invaluable visitors, and thereby morally controllers of the management."

BEADON LODGE (No. 902).—The first regular meeting of this Lodge since its consecration took place at the Star and Garter Tavern, Kew Bridge, on Wednesday, June 22nd. At the conclusion of the Masonic business, about twenty of the Brethren sat down to "refreshment." In the course of the evening it was announced, that as Bro. Williamson, S.W., declined to serve the office of W.M. for the ensuing year, Bro. W. Watson, P.M., of No. 23, would be put in nomination. The Brethren separated at an early hour. At the ensuing meeting of the Lodge, July 20th, Bro. W. Watson was unanimously elected W.M., and Bro. H. S. Cooper, Treasurer. The installation of Bro. Watson took place August 30th, when a large meeting of the Brethren, including a considerable number of visitors, took place.

LODGE OF ANTIQUITY (No. 2).—This Lodge held its last meeting for the season, at Freemasons' Tavern, on Wednesday, June 28th, Bro. S. Tomkins, G. Treas. and W.M., presiding. In accordance with annual custom at the last meeting of the season, the Prestonian Lecture was delivered by Bro. Lawrence Thompson, P.M.

YARBOROUGH LODGE (No. 812).—The sixth anniversary of the consecration of this Lodge was held on Thursday, July 6th, and celebrated by a banquet at the Pier Hotel, Erith, Kent, when the immediate P.M., Bro. T. E. Davis, W.M. (No. 830), was presented with a jewel voted him by the Lodge, and a piece of plate subscribed for amongst the members.

GLOBE LODGE (No. 23).—The summer festival of the members of this Lodge was celebrated at the Star and Garter, Richmond, on Wednesday, July 12th, when, notwithstanding the unpropitious state of the weather, a party of about fifty, consisting of the Brethren and their wives and daughters, dined together, and passed a highly pleasant evening, under the able presidency of Bro. Hewlett, W.M., supported by Bro. Watson, P.M., Bro. Blackburn, P.M., Bro. Newton, P.M., &c. The health of the visitors was acknowledged by Bro. W. Williams, P.M., of No. 11, with great taste and discrimination. The musical arrangements were conducted by Bro. Perren, assisted by Bros. Geuge and Farquharson Smith.

ROYAL ARCH.

ENOCH CHAPTER (No. 11).—This Chapter met on Tuesday, July 19th, at the Freemasons' Tavern, when the Companions proceeded

to the election of the officers for the ensuing year. R. S. Williams was elected Z.; J. G. Simpson, H.; W. Young, J.; P. Matthews, E.; J. Bird, N.; R. Temple, P.S., and R. S. Williams, Treasurer. Comp. Young would have been elected H., but not having filled his present office the required time, he was re-elected thereto. Two joining members were elected, Comps. Adams and Haywood, of the Polish National Chapter.

PROVINCIAL.

CORNWALL.

CALLINGTON.—The annual meeting of this county took place at Callington on Thursday, the 25th July last. The weather was propitious, and it being the first time the *Fraternity* had met for a procession in the town, a large number of persons from the surrounding neighbourhood assembled to witness the out-door proceedings. The National school-room was kindly lent for the P. G. L. business, which commenced about ten o'clock. After some preliminary arrangements had been gone into, the P. G. Director of Ceremonies marshalled the Brethren in procession for church, where the service was performed by the Rev. G. F. Roe, curate of the parish, and an excellent and appropriate sermon was preached by the Rev. H. Grylls, P.G. Chaplain, which elicited the warmest approbation of all who heard it; after which the Brethren were re-formed, and returned to the school-room. The general business of the Province having been transacted, votes for charity, &c. taken, and the Officers for the year installed, the P. G. Lodge was closed. The Brethren formed in procession as before, and proceeded to Golding's Hotel, where "refreshment" had been prepared, of which about eighty Brethren partook, presided over by their old and distinguished Bro. J. Ellis, the Dep. Grand Master of the Province, Sir Charles Lemon, Bart., *M.P.*, *F.R.S.*, &c. &c., the P.G.M. being detained in London on Parliamentary business. The following is the list of Officers for the year:—Bros. Sir Charles Lemon, of Carelew Park, P.G.M.; J. Ellis, of Falmouth, D.P.G.M. and Sec.; R. Pearce, of Penzance, P.D.P.G. and Treas.; Augustus Smith, of the Scilly Isles, P.G.S.W.; Christopher Childs, of Liskeard, P.G.J.W.; Rev. H. Grylls, vicar of St. Neots, P.G. Chap.; H. J. Molesworth St. Aubyn, of Clowance Park, P.G. Sword Bear.; John Peter, of Callington, P.G. Regr.; Edward Gilbert, of Falmouth, P.G. Sup. of Works; J. M. F. Heard, of Truro, P.G. Dir. Cer.; Polkinhorne and Penman, P.G. Deacons; Harvey, P.G. Pursuivant; Wing, P.G. Inner Guard; Kempthorne and Mason, P.G. Stewards.

The cloth being removed, the usual loyal and Masonic toasts were given and responded to with every demonstration of respect and good feeling. A party of ladies were admitted, at their particular request. The W.P.G.M., in proposing their health, made allusions to the various circumstances connected with the subject; and the toast was responded to on their behalf by Bro. Steward Kempthorne in a pleasant and appropriate strain. The P. G. L. was honoured with the attendance of several P.G. Officers and Brethren of the Sister Province of Devon; and the D.P.G.M. took occasion to propose the health of their P.G.M. the Rt. Hon. the Earl Fortescue, in connection with the Officers and Lodges of that Province, with thanks to those present for their fraternal visit, which elicited an appropriate reply. In the course of the day the D.P.G.M. gave the following address, which was, as usual, well received:—

“To men sincerely interested in the welfare of society, and of their country, it must be particularly agreeable to reflect on the rapid progress and general diffusion of the *Royal Art* through almost every part of the habitable world; wherever learning and civilisation are found, there *Freemasonry* also flourishes; and in particular within the present age has it taken sure footing in Great Britain. Whatever may be the case in other kingdoms, we, in this, may boast of our superiority to those illiberal prejudices, which not only cramp the genius, but, as it were, sour the temper of man and disturb the agreeable intercourse of society. Among us, *Freemasonry* is no longer confined within the schools of the philosophers or the courts of princes, but, like all the greatest advantages which Heaven has bestowed on mankind, it has become as universal as it is useful. This general diffusion of Masonic knowledge is one effect of that happy constitution of government which constitutes the peculiar glory of the nation. To their improvement in the Masonic art, therefore, men of letters have lately directed their studies; as the great body of Masons, no less than the dignified, the learned, or the wealthy, few have an acknowledged title to be amused and instructed. Books are of little use in the scientific part of Masonry, but they are the grand outlines of *Masonic morality*, and the superstructure of the *Royal Art*. Hence, to promote and advance this improvement, intermingled with our social Lodge meetings and annual associations, like the present, will always, I trust, be the chief object of our fraternal assemblings.

“In looking at the present state of the Order, Great Britain, of course, claims our first thoughts; and though she cannot boast of a more luxuriant soil or happier climate than many other countries, she has advantages of another and superior kind, which make her the delight, the envy, and the mistress of the world. With regard to *Freemasonry* in the British empire, as I have already said, it has been singularly successful, particularly of late years. Throughout *Europe* an important system of practical Masonic knowledge is inculcated. In *Asia*, though in some respects the most famous quarter of the

world, a strong attachment to ancient customs, and the weight of tyrannical power, bears down the active genius of Freemasonry;

“Tho’ Masons first in Asia saw the light—
Here Masons first their secrets did impart,
And to mankind revealed their secret art;”

yet it has broken through the trammels which would otherwise confine its influence, and Lodges are spread throughout its dominions. In *Africa* the mind seems so much degraded below its natural state that Masonry has made but slow progress in that vast country. In 1736, I believe, the first British Constitution was granted there; and at the Cape of Good Hope, Madagascar, and various other places it flourishes. *America*, whether considered as an immense continent, inhabited by an endless variety of different people, or as a country intimately connected with our happy isle by the ties of commerce, government, and friendship, has not been anyways backward in establishing and promoting Freemasonry, as the great number of its Lodges testify. Thus far Masonry has withstood the ravages of the times unshaken, unpolluted, and without the least variation in its secrets, customs, and usages; when even the tombs and monuments, &c., which should perpetuate our memories are crumbled into dust. Kingdoms, and provinces, and towns and cities, have they not had their periods? and when that which cemented and put them together have performed their several revolutions, they fall back. Where are Troy, Nineveh, Babylon, &c.? The fairest towns that ever the sun rose upon are no more; the names only are left, and in length of time may be in measure forgotten; but Masonry (dating from time immemorial), still remains, and appears destined to survive and flourish until time is no more. Its institutions are most extensive, its universality unbounded; it expands itself to all of every party, of every people;—preserves good fellowship, on the broad basis of good manners and good morals. Men of all persuasions may here unite, hold intercourse and friendship, assist and be assisted by each other. The epithet Brother, like music, has a charm to soothe the savage breast.

“Christians, and Jews, and Turks, and Pagans stand
One blended throng, one undistinguished band.”

At an early hour the party retired, with expressions of delight at having spent one of the most agreeable festivals of the Craft. Everything was conducted with the strictest conformity to ancient order.

DERBYSHIRE.

GLOSSOP.—*Province of Derbyshire.*—His Grace the Duke of Devonshire, K. G., Provincial Grand Master.—On Thursday, the 8th of June, the New Lodge recently established in this town, called the Devonshire Lodge, No. 908, was consecrated in ancient and solemn form by the R. W. Dep. Acting G. M. C. R. Colville, M. P., and the Officers of the Prov. G. L. of Derbyshire, in the presence of a large number of visiting Brethren from Cheshire, Lancashire, Yorkshire,

and Derbyshire. The W.M. Elect, Bro. G. Hambleton, was then duly installed in the chair. The Brethren then formed in procession, and proceeded to the parish church, which was kindly placed at their disposal by the Rev. Dr. Manson, Vicar.

An appropriate sermon was preached by the V.W. Prov. G. Chap. Bro. W. Hope, *M.A.*; the text being 1 Cor. c. iii. vers. 10, 11. After the sermon a collection was made on behalf of the Masonic Charities and the Derbyshire General Infirmary. On leaving the church, the Brethren proceeded to the Town Hall (kindly lent by the magistrates), where banquet was served by Bro. Thos. Woodcock, of the Globe Inn, and was partaken of by upwards of seventy of the Brethren, presided over by the R.W. Acting Prov. G.M. C. R. Colvile, *M.P.*

The W.M., Wardens, and Brethren of the Devonshire Lodge, No. 908, gratefully acknowledge the gift of a silver square and compasses from the R.W. Dep. Acting Prov. G.M. C. R. Colvile, *M.P.*; also an ancient volume of the Sacred Law, for the use of the Lodge, from the V.W. Prov. G. Chap., Bro. Rev. W. Hope, *M.A.*

The Prov. G. Dir. of Cer., Bro. G. Mason, W.M., No. 446, presented to the Lodge silver jewels for the W.M. and the S. and J. Wardens, and for the services he has rendered since its commencement, has been unanimously elected an honorary member of the Lodge. The Brethren are likewise under great obligations to the Hon. Sec. Bro. N. Bentley, W.M. of the Lodge of Affability, No. 399, Manchester, for the zeal and ability he has displayed in the formation of the Lodge; also to the V.W. Prov. G.R. Bro. S. Henchley, Jun., W.M., No. 315, for kind assistance and support in procuring the Warrant, &c.

REPTON ROYAL SUSSEX LODGE (No. 446).—The monthly meeting of this Lodge was held on Thursday, July 6th, as an emergency for the convenience of the members, on which occasion the W. M. (Bro. G. Mason) raised Bros. T. Buckley, W. Prince, and the Rev. T. Welch, to the Sublime Degree of M. M. Although the Lodge has been deprived during the past year of the valuable services so long rendered by the deceased Brother, Geo. Muggliston, the addition of young and influential members, recently added to its list, manifests increasing vitality.

DORSETSHIRE.

WIMBORNE.—The Prov. meeting of the Freemasons of the Province of Dorset, was held in this town on Thursday, the 27th July, Wimborne having been selected as the place of meeting in consequence of the recent formation of the Lodge there. The Brethren assembled at the Crown Hotel, whence they proceeded to the new Town Hall, which had been engaged and fitted up as a Lodge room for the occasion. The newly-appointed R.W. Prov. G.M. Bro. H. Ralph Willett, of Merley House, having been duly installed, the Prov. G.L. was opened, and the procession to the church formed in due order.

On reaching the Minster, full cathedral service was performed, the prayers being read by Rev. C. Scott, the Chaplain of the Wimborne Lodge, and an admirable sermon on the principles of the Order was preached by Bro. the Rev. W. Pearce, of Morden, Prov. G. Chap., who was requested, and has promised, to publish it for the instruction of the Brethren. The Rev. Brother took for his text 57th verse of the 8th chap. of the 1st Book of Kings, "The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us."

On the return of the Brethren to the Lodge, the Grand Officers for the present year were appointed, and are as follows:— Bro. T. B. Harvey, No. 199, Weymouth, P.G.S.W.; Bro. R. A. L. Phillips, No. 905, Wimborne, P.G.J.W.; Rev. Bro. Pearce, No. 542, Wareham, P.G. Chap.; Bro. J. Sydenham, No. 160, Poole, P.G. Registrar; Bro. R. Hare, No. 199, Weymouth, P.G. Sec.; Bro. Hannen, No. 694, Shaftesbury, P.G. Treas.; Bros. J. Osment, jun., No. 160, Poole, and C. Filliter, No. 542, Wareham, P.G. Deacons; Bro. John Tizard, No. 199, Weymouth, P.G. Sup. of Works; Bros. W. Parr, No. 160, Poole, and S. Harvey, No. 694, Shaftesbury, P.G. Dirs. of Cers.; Bro. J. O. Phippard, No. 542, Wareham, P.G.S.B.; Bros. W. Bryant, No. 199, Weymouth, and G. H. Gutch, No. 160, Poole, P.G.S.B.; Bro. T. Howe, P.G. Puis.; Bros. T. W. Dominey, No. 160, Poole, J. H. Boyt, No. 160, Poole, J. Barnett, No. 905, Wimborne, and H. Herbert, No. 905, Wimborne, P.G. Stewards; Bro. T. Patch, Dorchester, P.G. Organist.

The dinner was served at four o'clock, at the Crown Hotel, when nearly seventy of the Brethren sat down together. After which the Prov. G.M. proposed as the first toast given among Masons, "The Queen and the Craft," which was received with due expressions of loyalty.

The next toast proposed was that of "The G.M. of England, the Earl of Zetland," which having been duly received, the P. Prov. S.G.W., Bro. Bartlett, of Wareham, rose and proposed the health of the R.W. Prov. G.M., Bro. Willett.

Bro. WILLETT, Prov. G.M.—I rise under peculiar circumstances to return my thanks for the honour you have done me. You all know, as I do, that I have succeeded in this important office to two very eminent men. To one of them in particular, Bro. Williams, I owe all the knowledge of Masonry which I possess; and I feel strongly, in succeeding him, the great responsibility which I have undertaken. Of one thing I can assure you, that if my talent is small, no man wishes better for Masonry than myself. I have been long a devoted Mason, and it shall be my earnest endeavour to forward the cause of the Order in this province by every means in my power. Brethren, with sincere thanks for your kindness I drink "Prosperity to the Craft."

Bro. WILLETT.—The next toast is one which you will all approve, it is the health of gentlemen who have most worthily and efficiently performed their duty. I say gentlemen, because I consider every

good Mason to be a gentleman. Brethren, I have great pleasure in proposing the health of the P. Prov. Officers.

Bro. C. O. BARTLETT (Wareham).—I beg to return my sincere thanks for the way in which my health has been proposed and responded to. Though I have had many years' experience as a Mason, yet, I am sorry to say, that my numerous avocations have prevented me from giving that attention to the study of Masonry that it deserves. However, I am happy at all times to do anything in my power to promote the good of Masonry, and I beg to return my sincere thanks and to drink your healths.

Bro. WILLETT, Prov. G.M.—Brethren, the next toast I have to propose is the health of the two distinguished Brethren who have done me the favour of accepting the office of Wardens. I feel assured that by their exertions the cause of Masonry in this Province will be greatly promoted.

Bro. J. B. HARVEY, Prov. G.S.W.—R.W. Sir, I rise with great diffidence to return my gratitude and thanks for the honour which you have done me in appointing me your S.G.W. Believe me, Sir, it will be my constant study to discharge my duties in a satisfactory manner. I beg to say how much I am indebted to my own Lodge for their kind consideration of me, and how grateful I am to them for recommending me to your notice.

Bro. R. A. L. PHILLIPS, P.G.J.W.—R.W. Sir, I regret that I am unexpectedly obliged to return thanks for the honour you have done me in drinking my health. I had hoped that the Prov. S.G.W. would have responded both for himself and for me; but as it seems he has left me to answer to the toast, I beg to return my sincere thanks to you for proposing, and to the Brethren for the kind way in which they have received my health. With regard to the honour which you have this day conferred upon me, I hold it as a pledge for the faithful discharge of my Masonic duties. Although I cannot look back, as one Brother boasts, on my half-century of Masonry, or even on my Brother Warden's twenty years, and can only claim a shorter connection with it, yet I hope to have it granted that I have somewhat exerted myself in the cause.

Bro. WILLET, P.G.M.—I have great pleasure in proposing the health of the Prov. G. Chaplain. I have never had greater pleasure in proposing a toast. After the very excellent sermon which Bro. Pearce delivered this morning, I trust we may all be benefited by it.

Rev. Bro. PEARCE.—In consideration of the long time that I detained you this morning, I shall not trouble you much now. I beg to thank you for your kind attention to my sermon this morning. I have always felt that I should be unworthy of the office of a Christian minister if I could recognise any Masonry which was unconnected with it. There is no Brother who would more cheerfully defer to the authority of the G.L. or of that of this Province than I would; but if I were told by either that, as a Mason, or as advocating the cause of Masonry, I was to separate Christianity from it, I would publicly lay down my badge. But it is not so, and I will show you how impossible it is that it should be so. I would ask the Grand Lodge, if Masonry is not Christian, why do they appoint Grand Chaplains? Why use the volume of the Sacred Law? Why permit Christian ministers to advocate the cause of Masonry in Christian churches? I have received much kindness and attention in foreign Lodges of different denominations. I did not feel myself prevented from going there because we did not meet there as Christians; but here, as a clergyman of the established Church, I could only meet you as a Christian; and, believe me, I never would meet you but as such, because it would be impossible for me otherwise to maintain my position. I became a Mason upon this understand-

ing, and I can only continue one as such, and I do not believe that the G. L. of England would ever object to Christianising Masonry. Witness their appointing the Rev. E. Moore. I beg to apologize for this digression, and for trespassing so long upon your time, but I could not have it thought that I could support Masonry as unconnected with Christianity.

Bro. WILLET, P.G.M., proposed briefly the health of the rest of the Grand Officers below the Wardens, to which Bro. W. Hannen, of Shaftesbury, the Grand Treasurer, replied. Prosperity to the Lodge of St. Cuthberga having then been drunk and duly acknowledged, the party broke up about nine o'clock.

ESSEX.

COLCHESTER.—On the 21st of June, the annual festival of St. John the Baptist was celebrated by the Angel Lodge, at the Cups Hotel. The W. M. presided, the S. D. officiating as vice-chairman. Amongst those present were Bro. Thompson, P. G. D., the representative of the Grand Lodge of England; Bro. E. Dorling, Secretary to Prov. G. Lodge of Suffolk; S. J. Surrudge, P. M., the Rev. S. L. Wilson, P. M., of the North Essex Lodge, and a numerous muster of Provincial Brethren.

HERTFORDSHIRE.

The annual meeting of the Grand Lodge of this Province was held on Friday, July 21st, in the large room of the Corn Exchange, Bishop-Stortford. Present, the R. W. William Stuart, Prov. G. M.; Bro. G. Francis, Dep. G. M. of Surrey, as Dep. G. M.; Bro. J. A. Ward, as G. S. W.; Bro. T. Unwin, G. J. W.; Bro. Robottom, G. S. D.; Bro. Rev. S. L. Wilson, G. Chap. The report of the audit committee and minutes of the previous G. L. having been read and confirmed, the R. W. G. M. appointed the following Brethren to their respective offices: Bro. J. A. Ward, Dep. G. M.; Bro. T. Unwin, P. M. No. 592, G. S. W.; Bro. Robottom, W. M. No. 578, G. J. W.; Bro. A. L. Bellinger, W. M. No. 742, G. S. D.; Bro. Jennings, No. 592, G. J. D.; Bro. T. Sedgwick, G. Sec.; Bro. L. Thompson, S. D. C.; Bro. Thomas, No. 742, G. Tyler.

At the conclusion of the business the Brethren adjourned to the George Hotel, where an elegant banquet was provided by Bro. Wildbore. After the disposal of the Masonic toast, "The Queen and the Craft, and the R. W. the Earl of Zetland, G. M.;" Bro. Francis rose, and called on the Brethren to testify their pleasure in assembling on that day by a hearty greeting to the health of their Prov. G. M., a gentleman whose heart and soul were devoted to furthering the cause of Freemasonry by every means in his power; which toast was most enthusiastically received by the Brethren.

The R. W. Prov. G. M., in returning his thanks for the kindness he that day and at all times received from the Brethren, assured them that he spared no efforts to aid the cause of the Craft, and in the assemblage of that day he was pleased to find those endeavours were successful.

After the healths of the Dep. G. M., the visitors, and other usual toasts were given, the entertainment being enlivened by the vocal powers of Bros. Hobbs and Young, the R. W. G. M. and Brethren departed.

ISLE OF WIGHT.

Laying the Foundation-Stone of St. Thomas's Church, Newport, Isle of Wight.—The imposing ceremonial of laying the corner-stone of the new church, on August 24, has ranked that day among the gayest and brightest witnessed by those oft-quoted, though but little known, personages, “the oldest inhabitants,” of our borough. The busy residents were all on the *qui vive* at an early hour, making preparations for the reception of the illustrious consort of our beloved Sovereign, H.R.H. Prince Albert, who had intimated his pleasure to share with the Masonic body of this Province the labour of laying the corner-stone of the proposed new church, to be erected on the site lately, and now partly, occupied by the old edifice, which it is supposed was founded in the twelfth century by Richard de Redvers, then lord of the isle.

The morning opened most favourably, and the inhabitants of the Wight poured into the town by thousands, and the High-street would have been impassable had not the Mayor prudently taken the precaution of having strong barricades erected to prevent the intrusion of horses and carriages. A guard of honour from the garrison, under the command of Bro. Bond, kept the road clear for the procession. Several triumphal arches of considerable magnitude were erected across the principal streets, and the houses generally were ornamented in great profusion of flags, banners, and streamers of nations on terms of amity with our own.

The residence of our worthy Mayor was most tastefully adorned from the riches of his conservatory, whilst the establishment of Bro. W. W. Way was decorated with military and other trophies, interspersed with Masonic emblems, garlands, and wreaths of flowers. The Free Grammar School (in which King Charles I. was confined), now the residence of Bro. the Rev. A. Wallace, also threw off its sombre appearance, and vied with its neighbours on the joyful occasion.

The summons of the R.W. Prov. G.M., Bro. T. J. W. Fleming, was unanimously responded to, not only by the Masons of the island, but by the Brethren of the adjacent Provinces.

The Brethren met at the Masonic Hall, Leyley-street, at half-past ten o'clock, when the Lodge was closely tyled. After the business had been transacted, the procession joined in the following order, and proceeded to the Guildhall, to await the arrival of the Prince. Its interesting appearance was considerably added to by the numerous attendance of military Brethren; and through the kindness of Bro. Fraser, P.M., commandant of the 93rd dépôt, the Banner-Bearers and Tylers appeared in full Highland military costume:—

Directors of Ceremonies.

Band of the Royal Marine Corps.

Tyler with drawn Sword.

Visiting Brethren, not members of any Lodge.

Visiting Lodges, preceded by their Banners.
 Portsmouth Lodge, No. 717.
 Southampton Lodge, No. 555.
 Royal Sussex Lodge, No. 428, Portsea.
 Phoenix Lodge, No. 319, Portsmouth.
 Lodge of Unity, No. 184, Ringwood.
 Royal Gloucester Lodge, No. 152, Southampton.
 Lodges of the Island, preceded by their Banners.
 Yarborough Lodge, No. 809, Ventnor.
 East Medina Lodge, No. 204, Ryde.
 Albany Lodge, No. 176, Newport.
 Tyler with Lodge Sword.

Steward. Red Wand.	{	THE ALBANY BANNER.	{	Steward. Red Wand.
E. A. P. White Wands.	{	A part of the Foundation stone of the Old Church. Rough Ashler, on White Cushion, and Working Tools.	{	E. A. P. White Wands.
F. C. Blue and White Wands.	{	Fellow Craft and Working Tools, on Blue and White Cushion.	{	F. C. Blue and White Wands.
Steward. Red Wands.	{	THE MARK BANNER.	{	Steward. Red Wands.
Mark Masons. Blue and White Wands.	{	Key Stone and Working Tools of Mark Degree, on Blue and White Cushion.	{	Mark Masons. Blue and White Wands.
		Inner Guard, with antique sword. Visitors to the Albany Lodge, two abreast.		
M. M. Blue Wands.	{	Perfect Ashler, on Blue Cushion.	{	M. M. Blue Wands.
		Members of the Lodge, two abreast. D. C., with Baton.		
Banner. Steward. Red Wand.	{	M. M. working Tools, on Blue Cushion.	{	Banner. Steward. Red Wand.
Treasurer.		Secretary, with Bye-Laws.		Organist.
	J. D.	Blue Wands.	S. D.	
M. M. J. W., with Plummet.		Three Columns. M. M. Steward.		M. M. S. W., with Level.
		Banner, carried by a Lewis.		
Banner (Man), end carried by a Lewis. Banner (Eagle).	{	VOLUME OF SACRED LAW. Square and Compasses. Blue Velvet & Gold Cushion.	{	Banner (Lion), end carried by a Lewis. Banner (Ox).
Steward, Red Wand.		Chaplain. Past Masters.		Steward, Red Wand.
P. M. Stewards. Tyler.		The W. M.		P. M. Stewards. Tyler.
		Medina Lodge, No. 41, Cowes. Grand Lodge of the Isle of Wight. Grand Tyler.		
Grand Pursuivant.		Grand Superintendent of Works.		Grand Organist.
		Bro. J. Dawkes (the Architect), with plans of the Building. Bro. J. J. Dashwood (the Contractor), with Trowel. Past Grand Officers.		
Grand Steward.		Grand Dir. of Cer.		Grand Steward.

Senior Grand Deacon.		Junior Grand Deacon.
	Grand Secretary, with Book of Constitutions.	
Grand Treasurer.		Grand Registrar.
	Past Grand Wardens.	
	Visitors of Distinction.	
Senior Grand Warden.		Junior Grand Warden.
Grand Steward.	Volume of the Sacred Law.	Grand Steward.
	The Grand Chaplain.	
	A Grand Officer, with a Golden Vessel, containing Corn.	
	Two Grand Officers, with Silver Vessels, containing Oil and Wine.	
	Grand Sword Bearer.	
Grand Steward.	The R. W. D. G. M. P.	Grand Steward.
	The R. W. G. M. P. of the Province.	
	Grand Tyler.	

H. R. H. Prince Albert arrived punctually at one o'clock, when the Municipal and other sections of the Procession took their appointed places in the rear of the Masonic Body, as follows :—

	The Church Building Committee.	
	The County Magistrates.	
	High Steward of the Island.	
	Military and other Guests.	
	The Borough Magistrates.	
	The Members of the Town Council.	
	Bergers and Serjeants at Mace.	
The Right Rev. the } Lord Bishop of Winchester.	H. R. H. PRINCE ALBERT.	{ The Worshipful the Mayor, in his robes of Office.
	The Church Wardens.	
	The Clergy of the Island, &c.	

The procession then moved up the High-street into the Cornmarket, and passed through the western entrance of the ancient church tower ; and from thence, between the ruins, to the north-east corner, where the necessary arrangements had been made for laying the stone, a very substantial piece of Masonry, presented by Bro. Joseph, P.M., No. 176, and which bore, on a large brass plate, the following inscription :—

“ On Thursday, August 24, 1854,

THIS FOUNDATION STONE

was laid by

HIS ROYAL HIGHNESS THE PRINCE ALBERT.

Francis Pittis, Mayor.
G. H. Connor, Minister.

Edward Way,
Henry Loosemore, } Churchwardens.”

The procession divided right and left, and the G.M. passed up the centre and entered the enclosure, preceding H.R.H. Prince Albert and attendants, where the prescribed sentences of Scripture were read by the Bishop. The scene at this moment was most enlivening, the costumes of the officials, the clergy in their robes, the military, the sparkling regalia, and splendid new banners of the Brotherhood, aided by the strains of the military band, and the vast amphitheatre occupied by hundreds of ladies, formed a *tout ensemble* which will not soon be forgotten by those who had the privilege of witnessing it.

The Procession having halted, a circle was formed round the stone—

Bro. Rev. A. Wallace, P.M., Equerries.
 Chapl. to Albany Lodge, 176,
 and Chapl. to the Mayor. H. R. H. PRINCE ALBERT.

Rev. E. M'Stall,
 Bishop's Chaplain.

Bro. J. Wyatt, J.W., 176.
 Sec. to Building Committee.
 F. W. Fleming, P.G.M.
 J. H. Stearne, D.P.G.M.

THE STONE.

The Bishop of Winchester.
 Rev. E. D. Scott, Vicar.
 Rev. G. H. Connor,
 Curate.

Bro. J. Poore, P.M., 176. F. Pittis, Esq., Mayor.
 Bro. J. Dawkes, Architect. Bros. Dashwoods, Builders.

surrounded by the Brotherhood, the Clergy, Members of the Town Council, and others.

After the opening services by the Bishop and clergy, the Worshipful the Mayor requested H.R.H. Prince Albert to assist in laying the stone, and also requested the Prov. G.M. to level and prove the work.

Bro. Dawkes presented the plans for the approval of His Royal Highness, by whom it was handed to the Prov. G.M. for his approval. The Mayor then deposited in the cavity of the lower stone a bottle, containing current and ancient coins, and an inscription. (The W.M. of the Albany Lodge, No. 176, had also previously caused a bottle to be inserted in the foundation-stone, containing a list of the officers and members of his Lodge, a copy of their seals, a roll of members of the Albany Mark Lodge, with their book of marks, impressions of their notices, and fac-similes of their signatures and jewels, and also a list of Companions attached to the Albany Royal Arch Degrees.) The cavity being closed, his Worship handed to his Royal Highness an elegant silver trowel, manufactured for the occasion, and beautifully engraved with the borough arms, &c.

The cement was handed on a salver borne by an Entered Apprentice Mason, which his Royal Highness spread on the lower stone, saying: "We place this stone in faith and hope, to the glory of God, through Jesus Christ our Lord. Amen."

The upper stone was then let down slowly with solemn music; and being adjusted, his Royal Highness gave it three strokes with a gavel; after which, the Prov. G.M. approached the stone, and proved it to be properly laid by

The Plumb Rule, presented by the J. G. W.
 The Level, " " S. G. W.
 The Square, " " D.P.G.M.

Bro. Architect then delivered the gavel to the Prov. G.M., who gave three knocks, the Bishop at the same time invoking the blessing of the Great Architect of the Universe, when the Brethren responded, "So mote it be."

The Prov. G.M. then delivered the plans and tools to the builders, Bros. Dashwoods, for their use, and scattered corn, and poured wine and oil upon the stone.

The Rev. G. H. Connor then read the following document, a copy of the inscription placed within the stone :—

“The ancient Church of the Borough of Newport, erected, as it is believed, by Richard de Redvers, Earl of Devon, and Lord of the Isle of Wight, for the use of the burgesses, in the reign of King Henry the 3rd, and dedicated to St. Thomas of Canterbury, having, in the course of years, become so greatly decayed as to be incapable of repair and restoration, it was, in the year 1848, determined that a new church should be erected in its place ; and the necessary funds, raised by general subscription within a period of five years, contributions were obtained to the amount of seven thousand pounds, Her Most Gracious Majesty Queen Victoria being among the subscribers ; and on Thursday, the 24th day of August, in the 18th year of her Majesty’s reign, and in the year of our Lord, 1854, the first stone of this Church was laid by H.R.H. Prince Albert, K.G., &c. &c., her Majesty’s Royal Consort ; assisted by Bro. Thomas James Willis Fleming, R.W. Prov. G.M., and the Ancient Free and Accepted Masons of the Isle of Wight, in the presence of the Lord Bishop of Winchester, the clergy of the Isle of Wight, and a large assembly of the chief inhabitants of the Borough and Island.

“FRANCIS PITTIS, Esq., Mayor.

“EDWARD DICKENSON SCOTT, Vicar of Carisbrooke.

“GEORGE HENRY CONNOR, Minister.

“EDWARD WAY,
“HENRY LOOSEMORE, } Churchwardens.”

The Bishop then offered up an appropriate prayer, and having concluded with the Lord’s Prayer, the Brethren again responded, “So mote it be.”

The Prov. G.M. then announced to his Royal Highness and the Mayor that the stone was laid.

A hymn was then sung by the choir, accompanied by the band.

The Benediction being delivered by the Bishop, the ceremony concluded.

The Lord Bishop of Winchester, in the name of the town, tendered their thanks to his Royal Highness for his condescension in coming amongst them on that day.

His Royal Highness, in reply, expressed his pleasure in having assisted in so holy a work.

The procession then re-formed, and returned to the Town Hall amid the most enthusiastic cheering by the thousands of spectators, and from thence to their Lodge.

The banquet of the Brethren took place at the Star Hotel.

A grand banquet, given by the Worshipful the Mayor, also took place at the Guildhall, which appears to have given the greatest satisfaction. In the course of the day,

The MAYOR said the next toast was one which he felt some degree of difficulty in approaching, because he was somewhat in the dark (laughter). It was that of the Prov. G.M., who had left the room with his Masonic Brethren. Not being an initiated person, or one of their Craft, it would be difficult for him to deal with the subject ; but, fortunately, though they kept some things in the dark, other actions shone forth ; and when they saw that Charity was their handmaiden (cheers),—that they visited the fatherless and the widow (cheers),—that they dispensed charity fairly and liberally, and were

ever ready to come forward when any work was to be begun which had for its end the benefit of mankind, they were therefore bound to conclude—and they had a right to conclude—that their actions sprung from a pure and proper source (cheers). He had much pleasure in giving the toast, notwithstanding the absence of the Prov. G.M., who had left to attend his Brethren,—a body who could not be, unfortunately, accommodated in that room, although he still saw around him many members of the Masonic Order, who he had no doubt would enlighten them a little, and let them into their secrets (laughter). He should now give the toast, coupling with it the name of Mr. Waterworth, a most active and useful member of the Town Council, ever exerting himself to improve the condition of the working classes.

Bro. WATERWORTH returned thanks, expressing his regret that he had been called upon to do so, when Bros. Estcourt, W. B. Mew, Charles Cowdey, and Rev. A. Wallace, &c., were present, and could have done it much more ably. Some few of their works were termed secret, but he was sure, if they were so, that they had nothing to be ashamed of; for, although there might be, and doubtless were, thousands of good men who were not Masons, there could be no good Mason who could not be a good man. Bro. Waterworth urged, at some length, the duty of good-will to all, and returned thanks for the manner in which the toast had been received.

Bro. W. B. MEW, as a member of the Town Council and a Mason, also returned thanks in both capacities, assuring the meeting that he only rose to do so to clear himself from any imputation that he did not properly appreciate the honour done him.

KENT.

GRAVESEND.—The Amalgamated Lodges of Freedom, No. 91, and of Sympathy, No. 709, met on Monday, July 17th. The Lodges were opened at 2 o'clock; the Prov. G.M., Bro. C. P. Cooper, Q.C., and Bro. Ashley, P.D. Prov. G.M., were introduced, and received with due honour.

The initiation of Mr. W. Hills, the passing of Bro. J. G. Kent, and the installation of Bro. F. T. Southgate, as W.M. of No. 91, and Bro. L. Briveau, as W.M. of No. 709, were admirably performed by Bro. H. Moore, P.M. and Prov. P.J.G.D. After the Masonic business the Brethren adjourned to the new Falcon Hotel, and at 5 o'clock sat down to a banquet served in Bro. Pallister's best style: the usual patriotic and Masonic toasts were responded to with enthusiasm; but the event of the evening was the placing of the votes of two life-governorships of the Aged Freemasons' Benevolent Institution at the disposal of Bro. Ashley, the P.D. Prov. G.M. The W.M. of No. 91 (Bro. Southgate) introduced the subject in a neat speech, assuring Bro. Ashley that the members of No. 91 and No. 709 had subscribed to mark their high opinion of him as a man and Mason.

Bro. Ashley, upon rising to return thanks, was received with a burst of applause, which lasted several minutes; the fine old gentleman was evidently much affected, but soon recovered his self-possession. He expressed himself in a truly Masonic speech that will not be forgotten by those, who had the pleasure of hearing it.

We believe this is the only instance of the members of a Lodge subscribing to place the votes of a Masonic institution at the disposal of a Brother whom they wish to honour; we sincerely hope that the example will be followed by other Lodges, as it is a testimonial honourable to the individual, and of great benefit to the Institution.

The Prov. G.M. was much gratified by the proceedings of the day, it being the first time he had met the Brethren of the two Lodges; and there is not the least doubt but that he will avail himself of every opportunity to meet the members of Nos. 91 and 709, who were delighted with his courteous and brotherly kindness. The Brethren having been addressed by the Prov. G.M., who paid a high compliment to the combined Lodges, Nos. 91 and 709, for the manner in which the Masonic business had that day been performed, and the highly prosperous condition in which he had found Freemasonry in Kent, retired amidst the hearty good wishes of a highly delighted attendance.

The W.M. of Lodge No. 91 appointed the following Brethren as his officers: Bro. Gould, S.W.; Bro. Spencer, J.W.; Bro. Watson, S.D.; Bro. Woodford, J.D.; Bro. Brownfield, I.G.; Bro. Dobson, Treas. and Prov. P.J.G.W.; Bro. Briveau, Sec.

NORTHUMBERLAND.

The annual Prov. Grand Lodge of Northumberland was held on Friday, August 25th, at the Town Hall, Morpeth, with a very full attendance of Brethren from the Lodges in the Province. The Prov. G.M., the Rev. E. Challoner Ogle, assisted by his officers, consecrated with the usual ceremonies a new Lodge, the "De Ogle Lodge, No. 910," and Dr. Shute was installed the first W.M. The ceremony was rendered more interesting and imposing by the musical assistance of Bro. C. F. Barker, of Newcastle, and Bros. Smith and Brown from the choir of Durham cathedral, who had prepared suitable odes and anthems for the occasion. The business of the Prov. Grand Lodge was then proceeded with.

The following Prov. G. Officers were appointed:—R. Medcalf, Dep. Prov. G.M.; J. Berkley, G.S.W.; J. S. Challoner, G.J.W.; Rev. John Bigge, G. Chap.; G. P. Birkinshaw, G. Sec.; Rev. C. Moody, G. Treas.; T. Fenwick, G. Reg.; J. C. Gibson, and G. Winlaw, G. Deacons; W. Dalziel, G.D.C.; J. Green, G.S.W.; D. W. Spence, G. Usher; T. Haswell, G.O.; G. Fenwick, G. Sword B.; W. E. Franklin, G. Stand B.; Bros. Thompson, Shield, Owen, French, Gilpin, and Vardy, G. Stewards; W. Richardson, G. Pur.; A. Dickson, G. Tyler. After the banquet it was announced that, in

the course of a short time, the Prov. G.M., assisted by the Freemasons of the district, will lay the foundation-stone of the first of the Vicar's schools, in the Shield-field, Newcastle, with full Masonic ceremony.

OXFORDSHIRE.

OXFORD.—During the vacation months, from July to October, Masonry, like all other matters at Oxford, may be said to be at rest for a time, and little occurs during that monotonous season to disturb the wonted stillness of long vacation. The members of the Apollo University Lodge being away from Oxford, their very agreeable gatherings, conceived and carried out in the true spirit of Masonry, are suspended, while the Brethren of the Alfred City Lodge assemble only for business, postponing the social enjoyments until the Brethren of the sister Lodge are enabled to participate in them. It has, however, been customary for years past to substitute for the monthly meetings in vacation an annual excursion by water to Nuneham Park, the splendid domain belonging to G. G. Harcourt, Esq., M.P. It is situated on the banks of the Thames, a few miles from Oxford, and is admirably adapted for pic-nic parties, who are allowed, by the kindness of Mr. Harcourt, to land there, and revel in the enjoyments of this picturesque spot. On the 18th of July, the Brethren of the Alfred Lodge mustered in an unusually large number on board a large house-boat, the "Bristol Queen," and were received by the W.M. Bro. Thos. Randall, late one of the aldermen of the city. The party lunched on board on their way to Nuneham; on reaching which, cricket, quoits, and other out-door games were indulged in until dinner-time. About five o'clock, the party, consisting of upwards of sixty, sat down to an elegant entertainment, served up in the "house-boat" in excellent style by the Stewards, Bros. Townsend and Frazer. The W.M. presided, and was supported by Bros. R. J. Spiers, P.G.S.B., Mayor of Oxford; Alderman Dudley, late Mayor; Alderman Belcher, Mayor of Abingdon; G. P. Hester, Town-Clerk of Oxford; an unprecedented number of Past Masters, and several of the most distinguished Masons in the Province.

The day was one of unmixed enjoyment; and nothing could have been more grateful to the feelings of the W.M. than to find himself surrounded by so large and distinguished a body of Brethren, all of whom were anxious to testify by their presence how highly they appreciated his conduct and character in every relation of life.

A MASONIC MAYOR.—The Mayor of Oxford, Bro. Alderman R. J. Spiers, who is well known to the Masonic world, not only on account of his having had the honour to serve the office of Grand Sword-Bearer of England, but from the active interest he has taken in the various Masonic Charities, has been practically illustrating to his fellow-citizens how much it lies within the power of any man filling an official situation, not only to administer to the happiness, but to advance the moral and social condition of those around him. From the time Bro. Spiers entered on the duties of the civic chair, he

evinced a desire not only to uphold its dignity, but to raise the character of the city, and to strengthen the bonds of union between the three great bodies, with which he was brought in contact—the University, the City, and the County. He set about this in a practical way, and in a true English spirit, for he invited round his festive board all in authority in the three bodies already alluded to, including the vice-chancellor, proctors, heads of colleges, high-sheriff, county members, magistrates, city members, citizens, and a host of *litterati*, embracing some of the most distinguished poets, painters, sculptors, &c., whose presence gave *éclat* to the festival. The Masonic Brethren of the Province and from a distance mustered in strong force, and among the latter were Bros. Dr. Rowe, Secondary Potter, Hodgkinson, De La Rue, Rev. J. S. Broderip, &c. The Mayors of Bristol, Cambridge, Abingdon, and Banbury were also present. This festival, which took place on Monday, the 20th of June, was attended by upwards of 200 persons, and passed off in the most successful manner.

On the following Thursday, the 22nd of June, the Mayor and Mayoress gave in the Town Hall a brilliant reception, or musical promenade, to which upwards of 1,500 invitations were issued. The company began to assemble about eight o'clock, and by ten all were set down, at which time there were not less than 1,200 persons enjoying the works of art and other intellectual stores, which the Mayor and Mayoress, assisted by friends, had provided in such exquisite taste for the gratification of their guests. The walls were hung with paintings in oil and water-colours, including some of the choicest works of Etty, Millais, Stanfield, Collins, Turner, Prout, W. Hunt, Frost, F. Stone, Cattermole, Borall, Pyne, Warren, Claxton, and others; while models of sculpture, by Calder, Marshall, Macdowell, Bell, and Noble, placed in various parts of the room, imparted a degree of grace and beauty which could not be surpassed.

Most of the heads of colleges and their families were present, and appeared to enjoy this novel (to Oxford) mode of being brought into contact with various classes of society. There were about sixty distinguished visitors from London and other places who accepted invitations, and joined in this delightful gathering. The proctors, tutors of colleges, noblemen, and principal citizens officiated as stewards on the occasion. On the following day, the vice-chancellor and some of the heads of colleges escorted such of the Mayor's visitors as had come from a distance over various parts of the University, the public buildings of which were thrown open to them; and at some of the colleges, Christ Church and-Magdalen, elegant entertainments were prepared for them.

The Mayor being desirous that the humble classes should participate in the pleasures of the week, threw the collection of paintings, sculpture, &c., in the Town Hall open to the public for three days, when upwards of 20,000 persons availed themselves of this indulgence, and the best testimony that they appreciated it was afforded by their orderly conduct. On Tuesday, the 29th of August, the

Mayor and Mayoress gave another promenade concert in the Town Hall, which was attended by about 1,000 persons, and was equally successful as the former one; and on the following evening they entertained all the children above ten years of age belonging to the various schools in the city with tea and buns. The children, who amounted in number to about 1,100, were attended by the parochial clergy, teachers, and others. The collection of paintings, &c., provided for the promenade concert of the previous evening remained undisturbed, in addition to which a concert was got up for the gratification of the children.

On the following day, the public were admitted to the Hall without restriction, and in the evenings of each day the Mayor provided a band, which played for several hours.

Such generous efforts on the part of the Mayor to administer to the enjoyment of his fellow-citizens and others has naturally excited an earnest desire on the part of all to make him a suitable and permanent acknowledgment of the same. The citizens have formed themselves into a committee, and contemplate presenting the Mayor with a service of plate of not less than 200 guineas value; and the ladies propose giving to the Mayoress, who was confined on the 15th of September with a son (her eleventh child), a silver cradle, to commemorate the two events. A committee in London, composed of *literati* and others, suggest as their token something that shall in a peculiar manner mark their sense of Bro. Spiers' services and desire to elevate his fellow-men. In the mean time, the boys at the University Press School have taken time by the forelock, and presented to the Mayor, on Sunday, the 17th Sept., a magnificent Bible, printed by themselves, and splendidly bound in purple morocco, as their tribute of acknowledgment of Bro. Spiers' regard for the well-being and elevation of the children of the humbler classes.

CHURCHILL MASONIC LODGE.—On Tuesday, the 22nd of August, the Brethren of the Churchill Masonic Lodge, No. 702, assembled at the Harcourt Arms Inn, Nuneham, when the Lodge was opened, and sundry business transacted. In the afternoon the Brethren dined together, when the W.M. Bro. T. Joy, P. Prov. G.D.C., presided, and was supported by the Dep. Prov. G.M. for Oxfordshire, Bro. Capt. Bowyer; P.M.'s Bros. Thompson, Blake, Furley, Walker, Sowter, and Martin; Bros. Cartwright, Bickerton, Shrimpton, J. Thorp, Hosken, Rev. T. Russell, Gardener, Brockliss, Thurland, Bruton, Rainsford, Hope, Stronghill, Drinkwater, J. Round, &c. &c. The dinner was served up in excellent style by Mr. Ansell, the host of the Harcourt Arms; and under the able presidency of the W.M. a very delightful evening was spent. The admirable manner in which the W.M. presides over this Lodge, and the success which has attended his efforts, is evinced by the fact that, since his election in May last, fourteen Brethren have joined the Lodge, and we understand that there will be a still further accession at the next meeting. Altogether the Lodge is in a very flourishing state, and reflects credit on the Province.

SOMERSETSHIRE.

BATH.—The P. G. L., Somerset, met at Bath on Wednesday, June 14th, and was presided over by the venerable and worthy R.W.M., Col. C. K. K. Tynte. On this occasion, the R.W.M. visited the Lodge of Honor, No. 528, which was opened at high twelve under its W.M. Bro. F. T. Allen, having as his Officers for the occasion Bro. P. Wells, W.M., No. 48, S. W.; and Bro. Capt. Doveton, J.W.

The assemblage of Brethren was numerous, and amongst those present were the following:—Bros. F. T. Allen, W.M., No. 528; C. J. Yigne, P.P.G.S.W., No. 528; Dr. Falconer, P.G.J.W., No. 528; Capt. Evans, P.M., No. 528; — Robertson, No. 528; J. D. Harris, P.P.G.O., No. 528; Capt. Doveton, J.W., No. 528; Dr. Hodges, P.M., No. 528; J. Robinson, P.M., No. 8; W. Butler, J.W., No. 16; P. Wells, W.M., No. 48; C. Milsom, J.D., No. 48; — Reynolds, No. 48; G. M. Temple, P.P.G.S.D., No. 48; E. White, P.P.G.S.W., No. 48; C. Haseler, P.P.G.S.W., No. 48; S. Staples, P.M., No. 66; H. S. Higginson, No. 48; H. Warren, No. 67; R. H. Shout, W.M., No. 412; J. Alexander, S.W., No. 412; E. Edwards, J.W., No. 412; W. Highmore, P.M., No. 412; E. Cross, No. 408; H. Bridges, P.M., No. 367; W. Walkley, P.M., No. 168; Bros. Parker, Shipton, and Hayman, Dulverton; Eales White, P.M., No. 327; Hon. Major Napier, W.M., No. 327; J. Broadley, P.M., No. 420; E. Little, No. 420, &c. &c.

About one o'clock, intimation was given of the approach of the R.W. the Prov. G.M. When the W.M. No. 528, and his principal Officers, went out to meet him, the reception of the Prov. G.M. was most cordial, and given both with heart and hand. The R.W. the Prov. G.M. having taken the chair, made a feeling and brotherly address to the assembled Craft, after which, the usual business having been transacted, the Officers of the past year resigned their several jewels, and the following Brethren were invested for the ensuing year:—Bros. Randolph, D.P.G.M.; Dr. Falconer, G.S.W.; Hon. Major Napier, G.J.W.; Rev. — Codrington, G.C.; Eales White (*by unanimous election*), G. Treas.; A. P. Browne, G. Sec. (*second year*); — Shout, G. Reg.; — Warren, G.S.D.; — Butler, G.J.D.; — Parker, G.D.C.; Capt. Doveton, G. Sup. W.; C. Milsom, Jun. G.O.; — Mitchell, G. Pur.; — Broome, G. Tyler.

Two circumstances in connection with this Provincial meeting, are deserving of a passing remark. First, that the Province voted subscriptions to several of the Masonic Charities; and, secondly, the resignation of Bro. Stradling, who had for many years, with the greatest kindness and fraternal feeling, undertaken the duties of Treasurer to the Province. No one who is acquainted with that Brother,—no one, indeed, to whom his name is familiar, can feel otherwise than grateful to him for the interest he has ever shown in the welfare of the Craft, and that gratitude will accompany him so long as he may live. It is satisfactory to know

that the vacancy caused by the resignation of Bro. Stradling was filled up by the unanimous appointment of Bro. Eales White, the worthy High Bailiff of Taunton. That he will well perform the duties of his office no one for a moment doubts. He accepts office with the best wishes of his Brethren that he may long continue to hold it.

After P. G. L. had been closed, the Brethren adjourned to dine at the Christopher, Bro. Amcry's, where the evening was passed in true Masonic spirit.

HIGHBRIDGE.—The Rural Philanthropic Lodge (No. 367) held its monthly meeting on Friday, July 8th, for the purpose of installing the W. M. elect, Bro. Walkley. There was a numerous muster of the Brethren, and the ceremony of installation was admirably gone through by Bro. H. Brydges, the immediate P. M. of the Lodge. A Lodge of Instruction, under the sanction of the present W. M., is being formed, so that the Brethren resident in this part of the Province may have the opportunity of rendering themselves proficient both in the ceremonies and illustrations of the Order.

Bath, Aug. 21.—Presentation of a Testimonial to Bro. G. M. Temple.—On Monday, Aug. 21, a numerous meeting of Brethren took place at the Masonic Hall, Corridor, for the purpose of presenting Bro. G. M. Temple with a testimonial expressive of the esteem in which he is held by his Bath Brethren, and an acknowledgment of his many services to the Craft. At six p.m., the hour appointed for the assembling of the Brethren, we noticed among those present, Bros. J. Johnson, C. Haseler, E. White, J. Broadley, C. J. Vigne, Capt. Evans, Dr. Wilbraham Falconer, R. E. Peach, P. Wells, C. Milsom, Jun., F. Connington, S. J. Robertson, J. Tunstall, *M.D.*, R. Cook, &c. &c.

Bro. Johnson, in compliance with the decision of the Managing Committee, occupied the chair; and, after some routine business, Bro. G. M. Temple was introduced by Bros. Dr. Falconer and R. E. Peach, supported by Bros. Vigne, Broadley, White, and Wells. The Bro. was received with Masonic honours, Bro. J. D. Harris presiding at the organ with his accustomed ability. On Bro. Temple being presented to the Chairman, Bro. Dr. Falconer spoke nearly as follows:—

“Sir and Brothers, I have much pleasure in presenting to you Bro. G. M. Temple, some time P. G. S. W. of Somerset, to receive that small but sincere testimonial of friendly respect and brotherly regard which you, as one, if not the oldest, of his friends, have by the Managing Committee been deputed to present to him. It would, Sir, be uncourteous to trespass on any subject which this interesting occasion may probably have suggested to your own mind as deserving of notice; but as acting W. M. of the Lodge of Honor, I cannot allow the opportunity to pass away without expressing, on behalf of the W. M. and Brethren of that Lodge, the high opinion they entertain of Bro. Temple, and the gratification they have experienced in

contributing to the testimonial about to be presented to a most estimable man and worthy Mason.”

Bro. Johnson then rose, and addressed Bro. Temple as follows:—

“We are this day met for the purpose of realising an anxious desire long felt by many of your Brethren to present you with an ‘affectionate memorial and grateful acknowledgment of your Masonic merit and private worth;’ the value of a gift is greatly enhanced by the mode of presentation; and, gratified as I am by the selection of my Brethren to convey to you, with this gold box, their united, most sincere, and heartfelt good wishes, I deeply regret that I do not possess the eloquence of many of the friends I see around you, or that one more competent to do justice to our feelings had not been appointed. Yet, Brother Temple, you well know there is not one in this room who feels more zeal for the cause of Masonry, or one who more truly desires to pay homage to true Masonic worth in your person, than myself. I had the honour and great pleasure to introduce you into Masonry. Your career, from the moment you entered the Lodge, has been one of ‘fervency and zeal.’ You were unceasing in your desire to perform the duties of its several offices with propriety; and when you were with acclamation elected to fill the honoured chair of the Royal Cumberland Lodge, the confidence of your Brethren was rewarded by witnessing the most perfect Masonic rule. Both in the Lodge and out of it, those alone who were members of the Lodge at the time, can fully understand the effect and good your zeal, ability, firmness, and courteous manners produced; but *all here* have felt and are constantly enjoying your untiring efforts to promote harmony, and to add comfort and happiness by your liberality and kindness to all our festive meetings. The records of your Lodges and Chapter prove that, at the time you so honourably and zealously performed the duties of the Chair, you were preceded and followed by many Brothers distinguished for their great Masonic ability, and for their happy and judicious rule. The Old Cumberland was then advanced to a proud position in number and in character; and I sincerely hope it will long maintain its pre-eminence. To adopt the language of an old Masonic friend used on a similar occasion to the present, I would say,—‘The object of this pleasing ceremony springs from a high source,—it is the most effective means your Brethren have of conveying to you their fraternal regard; and in so doing, we fervently hope that in your path through life it will furnish you with the happiest reflections.’

“I will now, Brother Temple, read to you the inscription—

“PRESENTED BY SEVERAL BRETHREN TO
 BRO. GEORGE MATTHEW TEMPLE,
 P. P. G. S. W. Somerset,
 P. M. Royal Cumberland Lodge, No. 48, and
 P. M. Lodge of Rectitude, No. 420; also

P. M. E. Z. of the Royal Cumberland Chapter,

as an

AFFECTIONATE MEMORIAL AND GRATEFUL ACKNOWLEDGMENT

OF MASONIC MERIT AND PRIVATE WORTH.

Bath, August 21, 1854."

The box was then handed to Bro. Temple by Bro. P. Wells, W.M., No. 48.

"I shall only add an earnest prayer, that it may please the Great Architect of the Universe to bless you with health and happiness long to enjoy the esteem and regard of your Brethren, and the respect of all good men."

From accidental circumstances we are unable to give a verbatim report of the very appropriate reply made by Bro. Temple to the address of the chairman. In a few words he set forth the unexpected pleasure, which had come to him in the presentation of the elegant testimonial he had just received; he felt assured that his efforts, humble as they had been, were at least directed to one great point, the advancement of Masonry and the promotion of fraternal affection. Bro. Temple also alluded to the gratification he felt at receiving the testimonial from the hands of so old and respected a Mason, and his own esteemed friend, Bro. Johnson. Bro. Temple concluded by stating how valuable and dear the testimonial presented to him would ever be, and by wishing all prosperity and happiness to the Brethren, who had thus kindly marked their approbation of his conduct.

After a vote of thanks to the committee, the Brethren adjourned to the Castle Hotel, where about seven-and-twenty Brethren sat down to supper; Bro. Johnson occupying the chair, supported by Bro. E. White, as croupier.

The usual toasts were given with all honours, "The Queen, Prince Albert, and the Royal Family;" "The Earl of Zetland, and the G. L. of England;" "Col. C. K. K. Tynte, Prov. G.M., and the Prov. G.L., Somerset;" responded to by Bro. Dr. Falconer, Prov. G.S.W.; "The Earl Fortescue and the Prov. G.L., Devon;" responded to by Bro. Capt. Evans. The toast of the evening, "Bro. Temple, Prov. P.G.S.W., Somerset," admirably proposed by the chairman, was received with rapturous applause, and feelingly acknowledged by Bro. Temple. "The Tynte Royal Arch Chapter," proposed by the chairman, was responded to by Bro. C. J. Vigne; who, in the course of the evening, proposed "The Army and the Navy," which was received with every demonstration due to so noble a toast: it was humorously responded to by Bro. Capt. Evans. It would be in vain to enter more into detail respecting this pleasant meeting; suffice it to say, that the chairman was so successful that before the evening's entertainment had closed every Brother present had delivered himself of a small oration, and among them we may mention Bros.

White, Rich, Haseler, and Broadley, or had contributed to the harmony of the meeting; among the latter Bro. Snarey, and Bro. J. D. Harris were the foremost Brethren. The snuff-box, of a somewhat novel form, was made of chased gold, inlaid with enamel, and was one of the most elegant and chaste pieces of workmanship of this kind which we have seen; it was provided by Bro. J. D. Harris, and does great credit to his *atelier*.

There is something realized in Masonry on such occasions as the above. Bro. Temple has been for some years a Mason; he has worked his way in the Craft well, steadily, and honourably; in Lodge and out of Lodge holding fast to Masonic principles—comprehending and grasping its true features—which are lost, unknown, or undiscovered by many, in consequence of mistaking the phantom for the reality, and forgetting the dignity of the Craft in the search after personal flattery and self-aggrandisement. It was an occasion when true Masonic merit was rewarded, and to such rewards younger Masons may look when their duty has been as well performed!

SOUTH WALES.

CARDIFF.—An interesting meeting took place at the Cardiff Arms Hotel, on Tuesday, August 15. The business of the day commenced by the opening of the Glamorgan Lodge, No. 43, by the W.M. Bro. Lowder and his Officers. The Grand Lodge was then announced, and received in due form. Brother the R.W. Prov. G.M. E. J. Hutchins, *M.P.*, then proceeded to open Grand Lodge. The minutes of the last Prov. Grand Lodge having been read and confirmed, the Brethren were led by the Prov. G. Dir. of Cer., Bro. F. W. Michael, in saluting the “Grand Master,” in the East, West, and South.

The GRAND MASTER, in acknowledging the compliment, spoke of the great pleasure it afforded him in meeting the Brethren of the Grand Lodge. He went on to say that in the Masonic matters of the Province he could not compliment them on any great increase of members; but there was certainly no decrease in them; and he took it that the pressure of the times prevented many from joining their ancient Fraternity from inability to pay the fees. He trusted that, with an abundant harvest, and prospects of good times, they would find Masonry in the Province progress as favourably as the most ardent could desire. He again thanked them for the honour paid him by their salutes.

On the motion of the Prov. G.S.W., the annual subscription of £1. 1s. was voted to the Deaf and Dumb Institution, Swansea. The Treasurer's accounts were audited, and found correct. Bro. J. E. Aubrey was unanimously re-elected Prov. G. Treas. Bro. J. E. Aubrey then proposed that a donation of £10. 10s. be given to the Royal Freemasons' School for Girls.—Carried unanimously.

The Brethren then formed in procession, and proceeded from the Cardiff Arms to St. John's church, when an excellent sermon was preached by the Prov. G. Chap., Bro. the Rev. T. L. Griffiths, beautifully illustrating his subject in connection with Masonry.

After the service, the Brethren returned in the same order to the Lodge-room, when the R.W. the Prov. G.M. reminded the Brethren of the first great duty of Masons, namely—Charity; and on his suggestion, the Prov. G. Sec. went round the Lodge, and the sum of £4. 14s. 6d. was collected for the poor of Cardiff, to be handed to the Rev. Mr. Stacey, to be distributed as he might judge best.

The R.W. Prov. G.M. then proposed the thanks of the Grand Lodge be given to the Prov. G. Chaplain for his excellent sermon, and his zeal in the cause of Masonry, in travelling so far to join them that day.

Bro. the Rev. T. L. GRIFFITHS acknowledged the compliment in appropriate terms.

The Prov. G.M. then proposed the thanks of the Grand Lodge be given to the Prov. G. Treas., Bro. J. E. Aubrey.

Bro. AUBREY expressed the great pleasure he felt in serving them, and thanked them for their kind approbation.

Thanks were then given to the remaining Grand Lodge Officers, and responded to in suitable terms.

A resolution was passed, requesting Bro. the Rev. T. L. Griffiths to allow the Grand Lodge to print his sermon; which was kindly accorded by the Rev. Brother.

THE BANQUET

Was provided by Bro. J. Woods.

The Prov. G.M., on the cloth being removed, called on the Brethren to charge their glasses bumpers to the health of their Queen. Nothing could be said against the loyalty of Freemasons; they ever paid her Majesty the greatest respect; they loved her as a Queen, and for the care she took of her people and their rights; they also loved her as a woman and mother of a large family, some of whom he trusted, when arrived at men's estate, would become members and ornaments of the Craft.

The Prov. G.M. next gave "Prince Albert and the rest of the Royal Family," regretting that his Royal Highness was not a member of the Craft; however, he trusted that at some future day one of his sons would be the G.M. of England.

"The Army and Navy" followed next, introduced by some very appropriate remarks by the Prov. G.M., in which he took occasion to remind the Brethren of the number of Masons, as soldiers and sailors, now in the East fighting the battles of England, and how incumbent it was on them, as Masons, to do all they could to support the widows and orphans of the Brethren engaged fighting the battles of England by sea and land.

Bro. E. RICHARDS, of Roath, returned thanks on the part of the army.

The health of the R.W. the G.M. of England, the Earl of Zetland, was now drunk with Masonic honours.

Bro. W. DONE BUSHELL, Dep. Prov. G.M., observed that they had toasted the leader of the Craft, but they must not forget the leader of

the Craft at home. He felt pleasure in proposing the health of the Prov. G.M. Bro. Hutchins, an honest man and sincere friend; but where a man was known, eulogy became offensive, so he would give them, without preface, "The health of Bro. Hutchins."

Great cheering and excitement lasted several minutes, the health of Bro. Hutchins being received with the greatest warmth by the Brethren.

Bro. HUTCHINS, in returning thanks, took occasion to remark that he felt pleasure in seeing so many young Brethren, sons of men he remembered good Masons years back, and it was truly pleasing to see them following in their fathers' footsteps; and when they should have sons, he trusted they would bring them to Masonic light, and they should in future years have a third generation of Russells, Williams, and Richards to adorn the Craft, and as aspirants for the highest honours of Masonry. Again he begged to thank them for this renewed expression of their esteem and attachment.

The next toast was "The health of Bro. G. G. Bird, Dep. Prov. G.M.," a worthy Mason, and one who (though unavoidably absent through the illness of a member of his family), was every way deserving of their remembrance.

The health of Bro. W. D. Bushell, P. Dep. Prov. G.M. of the Province of Bristol, was responded to by the Brethren with great enthusiasm.

Bro. BUSHELL, in returning thanks, said: "Brethren, this kindness quite surprises me. I feel I was an absentee from your morning's meeting by other matters over which I had no control; but my heart was with you. If there is one sunny spot in the existence of man, it is in the regard and esteem of his fellow-men, and the support of a sincere friend, like my worthy colleague and friend the Prov. G.M. But where should a man look for friendship and esteem if not in a Masonic Lodge? for are we not a band of Brothers?" He felt glad and proud to see the manner in which they had received the health of his old friend Dr. Bird, of Swansea; he had unfortunately met with an irreparable loss since last they had met—the loss of sight,—almost the greatest a man can sustain; but he should be happy to inform his old friend and Brother that amongst *Masons he was not forgotten*. He must again thank them for their kindness; his heart was in Masonry; and when he could in any way contribute to its meetings by his presence, and by whatever ability God had blessed him with, he could only say it was always at the service of his Brethren, and trusted that, with his friend the Prov. G.M., he might be with them and the R.W. Prov. G.M. for many years.

The healths of the S. and J. Wardens, Bros. J. W. Russell, of Merthyr, and J. G. Hall, of Swansea, were then given, for which they returned thanks in appropriate terms.

The R.W. Prov. G.M. next proposed "The health of the Prov. G. Chaplain, the Rev. Bro. T. L. Griffith," who had proved himself not

only a truly good man and Mason, but one that distance would not deter from the discharge of his duties.

Bro. the Rev. T. L. GRIFFITHS, in returning thanks, said he felt truly happy and proud to be among his Brethren in Cardiff. He saw many around him who were formerly under his ministry; he felt happy to meet an old friend, to feel the warm grasp of his hand, and to hear his voice,—especially a Masonic friend. They had paid him the highest compliment they could that day by asking him to print the sermon he had had the honour to address to them. In that sermon he had alluded to the Brethren, who had gone forth to fight their battles in a good cause; widows and orphans might, and probably would, be the result, and he thought his Masonic friends might do something now from their Lodges; they might raise a fund to assist the Military Lodges in assisting their wounded Brothers, and delivering the wives and children of those who so freely fought and bled for their Brethren; it could easily be done by forwarding amounts of cash such as they could spare to the Military Lodges, which would certainly apply such funds properly; and if his mother Lodge, Glamorgan, No. 43, would take the lead, he should feel an additional pride and pleasure in the act. He again begged to thank them for their good wishes, and should be happy to continue in the same relations to the Prov. G.L.

The Brethren separated at an early hour, many having to leave by train, highly delighted with the day's proceedings.

STAFFORDSHIRE.

BURTON-ON-TRENT.—The interesting ceremony of the consecration of the Abbey Lodge, No. 907, took place at this ancient town on Wednesday, the 19th of July last. Col. G. A. Vernon, Prov. G.M. for Staffordshire, held a Prov. Grand Lodge on the occasion, assisted by all his principal officers, together with many highly influential Brethren from the various Lodges in the Midland Counties. The Abbey Lodge, which has been recently constituted, holds its meetings in the board-room of the Burton Brewery Company, a spacious apartment, well adapted for the purpose. The important ceremony of consecration was most impressively conducted by Prov. G.M.; and the first Master Bro. R. Stone, of Derby, was duly installed by the Prov. G. Treas., Brother Lloyd, according to the ancient usages and customs of the Craft, and proceeded in due course to invest all his officers.

Between fifty and sixty Brethren partook of an excellent banquet prepared in the Town Hall, by Mr. Townsend, of the George Hotel, and the utmost good humour and good fellowship prevailed.

The Prov. G.M., in giving the health of the new Master, said that it afforded him great pleasure to see the Lodge established under the guidance and control of a Master so efficient and experienced as Bro. Stone, whose hand and heart were manifestly in the good cause; and as it was to his zeal, ability, and industry that the Abbey Lodge was mainly indebted for its institution and present prosperous

condition, he trusted that the Brethren would follow so good an example, and that the Lodge, having commenced under such favourable auspices, would continue to prosper, and to be the means, through its faithful and worthy members, of still more and more developing the sound and genuine principles of the noble art.

In acknowledging the toast, Bro. Stone expressed himself most anxious and ready, at all times, to use his best and most strenuous efforts to promote the welfare of Masonry in general, and the Abbey Lodge in particular.

The Prov. G.M. took occasion to speak in the warmest terms of the truly kind and hospitable courtesies he had received from the members of the Grand Lodge of Switzerland. The gallant colonel had just returned from a visit to that picturesque and beautiful land, the home of the bold, the patriotic, and the free; and it had afforded him the highest gratification to find amid some of the wildest scenes of nature's sublime magnificence, the right hand of fellowship stretched forth with the grip of fraternal welcome.

Bro. Dee, of Birmingham, the Prov. G. Sec., received a well merited compliment for the admirable manner in which he had arranged the ceremonies of the day.

Bro. E. MAMMETT, while giving the health of the visitors who had honoured the Abbey Lodge with their presence, took occasion to remind the Brethren of the vast importance of endeavouring to discharge, both in private and in public, the spirit, as well as the letter, of their Masonic obligations.

The meetings of the Abbey Lodge are held on the Wednesday, on or before the full moon, and from the efficient manner in which the Master and Officers discharge their duties, we feel sure that the Craft will have cause to be proud of this newly engrafted scion.

The Annual Meeting of the Prov. Grand Lodge of Staffordshire was held at St. Matthew's Hall, Walsall, on Friday, Aug. 18. The Craft Lodge was opened by Bro. Wood, W.M., No. 786; shortly after which, the R.W.P.G.M. Col. Vernon and the Officers of the P. G. L. were announced, and received in due form, and the P. G. L. opened. The following Brethren were appointed P.G. Officers for the ensuing year, viz.:—Dr. Burton, P.S.G.W.; Col. Hogg, P.J.G.W.; — Cartwright, Reg.; Wm. Lloyd, Treas.; F. Dee, Sec.; Rev. W. H. Wright, Chap.; — Cuswell, S.D.; — Hall, J.D.; J. F. Warner, Sup. of Works; John James, Jun., Dir. of Cer.; John Wood, Assist. Dir. of Cer.; — Mason, Organist; — Lumley, Tyler.

After the transaction of the usual business of the Province, a procession was formed of the Brethren, headed by the fine band of the Queen's Own Royal Staffordshire Yeomanry Cavalry, to St. Matthew's church. Prayers were read by the Rev. Bro. Downes, Incumbent of Stonnall, Chaplain to the Lodge of St. Matthew, No. 786, and an admirable sermon preached by the Rev. Bro. Wright, P.G. Chaplain, from Psalm viii. 3, 4:—"When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast

ordained: What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" At the unanimous request of the Prov. G. L., the sermon will be published for the benefit of the Masonic Charities. The collection, with the proceeds of former sermons, handed over by Bro. Robinson, amounted to fifteen guineas, ten of which were appropriated to the Building Fund of the Masonic Boys' School, and five to the Infant School attached to St. Matthew's church, Walsall. After the service, the procession returned to the Lodge-room, when the business of the P. G. Lodge was concluded.

The Brethren adjourned to the Guildhall Assembly-room, which was tastefully and appropriately decorated with Masonic emblems, choice plants, and evergreens. Full justice having been done to the sumptuous banquet, Col. Vernon, R.W.P.G.M., proposed, as the first toast among Masons, "The Queen and the Craft," which was responded to in a most loyal and enthusiastic manner.

The toast of "Prince Albert and the rest of the Royal Family" followed, the R.W.P.G.M. remarking that the Craft generally hoped the day was not very far distant, when the Prince of Wales would imitate the example of his royal ancestors, and that the Fraternity would again be presided over by a Prince of the Blood Royal. In proposing the next toast, the R.W.P.G.M. said, that although it was not usual at Masonic meetings to drink the "Army and Navy," he felt convinced that at the present time it would need no apology for doing so. The finest fleet that ever left our shores, and the flower of the British army, were gone forth to sustain the honour of the country, and, in conjunction with our neighbours the French, to succour an oppressed ally. Knowing what he did of the army, from his former connection with it, he felt sure their efforts would not be in vain.

The health of the noblemen who so ably discharge the duties of their various stations, as M. W. Grand Master and R. W. Deputy Grand Master, the Earls of Zetland and Yarborough, were severally proposed and heartily received.

The toast of the Grand Masters of Scotland and Ireland, the Dukes of Athol and Leinster, were severally acknowledged by the V. W. Bro. Dr. Burton, P.S.G.W., and Bro. Ramsey Newsam, P.M., No. 786.

The R.W.P.G.M. said he must request the Brethren to fill bumpers to the next toast he should offer to them, "The Grand Lodge Alpina of Switzerland," and again took occasion to thank them for the vote so unanimously agreed to in Lodge, acknowledging the handsome and truly fraternal manner in which he had been received by the Swiss Brethren during a recent visit to that country, of which he gave the Brethren a most interesting account. He remarked that the principles of Masonry were there carried out to their fullest extent; the great difficulty there is in gaining admission into the Craft, and that candidates had frequently to wait twelve months, so careful were they to admit none but worthy and good men to share their privileges, the strict investigation into their moral qualities was worthy of imitation

by all Lodges. His reception by the Brethren of Switzerland was cordial in the extreme; and, although his visit was a private one to an old and highly-esteemed friend and Brother, it was made the occasion of a series of Masonic gatherings of a most interesting character. He apologised for having detained them so long, recounting what might be perhaps considered personal matters; but, as he considered the attention paid to himself was a compliment to the Province over which he presided, he should ask them to drink with hearty goodwill the toast he then proposed.

The R. W. D. P. G. M. Bro. WARD next proposed the health of Col. Vernon, P. G. M., and said the Province was highly favoured in having so worthy a man and Mason to preside over them.

The R. W. P. G. M., after thanking the Brethren for the cordial manner they had responded to the toast, said that but for an unfortunate slip of memory he would have held his P. G. Lodge a week later, in order to commemorate the fiftieth year in Masonry of his esteemed D. P. G. M. Bro. Ward, than whom a more zealous Mason could not be found; and he was fully convinced that, should his absence, or any other cause, occasion the rule of the Province to be placed in the hands of his Deputy, he could do so with perfect confidence.

Bro. WARD, R. W. D. P. G. M., thanked the Brethren for the manner in which they had drunk his health. If it pleased the G. A. O. T. U. to spare him another week, he should complete his half-century as a Mason. He felt he was not so fit for active duty as he was some years ago, but he was sure that none of the younger Brethren could feel more zeal in the cause, and he hoped he should for some time to come be able to lend a willing hand,

The health of the Visitors was responded to by Bro. VIGNE, P. S. G. W. Somersetshire.

The V. W. Bros. Dee and Lloyd, P. G. Sec. and Treas., were next toasted.

Bro. DEE returned thanks.

Col. VERNON, R. W. P. G. M., then proposed "The W. M. and Members of the Lodge of St. Matthew, No. 786." He had had frequent opportunities of witnessing the admirable manner in which their proceedings were conducted, and it had given him great pleasure that day to confer a Provincial office on Bro. Wood, W. M. The excellent arrangements made by the Walsall Brethren for the reception of the P. G. Lodge showed that the W. M. was ably supported by the members of his Lodge, and he was sure all present would concur with him that their warmest thanks were due to all concerned.

Bro. WOOD, W. M., No. 786, in returning thanks, said that if the P. G. M. and Brethren were satisfied, it would fully repay the members for any little trouble they had had; and he hoped that when, in the cycle of events, the P. G. L. should again honour the Lodge with a visit, he should meet all who were then assembled in that room, and that they would have as pleasant a gathering.

The R. W. CHAIRMAN then proposed "The P. S. and J. G. Wardens,

and the Present and Past Officers of the Province," which was responded to by Bro. Dr. Burton, P.S.G.W.

Bro. WARD, D.P.G.M., requested the Brethren to drink to the health of the P.G. Stewards, Bros. F. James, Robinson, Totty, Tallis, Edwards, and Douglas. When he looked around him, and saw the extent of the preparations that had been made, the beautiful appearance of the room, and not forgetting the most sumptuous entertainment of which they had partaken, he was convinced they would all join him in awarding them the highest meed of praise, and drinking to their good health.

Bro. FRANK JAMES, S.W., No. 786, acknowledged the toast.

Bro. BURTON, P.S.G.W., begged to inform Col. Vernon and the Brethren that their thanks were due to the Earl of Uxbridge, who had, in the kindest manner, presented them with a fine buck, which had added greatly to their creature comforts.

The R.W.P.G.M. proposed the health of Lord Uxbridge, who, though not being a member of the Craft, had acted so handsomely, and requested Bro. Newsam to convey their thanks to his Lordship.

The next toast proposed was "The P.G. Chaplain, the Rev. Bro. Wright (who, in consequence of ill-health, had been compelled to retire early), and the Rev. Bro. Downes, who had assisted in the service at the church. The latter Brother, though rather late in life, had followed in the footsteps of his father, who in his day was a most enthusiastic and zealous Mason, and at his installation, which he had the pleasure of witnessing a few months ago, he produced some of the paraphernalia worn by his late father, which, if worn by any of the Brethren in the procession that day, would have been looked upon with astonishment and curiosity.

Bro. DOWNES replied, and read an extract from a lecture delivered in a Lodge by his late revered parent, which in a beautiful manner illustrated the true principles of Masonry.

The proceedings were enlivened by the band stationed in an open space attached to the building, and some excellent songs by Bros. Machin, Totty, Bytheway, Jno. James, Jun., Dee, &c.

The concluding toast having been drunk, the Lodge was closed in perfect harmony, and the Brethren separated, highly delighted with the proceedings of the day.

SURREY.

The annual meeting of the Grand Lodge of this Province was held under the warrant of the Frederick Lodge of Unity, No. 661, at the Greyhound Hotel, in Croydon, on Monday, August 7th.

Prior to the assembling of the G.L. the Lodge No. 661 was opened in the three degrees, Bro. How, P.M. presiding, in the absence of the W.M., and Bro. Burnaby was raised to the Third Degree, there being twenty of the members present.

The G. L. was then opened. Present—The R.W. Bro. Alexander Dobie, Prov. G.M.; Bro. Francis, Dep. G.M.; Bro. Hancock, as G.S.W.; Bro. Lenny, G.J.W.; Bro. Henley, G.J.D.; Bro. Kincard,

G.D.C.; Bro. Freithe Owen, as G. Chaplain; Bro. B. Bean, G.P.; Bro. J. J. Blake, G. Sec.

The accounts, duly audited, were presented, and the minutes of the last G. L. read and confirmed. The Prov. G.M., in brief terms, mentioned such matters as had occurred, of interest to the Craft, since he last had the pleasure of meeting his Brethren in Surrey, and in particular alluded to the painful affair of the erasure of the Castle Lodge, No. 36, as a lesson to every one that he should regard his Masonic obligations, and retire from a society with which he was not in harmony.

The Brethren then balloted for the G. Treas., when Bro. Elkins was unanimously re-elected.

The Prov. G.M. then appointed the following Brethren to the respective offices:—Bro. G. Francis, Dep. G.M.; Bro. Charles Hoffmann, P.M. No. 593, G.S.W.; Bro. J. W. Shillito, W.M. No. 661, G.J.W.; Bro. Henley, No. 680, G.S.D.; Bro. Bean, No. 680, G.J.D.; Bro. Rev. O. Fr. Owen, No. 661, G. Chap.; Bro. J. How, P.M. No. 661, G.D.C.; Bro. Hadley, No. 486, G.S.B.; Bro. J. J. Blake, G. Sec.

The G.D.C. then called upon the Brethren to salute the R.W. Prov. G.M. and the rest of the G. Officers; after which the Prov. G.M. called the Brethren's attention to the presence of their visitor, the R.W. Bro. Maqueen, D.G.M. of Sussex, who was also saluted in due form.

The Brethren then proceeded to the banquet, and after paying due honours to "The Queen and the Craft," "The R.W. the Earl of Zetland, G.M.," "The Dep. G.M. the Earl of Yarborough, and the rest of the Grand Officers," which was acknowledged by Bro. White, the ven. G. Sec., Bro. Francis, Dep. Prov. G.M., rose, and in eloquent terms and truthful language acknowledged the difficulty he experienced in saying anything new to the Masons of Surrey in praise of the worthy and excellent Brother who presided over them; he therefore thought it would be more agreeable to his feelings, and more with the concurrence of those he addressed by tendering the humble offering of wishing their excellent G.M. many years of health, to continue to rule over the Masons of Surrey.

The R.W. the Prov. G.M., in returning thanks for the kind reception he had that day met with, could but follow the excellent example of Bro. Francis in making a short reply, as he must plead not being in robust health that day. He was highly gratified with the reception he had met with; he did not remember he had ever before had so numerous an assemblage in the G.L. of Surrey; it assured him of the prosperous state of the Lodges; he could say with perfect sincerity he had never met the G.L. with such entire pleasure, and was therefore satisfied they were in the right path; it proved the truth of the axiom "that where there is unity there is strength."

The Prov. G.M. congratulated the Brethren on having the pleasure to receive a deputation from the Clarence Lodge, No. 338, and

requested that a hospitable greeting might be given to Bro. Colonel Macqueen and our Sussex Brethren.

Bro. MACQUEEN in acknowledgment, on behalf of the Sussex Masons, was highly gratified by the reception, and there was proof on that day that it was greatly to the advantage of Lodges to associate with each other; they had an opportunity of witnessing the excellent working of a Surrey Lodge, and he trusted that the Brethren present would not fail to return the visit.

Bro. FOLKARD, P.M. of No. 338, as a Sussex Mason, begged to call the attention of the G. Registrar to the fact that he had never before attended a Prov. G.L., as, for a period of twenty-seven years, there had not been a G.L. held in the Province of Sussex.

The Prov. G.M. gave the health of Bro. Francis, as a most excellent Mason, who, under the late Lord Monson and himself, had, for fifteen years, filled the office of Dep. G.M. with credit and satisfaction.

Bro. FRANCIS said that the constant attendance of the Prov. G.M. left his Deputy but little to do; he had, however, done all that laid in his power to promote the cause of Freemasonry in Surrey, and when he should be called away from the Province the recollection of the kindness he met with would ever remain impressed on his memory.

The Prov. G.M. asked for a Surrey greeting for Bro. Bellinger, Prov. G.S.D. of Hertfordshire, and the rest of the visitors.

Bro. BELLINGER, in returning his thanks, said that he felt so much pleasure in the reception that day that he trusted next year he might be allowed to add the company of more of his Hertfordshire Brethren.

After "The Past Grand Officers of Surrey," which was replied to by Bro. Andrew, a Mason of thirty-seven years standing, the Prov. G.M. proposed "The Rev. Bro. Octavius Freithe Owen," who had that day qualified himself, by joining the Lodge No. 661, for the chaplaincy of the Province; and as he had the pleasure of knowing Bro. Owen's attainments, he was much gratified by the Rev. Brother's acceptance of the office.

The Prov. G. Chaplain, in acknowledgment of the honour conferred upon him, assured his Brother Masons that in his sacred vocation he had numerous opportunities of studying the varied characters of men, and during his Masonic career witnessed many proofs of the powerful effect of the principles of the Order on man's conduct. He begged to notice that a worthy Brother on his left had just remarked, that the view he had taken of mankind, in a work recently published, was very severe, and over bitter in its sarcasm; to that he would reply, that selfishness was the predominant feature in man's nature, the great pivot of human action, and it was the aim of Freemasonry to eradicate this vice. The poet tells us—

"One touch of nature makes all the world akin;"

and undoubtedly in Freemasonry this powerful magnet exists; for in its scheme of universal brotherhood, it presents a perfect phase of

human happiness. It must not be viewed as a mere eating-and-drinking society; but as an association for cultivating all the best feelings of man, all great principles being enunciated in our practices, whether ceremonial or benevolent.

"The past and present Officers of the Prov. G.L. of Surrey," was replied to by Bro. Hancock.

"The Frederick Lodge of Unity, and thanks to those Brethren for the excellent preparations and management of the day's proceedings," was acknowledged by Bro. Shillito, the W.M.

Before leaving the chair, the Prov. G.M. proposed the health of Bro. Bean, the landlord of the Hotel, to whose kind attention in making careful provision for their comfort and convenience the G.L. of Surrey was much indebted.

The conviviality and happiness of the day were greatly added to by the vocal powers of Bros. Bellinger, Whitehead, Bean, and Moore, and aided throughout by the instrumental abilities of Bro. Herbert.

YORKSHIRE.

A Prov. Grand Lodge was held in the Music Saloon, Leeds, on Wednesday, the 5th July, 1854.

Present:—W. Charles Dee, D.P.G.M.; W. Geo. Fearnley, *M.D.*, No. 251, P.P.S.G.W., as P.S.G.W.; W. Leon. Hicks, No. 384, P.J.G.W.; W. Rev. Josh. Senior, *L.L.D.*, P.P.J.G.W., No. 727, P.G.C.; W. Wm. Dixon, No. 529, P.G. Treas.; W. J. A. Unna, No. 874, P.G.R.; W. James Hargreaves, No. 384, P.G. Sec.; W. Thos. Dewhirst, No. 874, P.S.G.D.; W. Geo. Thos. Wright, No. 763, as P.J.G.D.; W. Wm. Smith, No. 365, P.G.D.C.; W. Wm. Smith, No. 73, P.G.S.B.; W. Solomon Clayton, No. 379, P.G.O.; W. J. O. Gill, No. 251, P.G. Pursuivant; Bros. Josiah Thomas, No. 365, P.G.S.; Rich. R. Nelson, Nos. 251, 384, P.G.S.; Wm. Hall, No. 529, P.P.G.S., as P.G.S.; John Becket, No. 727, P.G. Tyler; Geo. Ingleson, No. 384, P.G. Tyler; and Masters, Past Masters, Officers, and Brethren from Lodges Nos. 73, 251, 322, 330, 364, 365, 379, 382, 384, 529, 575, 727, 763, 874, and 877.

The business commenced by the Officers of the Alfred Lodge, No. 384, Leeds, opening the Lodge in the Three Degrees.

The Prov. Grand Officers entered the Lodge in due Masonic order, and the Prov. Grand Lodge was opened in form, and with solemn prayer, and a portion of Holy Scripture was read.

The Lodges having been called over,

The Minutes of the last Prov. G.L., held at Huddersfield, April 5th, were read and confirmed; after which, Bro. Wm. Dixon, P.G. Treas., expressed his disapproval of the *publication* of the votes given by the respective Lodges at the election of Candidates for the Royal Masonic Benevolent Institution for Aged Freemasons.

The D.P.G.M. read several obliging letters from Bro. W. Farnfield, A.G. Secretary, relative to matters submitted to his consideration for the weal of the Province.

The D.P.G.M. made reference to the Masonic statistics of the Province, and stated that the increase of members during the past year had been at the rate of eight per cent.; and he remarked that he was jealous when Lodges made rapid growth; and turning to the *Masonic Quarterly Magazine* for July, p. 171, he read the remarks on that subject, recommending them to the grave consideration of the Brethren.

Bro. Thos. Dewhirst, P.M. of the Lodge of Hope, No. 379, P.S.G.D., proposed that the 19th Bye-law of the Prov. G. L. be rescinded, and that the following Bye-law be accepted in its stead. Seconded by Bro. Geo. T. Wright, W.M., of the Lodge of Truth, No. 763, and carried unanimously:—

“Relief may be afforded to the widow or indigent children of a deceased Brother, not exceeding the sum of Ten Pounds, provided that such deceased Brother shall have been for not less than two years a contributing member of some Lodge of this Province; that his name be duly registered in the books of the Prov. Grand Lodge of West Yorkshire; that application be made by petition to the Prov. Grand Lodge; and that such petition be recommended by the W. Master and Brethren of some regular Contributing Lodge of West Yorkshire. But it is hereby provided, that the petitioner having once received a grant of money from the Prov. Grand Lodge Fund shall not be again entitled to further relief from the said fund within the space of one year.”

Resolved,—That the next quarterly meeting be held at the Lodge of The Nelson of the Nile, No. 330, Batley.

Proposed by Bro. L. Hicks, P.J.G.W., and seconded by Bro. John Lee, P.P.G.R.: That a canonical gown for the P.G. Chaplain be provided out of the funds of the Prov. Grand Lodge. Carried unanimously.

A portion of Holy Scripture was read, and

The Prov. Grand Lodge was closed in form and with solemn prayer.

ROYAL ARCH.

On Wednesday, the 9th of August, the members of the Oxford Royal Arch Chapter, No. 425, assembled at the Masonic Hall for the transaction of sundry business. Two candidates were exalted; after which the three Principals for the ensuing year,—Comp. Rev. E. Moore, of Brazenose College, 1st Principal; Comp. W. B. Beach, of Christ Church, 2nd Principal; and Comp. J. Martin, 3rd Principal, were installed. Previously to closing the Chapter, the 1st Principal presented, in the name of the Chapter, an elegant 1st Principal's jewel to Comp. F. Thomas, who was 1st Principal during the last year, in token of his assiduity, faithful discharge of the duties of his office, and his general zeal for Masonry. The Chapter then adjourned till five o'clock in the afternoon, when a sumptuous banquet, provided

by Comps. Furley and Walker, Past 1st Principals, was done justice to by about thirty Companions, including the 1st Principal, Bro. Moore, who presided; Bro. Capt. Bowyer, D.P.G.M. for Oxfordshire; the Mayor of Oxford, Bro. R. J. Spiers; Comps. Beech, W.M. of the Apollo Lodge; T. Joy, W.M. of the Churchill Lodge; Alderman Dudley, F. Symonds, J. T. Hester, E. Hansard, J. Taunton, C. E. Crawley, of Exeter College; Rev. E. T. Pearse; Councillors J. Wyatt and W. Thompson; J. Round, H. Purdue, J. Musgrove, J. Sowter, E. Bevers, &c. &c. In the course of the evening a silver tea-service, distinguished alike for elegant design and exquisite workmanship, furnished by Bro. Sheard, silversmith, of the High-street, was presented by Bro. John Taunton, in the names of a few private friends, members of the Province, to Bro. F. Thomas, Past Master of the Alfred Lodge, as a token of their regard, and an appreciation of his assiduous efforts to promote the advancement of Masonry, and the interest of the Craft in general. The festivities were kept up in the most agreeable and social manner until a late hour, when the Brethren separated with grateful recollections of a very happy and gratifying meeting.

IRELAND.

NORTH MUNSTER.

LIMERICK.—The ancient Union Lodge, No. 13, assembled on Saturday, the 16th Sept., in great force, and having closed their labours, retired for refreshment, to celebrate the installation of Bro. John Bourchier, of Baggotstown, as W.M. Never was the throne of this distinguished Lodge more ably filled than by the worthy Bro. Bourchier, whose successful endeavour it was to make every man present feel himself indeed a member of a happy family-party, and whose genuine suavity and hospitable liberality gave a spring to that soul-binding union which alone is congenial to a Masonic atmosphere. Mirth, good fellowship, and brotherly love prevailed, tempered by the avoidance of anything like levity or excess, as becomes the true spirit of the Craft. It is needless to particularize the Brethren present on this occasion. We content ourselves with saying that visitors both from Dublin and from England attended, who carried away with them most pleasing impressions of the Lodge and its members; and that the W.M. was supported on his right hand, by our revered Prov. G.M. Bro. Michael Furnell, D.L., the pillar and stay of the Order, whose presence is always sufficient guarantee for genuine Masonic spirit. Long may old 13 flourish, and frequent may be such reunions!

SCOTLAND.

DUNDEE.

Masonic Installation of Lord Panmure as Prov. Grand Master.—On the 10th July, Dundee was enlivened by one of those Masonic demonstrations of which, of late, we have had several; the imposing effect and excellent management of the procession reflecting great credit upon the Brethren. The object of the meeting was the installation of the Right Hon. Lord Panmure into the office of Prov. G. M., to which he was appointed by the G. L. of Scotland, on the demise of his Lordship's father.

By twelve o'clock, the various Lodges of the Province began to assemble in Bell-street Hall, and at a quarter before one they formed and proceeded in the following order:—

Band,

Marshal—Bro. Jas. Winter.

Camperdown Lodge, Dundee—J. D. Wears, R. W. M.

Panmure Lodge, Arbroath—John Kidd, R. W. M.

St. Andrew Lodge, Lochlee—David Christie, R. W. M.

Caledonian Lodge, Dundee—R. D. Pryde, R. W. M.

Forfar and Kincardine Lodge, Dundee—James Jack, R. W. M.

Incorporated Kilwinning Lodge, Montrose—Alexander Drummond, R. W. M.

Thistle Operative Lodge, Dundee—James Skene, R. W. M.

St. James Lodge, Brechin—Geo. Anderson, R. W. M.

St. Peter Lodge, Montrose—Adam Burness, R. W. M.

St. Vigeons Lodge, Arbroath—D. Arrott, R. W. M.

Glammiss Lodge—J. Robertson, R. W. M.

St. David Lodge, Dundee—Thos. Russell, R. W. M.

Ancient Lodge, Dundee—Patrick Gardiner, R. W. M.

Operative Lodge, Dundee—Thomas Cuthbert, R. W. M.

St. Thomas Lodge, Arbroath—Wm. Low, R. W. M.

Montrose Kilwinning—J. Mitchell, R. W. M.

Marshal—Bro. C. D. Chalmers.

The day being very fine, a large concourse greeted the procession all along its route, which was by Barrack-street, Tally-street, Union-street, and along the shore to the Exchange rooms. We regretted the absence of that enlivening adjunct to a procession, music; and understand some disappointment took place by the non-appearance of some bands which were expected; however, the Dundee instrumental band did their usual good service, though the line, numbering upwards of 400, was much too long for one band to be heard throughout.

The proceedings within the Exchange-rooms were entirely Masonic, and everything went off to the entire satisfaction of all present, conducted by Bro. Lawrie, Secretary to the Grand Lodge of Scotland. Lord Panmure, in a most elegant and truly Masonic speech, congratulated the Brethren upon the auspicious events of the day, thanking them for the large and respectable attendance, and assuring them that though

this was the first of the Provincial meetings under his chairmanship, they should very soon find that it would not be the last. His Lordship also alluded to the great strength and popularity of Freemasonry in the Province, and especially in Dundee, and expressed his confidence that where such was the case, loyalty, religion, brotherly love, and charity, must necessarily follow in its train.

The officers elected to conduct the business of the Prov. Grand Lodge were as follows:—

Right Hon. the Lord Panmure, K.T., Prov. G.M.; Sir John Ogilvy, of Inverquharity, Bart., Dep. Prov. G.M.; Sir James Carregie, of Southesk, Bart., Sub. Prov. G.M.; Colonel T. R. Swinburne, of Marcus, Prov. S.G.W.; Bro. James Mitchell, of Affleck, Prov. J.G.W.; Bro. Rev. Andrew Taylor, Dundee, Prov. G. Chap.; Bro. David Small, Dundee, Prov. G. Sec.; Bro. James Chalmers, Dundee, Prov. G. Sword Bearer.

The necessary ceremonies having been gone through, the Lodge left the room in reverse order, and after forming in procession, marched back by Castle-street, and Reform-street, to Bell-street Hall, where they were again addressed by Lord Panmure, who closed the Lodge. After partaking of refreshment, the Brethren dispersed, all highly pleased with the day's proceedings, and sincerely hoping his Lordship's promises and prophecies may soon and often be carried out.

INDIA.

SINGAPORE.

Wednesday, May 24th, being the anniversary of the birth-day of Her Majesty, having been fixed upon for laying, with Masonic honours, the foundation-stone of the Light House on the Coney, at the entrance to the Straits of Malacca, about fourteen miles from Singapore, the Hon. Col. Butterworth, C.B., Governor of the Straits Settlements, proceeded to the place, in the H. C. steamer 'Hooghly,' with the following gentlemen:—The Hon. the Resident Councillor; the Hon. Sir W. Jeffcott, Recorder; Col. Cameron; the Hon. Capt. Elliott; Capt. Blane; Capt. Saunderson; M. D' Egremont, Consul General for Belgium; M. Gautier, Consul for France; and the other Foreign Consuls at Singapore, a number of the Merchants, and the W. the Acting M. and a party of the Brethren of Lodge Zetland in the East.

The vessels arrived off the Coney about 1 p. m., and came to anchor, when the Masonic party disembarked. When all was ready,

the Hon. the Governor landed, and was received by the W. the Acting M. and the Masons, who then proceeded to the spot, and arranged themselves round the Foundation Stone, when the Hon. the Governor addressed the Masonic party as follows:—

Worshipful Master and Gentlemen,—I had the gratification, four years since, of enlisting your services, on the anniversary of our beloved Queen's birth-day, in the performance of a most philanthropic work; and for a similar object I have again solicited the exercise of that Craft, which, as I then observed, has charity and good will to all mankind for its ground-work, and I have selected a return of the same auspicious day for the present ceremony of laying the Foundation Stone of a Light-House on this spot, as a future guide to the mariner in the navigation of the entrance to the Straits of Malacca, and to the haven of Singapore. I now beg the favour of your proceeding with the work, and your acceptance of the Trowel which I have had prepared, as a memento of the call that has been made this day upon the Lodge Zetland in the East.

The Rev. C. J. Quartley, *A.M.*, late Chaplain at Singapore, having offered up several prayers, the acting W. M. then gave three strokes with his gavel, and requested the Treasurer to deposit in the cavity a bottle, containing an inscription on parchment, and the current coins of this settlement. The Secretary then read the inscription on the plate, which was as follows:—

In the Year of our Lord
1854,
and in the Seventeenth Year of the Reign of
VICTORIA,
Queen of Great Britain, and Ireland,
The Most Noble
JAMES ANDREW MARQUIS OF DALHOUSIE, K. T.
being Governor-General of British India,
THE FOUNDATION STONE
of the Light-House, to be erected on the Coney, and dedicated
to the memory of
SIR STAMFORD RAFFLES, K. T.,
LL.D., F.R.S., & S.A.L.S.,
to whose Enlightened Policy the Mercantile World is indebted
for the selection of
Singapore as an Emporium,
and for the Freedom of its Commerce from all restraints,
was laid on the 24th of May,
the Anniversary of
THE BIRTH-DAY OF HER MOST GRACIOUS MAJESTY,
by the
WORSHIPFUL MASTER,
and the
Brethren of the Lodge Zetland in the East, No. 74S,
In the presence of
Colonel Butterworth, C. B.,
The Governor of the Straits Settlements, and many of the British and Foreign
Residents at Singapore.

The plate was then placed over the cavity, the cement was spread by the acting W. M., and the upper stone lowered, the band playing "Rule Britannia."

The stone was then tested with the plumb level and square by the proper Officers, who reported that the Craftsmen had done their duty. The acting W. M. then took the plumb, level, and square, and having

therewith tested the stone, declared it to be correct and laid according to the rules of the ancient Craft.

The corn being then handed to the acting W.M., he sprinkled it on the stone, saying: "I sprinkle this corn as an emblem of plenty; may the blessings of bounteous Heaven be showered down upon us, and may our hearts be filled with gratitude." To which the Brethren responded, "So mote it be."

The cup containing the wine was then presented to him. He poured some on the stone, saying: "I pour out this wine as an emblem of joy and gladness; may our hearts be made glad by the influence of divine truth, and may virtue flourish as the vine." To which the Brethren responded, "So mote it be."

He then took the ewer with oil, and pouring it on the stone, said: "I pour out this oil as an emblem of peace; may peace and harmony, good-will and brotherly love abound among us for ever." To which the Brethren responded as before, "So mote it be."

The following supplication was then offered up: "Brethren, having now, with your assistance, laid the first stone of this building according to the rules of our ancient Craft, let us implore the blessing of T. G. A. O. T. U. upon this our present undertaking; and may He be pleased to bless this building, and grant that it may tend to His glory, to the advancement of science, and to the promotion of the prosperity of this settlement. So mote it be."

The plans of the building having then been submitted to the acting W.M., he inspected them, and said: "Brother architect, in the presence of this numerous and influential assembly, and of these members of our ancient and honourable Fraternity, I have much pleasure in expressing to you how well pleased I am with the plan which has been exhibited; and, having ascertained that the foundation stone is fitly placed, I have to request that you will promptly bring this good work to a speedy termination, feeling sure that you will perform it so as to benefit your reputation."

The acting W.M. then addressed the Hon. the Governor in appropriate terms, which having been most suitably replied to, three cheers were then given with right good-will; and thus terminated this very interesting ceremony.

MADRAS.

PROV. GRAND LODGE, MADRAS.—*Anniversary of St. John the Baptist, Saturday, the 24th June.*—Present: M.W. Bro. R. H. Williamson, G.M.; W. Bros. G. M. A. Storey, J.G.D., as S.G.W.; P. Coltrup, J.G.W.; C. A. Roberts, G. Treas.; J. Maskell, G. Sec.; G. Snelgrove, S.G.D.; Bro. G. Lewis, as J.G.D.; W. Bros. J. Dickson, G. Dir. of Cers.; H. O'Hara, G.S.B.; J. Brock, G.T.; and the representatives of several Lodges.

The Prov. G.L. was opened in due form, and with solemn prayer.

The G.M. stated that this being St. John's day, he had convened this meeting of G.L., though there was no special business.

The proceedings of the last communication of 19th January, 1854, were read and confirmed.

The G. Sec. presented several reports, amongst which was the following, with reference to the Rock Lodge, respecting which he had not been able to obtain the records from the late G. Sec., and could not ascertain whether the payments alleged to have been made for G.L. certificates had been received and credited to the Prov. G.L. of Madras, instead of being remitted to England. Under such circumstances, he advised the W.M. of the Rock Lodge to apply direct to the G.L. of England, for the certificates for the Brethren belonging to his Lodge who had not received them, remitting the usual fees. If they were obtained, a claim might then be preferred against the Prov. G.L. to refund the amount remitted to England. If, however, the Prov. G.L. had received those fees, it would certainly be prepared to refund them.

The G. Treasurer's accounts were approved and passed in the usual manner.

The usual report of the operations of the Masonic Charity Fund during the past half year was read, and ordered to be entered on the minutes.

Other business of local interest was then transacted, when the Prov. G.L. was closed in due form and with solemn prayer.

COLONIAL.

KNIGHTS TEMPLARS.

KINGSTON, CANADA.—At the regular assembly of the Hugh de Payens Encampment of Masonic Knights Templars, held at the Templars' Hall, on Monday the 10th day of June, 1854, the Encampment was duly and in form consecrated by Capt. W. J. B. McLeod Moore, its Eminent Commander, and Past 2nd Captain of the Grand Conclave; in the beautiful and impressive ceremony he was ably assisted by the Prelate of the Hugh de Payens, Dr. Richard Owen. The Officers of the Encampment, who were appointed at the regular assembly in May last, were confirmed in their respective offices. At this meeting the V. E. Fr. Henry Emly, the Grand Chancellor of the Grand Conclave, was unanimously admitted an honorary member; the Fraters testifying thereby their due appreciation of his valued exertions towards constituting this the first Canadian Encampment, under the banner of the Grand Conclave

of Masonic Knights Templars in England and Wales, and showing an earnest of the high estimation in which his exertions towards the advancement of the noble and ancient Order are held by Canadian Templars.

Already has the Order made rapid progress, and among the Fraters of the Hugh de Payens are reckoned some of the leading Canadian Masons. The Templars in the United States have extended the usual chivalric courtesies, and the Registrar is in communication with the Supreme G.M. of the General Grand Encampment of the United States, and with the Grand Encampment of the States of New York and Vermont, and it is humbly trusted that upon the foundation of reciprocal good will may be reared a superstructure, honourable alike to the American as to the Canadian soldiers of the Temple.

Originally this Encampment was opened on the 10th of March, 1823, under the name of the St. John of Jerusalem, by virtue of a dispensation from Ziba M. Phillips, Esq., who then assumed to act as the Grand Master of Templars in Canada, and who claimed a jurisdiction based upon a supposed inherent authority in the Royal Arch. This dispensation was confirmed by a patent dated 12th February, 1824. Singular to say, the patent of confirmation, from the Grand Conclave of England, was granted on 10th of March, 1854, exactly thirty-one years since the date of the dispensation. The St. John's Encampment was regularly held until the end of the year 1830, when the strong anti-Masonic excitement prevailing in the United States extended itself to Canada, and the Templars deemed it prudent to close the Encampment until the storm was allayed, and brighter and better prospects should dawn on the Order. Several times were attempts made to revive the Encampment, but from the few Templars in Kingston it was impossible to get a sufficient number together to open in due form. In the month of April, 1849, the books, paraphernalia, and many interesting and valuable papers of the Encampment were destroyed by fire, which laid in ruins the residence of Fr. Samuel Beyden, who was the Treasurer of the Encampment at its close in 1830; fortunately the patent and dispensation from Ziba M. Phillips, and some few papers, were saved from the devastating flames. Meanwhile Craft Masonry had flourished since the year 1840 to an unparalleled extent, not only in this city but throughout the whole Province, and among the Craft are found many of the most talented and influential men in Canada. In the month of October, 1853, many of the Companions in Kingston were desirous of being installed as Knights Templars, and were about proceeding to obtain that degree in the adjacent States. It is mainly owing to the chivalric zeal of Fr. Capt. W. J. B. McLeod Moore that the Order was revived, and it was determined to range the Encampment under the banner of the Grand Conclave, and surrender the old patent to that august body (who granted a patent of confirmation designating the Encampment the Hugh de Payens), and under whose fostering influence the Order in Canada has started

anew into life, and, being firmly planted, will spread throughout the British colonies in the Western hemisphere. As an evidence of the zeal felt by Canadian Templars, and of the spirit in which the Order is worked at the regular assembly of the Hugh de Payens Encampment, in June last, Fr. Lieut.-Col. Alexander Gordon, Royal Engineers, and Treasurer of the Encampment, being desirous of commemorating the revival of the Order in Canada, and the placing it on a proper basis, presented the E.C. with twelve orders of merit for distribution, the order to be known as "The Gordon Order of Merit of the Hugh de Payens Encampment." In making the presentation Fr. Gordon remarked:—

"Permit me, Eminent Commander, to present this order of merit to be by you distributed, as a memento to those Fraters who have been instrumental in restoring and placing on a sure, and, I humbly trust, a lasting foundation in this Province, the ancient Order of the Knights Templar. I am desirous that this order shall be now and hereafter limited to twelve Fraters, who must be members of the Hugh de Payens Encampment, and of which number you are to be the first head, or chief, inasmuch as to your zealous exertions is mainly owing the revival of the Order in this city, and the credit of establishing it on a regular and constitutional basis, under the banner of the Supreme and Grand Conclave of Masonic Knights Templar in England and Wales. Eminent Commander of the Hugh de Payens, I now with the greatest pleasure invest you with the gold cross of the order of merit, which you will retain and wear until death; and I present you with eleven silver crosses of the order for distribution. I have limited the number to twelve, as it thereby bears a pleasing reference to that mystical number which has an hallowed signification in the memory of every true soldier of the Temple. It is my wish that, in case of the death of any of the Fraters on whom this order of merit is originally conferred, the vacancy thereby occurring shall be filled up, from time to time, by a meritorious Frater, being a member of this encampment, and who shall be chosen to fill such vacancy by the majority of the votes of the surviving members of this Order. This ribbon will, I trust, ever remind you of our glorious banner, the Beauséant, and while, like the Templars of old, you are steadfast to your faith, may you be ever loyal, brave, and free! While you and the other Fraters wear this order, may it in times of temptation and trouble recall to your mind the untimely fate of him, who fell from that lofty and once cherished position held among the chosen of the Great Emanuel; and, feeling that we inherit the fame of those who shed their blood in the defence of the cross, may it save us from falling. Accept, then, and wear this order of merit until death, bearing always in mind the inscription thereon, '*Resurgam*;' and as a soldier of the cross, may you, 'when the dust shall return to the earth as it was,' rise again with glory, to join the heavenly Encampment of the ransomed millions, of which our Great Captain, Jesus Christ, is the head and chief corner-stone."

The Eminent Commander in a suitable manner acknowledged the high compliment paid, and evidently felt deeply the honour conferred; he then, in accordance with the wishes of Fr. Gordon, selected and invested the following eleven Fraters, addressing them in the following terms:—"To you, Frs. Robert Lellers and Samuel Boyden, I present this order, as being the sole surviving Knights Companions of the St. John of Jerusalem Encampment, and as being the only connecting link between the old Templars of this city and those who have lately joined the Order, and are members of the Hugh de Payens. Now truly has it been exemplified in your steadfast attachment to the Order, that the sacred mysteries are safely lodged in the repository of faithful breasts. To you, Frs. Alexander Gordon, James Alexander Henderson, Samuel Deadman Fowler, Richard Dowse, William Joseph Goodeve, and John James Bury, I feel much satisfaction in according this order, as to your exertions and zeal on the behalf of our noble and ancient Order of Knights Templar its success is mainly owing: you have all held high positions in the Craft, and may your zeal still continue in favour of the Order of the Temple! You were the first Knights that I installed under the new warrant of Hugh de Payens, and hence I trust you will feel that the future success of the Encampment will in some measure depend on your proper and continued appreciation of our beautiful Order. To the very Eminent Fr. Henry Emly, the Grand Chancellor of the Order, at whose hands this Encampment has received many marks of favour, I feel great gratification in being able to present him with a cross of the order of merit, as a small token of how much we all appreciate his kind assistance; and I do so the more readily, inasmuch as it is at the particular request of the chivalric founder, Fr. Lieut.-Col. Gordon, and as also, at this assembly, Fr. Emly has been unanimously elected an honorary member, this first one chosen by this the only Encampment in the Western hemisphere, under the Grand Conclave in England and Wales; and which distinction I trust he will receive as an earnest of the manner, in which Canadian Templars appreciate his zealous endeavours towards the progress and advancement of the Order. To Frs. Sir Allan Napier McNab and Thomas Douglas Harrington, the Prov. Grand Masters for Canada West, and for Quebec and Three Rivers, I accord also this badge of distinction: their high position in Craft Masonry, and the readiness and zeal they have evinced in ranging themselves under the banner of the cross, warrant me in conferring on them this order of merit, agreeably to the wish of that zealous Frater Fr. Lieut.-Col. Gordon, who has established this order of merit, to be known as 'The Gordon Order of Merit of the Hugh de Payens Encampment.' It is now and will be confined to twelve Fraters of acknowledged merit, who must be members of this Encampment, and the possessor of the order will wear it for life; whenever a vacancy occurs it will be filled by that Frater, on whom the suffrages of the surviving members of this order may fall. And now, my Fraters, may we, when we wear this ribbon and order, ever

view it as an additional emblem of vigilance, to keep us mindful of our duties as soldiers of the Temple.⁵

At the conclusion of this address, Fr. Gordon presented the E.C. with the statutes for the future guidance of the members of this Order, the steel dies of the order of merit, and, with several yards of the Beauséant ribbon, to be by him retained and kept, as the head or gold cross of the Order for the time being.

Several petitions from Companions for installation were read and received.

At the conclusion of this interesting assembly the Knights adjourned to a banquet spread in the ante-room of the Templars' Hall, where an hour was passed most agreeably.

The following is the roll of the Officers of the Hugh de Payens Encampment, Kingston, Canada, for the present year:— Capt. W. J. B. McLeod Moore, Staff, Bytown, E.C.; Dr. R. Dowse, Kingston, Prelate; J. A. Henderson, and the Hon. J. A. Macdonald, Kingston, Captains commanding columns; W. J. Goodeve, Kingston, Registrar; Lieut.-Col. A. Gordon, Royal Engineers, Kingston, Treas.; T. D. Harington, Quebec, Almoner; Lieut.-Col. W. P. Moore, 54th Regt., Kingston, Expert; The Hon. J. J. Bury, Beauséant, Kingston, and Sir A. N. McNab, Knt., ✠ Hamilton, Standard Bearers; Capt. W. Mariott, 54th Regt., Kingston, Captain of the Lines; S. B. Harman, Toronto, and S. S. Finden, Belleville, Heralds; H. Gibson, Kingston, Equerry.

Regular assemblies, on the second Monday in January, April, July, October, and second Friday in May.

Capt. Moore, E.C. of the Hugh de Payens Encampment, has been appointed by the M.E. and S.G.C. Col. K. K. Tynte, Prov. G.C. of Kt. Templars for the Province of Canada. It is with much pleasure that we record this intelligence, inasmuch as the newly-appointed Prov. G.C. is an earnest and active member of the Order. We understand that the Gen. G. Encampment of the United States have determined not to grant warrants for Encampments to be held in Canada. The appointment, therefore, of Capt. Moore is most opportune.

GRAND ENCAMPMENT JURISDICTION IN CANADA.

[Extracted from the *American Masonic Union*.]

In the April number of the *Union*, page 316 *et seq.*, we took occasion to speak of the jurisdiction of the Grand Conclave of England and Wales, and of the General Grand Encampment of the U. S. as respectively extending to the Canadian Provinces; our conclusions were, that *unless* the Constitution of the former body asserted exclusive jurisdiction over the British Provinces, as well as her Isles, there was no *legal* obstacle to the Gen. G. Encampment granting a warrant to establish an Encampment in either of those colonies. Our intelligent correspondent, to whom we referred in the former article as entertaining a different opinion, replies to us as follows: "True it may be that the Gen. G. Encampment of the U. S. may, by their own statutes, confer on themselves an authority to be exercised in any State or Territory wherein there is not a Grand Encampment regularly established; yet, as the Grand Encampment is for the *United States only*, that State or Territory can only mean States or Territories acknowledging the

jurisdiction of the United States Government. When Canada is united to the U. S., then I agree with you, if there is no Grand Encampment here, the Gen. G. Encampment may exercise authority, &c. Remember that the authority of the Grand G. Encampment is self-assumed, and imposed by the votes and consent of Templars in the U. S. How can you exercise any authority over Canada when the body of Templars here have not been consulted? It appears to me, that though the word State or Territory has a very wide signification, applying as well to Canada as to Japan; yet, until the first article of the Constitution, the Gen. G. Encampment of Knights Templar and appendant orders for the *United States of America* is altered, we must consider the jurisdiction confined to the States and Territories of the United States of America."

In reply to this candid, and we must say pretty cogent, argument, we remark, in the first place, that if, at the time the application was made to the Grand G. Encampment for a dispensation or warrant to establish an Encampment at Hamilton C. W., there was a regular Encampment then in existence within that Province, it is a grave question whether the petition must not have "the approbation or consent" of that Encampment? though a literal interpretation of the Constitution of the Grand G. Encampment would allow that consent to be given by an Encampment in this State. The restriction is contained in a clause of sec. 9, art. 1, which is as follows: "No Encampment shall be established in any State or Territory where there is an Encampment, without the approbation or consent of the nearest Encampment to the applicants having been first obtained." If no Encampment was then in existence in that Province, the question propounded by our correspondent, we think, cannot arise. But we beg to say, that it is for the Grand G. Encampment or its Officers, during the interim of its sessions, to settle these points, and not us. Touching the other points suggested,—we know of no good reason why the same rule should not govern Grand Encampments that govern Grand Lodges, in issuing charters to unoccupied Territories. Though the Constitutions of these latter bodies have seldom, if ever, given express authority to issue charters to unoccupied Territories, but, on the other hand, have been framed as Constitutions of a particular State or nation, yet they have always exercised this right without question; and we think the authority to do so is above serious doubt. It is given by custom and immemorial usage. If there is ground for a distinction between the two cases, we would be pleased to be informed of it.

A letter that we have received from an intelligent correspondent of Hamilton, C. W., the place where the new Encampment is sought to be located, presents some features in the case that have not been before considered. Speaking of the petition to the Gen. G. Encampment, the writer says:—

"I should not have intruded upon your valuable time did I not deem it expedient to place this affair in its true light, and at the same time to correct an error regarding the supreme jurisdiction of the G. Conclave of England and Wales, and also to state the cause of our making application to the Gen. G. Encampment of the United States. As may be seen by the petition, the Sir Knights have all received the degrees from some Encampment working under the jurisdiction of the U. S., we therefore felt desirous of continuing under the same Constitution. When we made that application there was not an Encampment in this province legally working. We found the Constitution of England did not recognize the *Mark* and *Excellent Master's degrees*. We are bound to see that every candidate has received the foregoing previous to the higher degrees being conferred; consequently we are excluded from assisting in an Encampment under England, where it is not required that those degrees should have been received. We were willing that the Sir Knts. from the U. S. should have an Institution after their own form in this part of Canada, so that the more friendly intercourse might exist now that we are united with an iron band, extending from the Eastern to the Western of the Empire cities. We have at the present time Masonic Lodges and Chapters, severally under the jurisdiction of Ireland, Scotland, and England, and the G. Lodge of each of those countries exercises authority over its subordinates that are located here; and the G. Lodge of England does not, neither can it, control the proceedings of either Ireland or Scotland; but its authority is confined to its own limits.

“It cannot be a correct statement to say that the G. Conclave of England and Wales has supreme jurisdiction over the whole of this Province, when by the Constitution of Ireland we find that they also can grant us warrants to hold an Encampment. * * * * We are not desirous that any misunderstanding should arise between the U. S. and England; neither do we see how it can, for it is evident the latter cannot assume the entire government.”

It will be perceived that we have here given both sides of this question; and we feel bound to say, that, while nothing could give the Fraternity in the U. S. greater satisfaction than to more strongly cement the ties of fraternal affection now subsisting between the States and these Provinces, by having subordinates in the latter holding fealty to the former; and while, with entire respect for the arguments of our learned and esteemed correspondent of Kingston, we are as yet unable to perceive any very strong constitutional obstacles to the Gen. G. Encampment's establishing this relation, it remains a question of propriety and expediency with the officers of that body whether the petition should be granted. And as we are not an officer of that body it would be quite indelicate for us to volunteer our advice in the premises.

[On this subject we beg to refer our readers to some observations at p. 429 *antè*.—ED. F. M. Q. M.]

BAHAMAS. — NASSAU. — At a meeting of the Prov. G. L., on Tuesday, May 2nd, the Hon. G. C. Anderson, Prov. G. M., under the registry of England, announced his intention to resign his office, in consequence of his not being able to devote his time to the duties required. The G. L. and the members of the subordinate Lodge heard with deep regret the words which fell from their G. M.; and the members of the Royal Victoria Lodge, No. 649, hastened to devise some practical plan by which to retain him at the head of the Province. They met on Thursday evening, May 4th, and adopted the address which had been prepared, and the next day, a deputation consisting of Bros. G. D. Harris, W. M.; G. O. Smith, Stephen Dillet, T. W. H. Dillet, and T. H. Rouse, P. M.s of the Royal Victoria Lodge, waited upon the Prov. G. M. with it; to which the Prov. G. M. returned a suitable reply; acceding to the wishes of the Brethren—a result which has been hailed with the greatest satisfaction in the Bahamas.

Obituary.

BRO. EDMUND GEORGE PAPELL.

MADRAS.—The Masonic body in this city have to deplore the loss of a talented Brother, Edmund George Papell, P. S. G. W. of this Province—who received that honour, not by virtue of worldly position or wealth, but as a real working and proficient Mason—whose decease took place on the 18th of June, 1854. Bro. Papell took a leading and active part in forming Lodge Pilgrims of Light, No. 831, and was elected Master P. S. of Prince Masons, and an H. P. of the Priestly Order. Bro. Papell was initiated in Old Social Friendship, and was three times elected Master; and the Brethren of that Lodge (many of whom are now in Australia, and others scattered over the world), will cherish his memory, and long remember his valuable and lucid lectures on Masonry, and the Knight Templar's Degree, as well as the correct and masterly manner he performed the various ceremonies while W. M., Z., M. E. C., &c. His exertions on behalf of Masonry in general, and in particular to establish a uniformity of working throughout the Presidency Lodges, elicited the presentation on St. John's morning, 1850, of a valuable and very handsomely-chased silver tea-pot, with the following inscription:—“Presented to W. Bro. Edmund George Papell, Prov. G. S. W., P. M. of Lodge Social Friendship, No. 326, W. M. of Lodge Pilgrims of Light, No. 831, &c., as a mark of our fraternal esteem and affection, and as a token of our appreciation of his eminent Masonic services during the last twelve years, by” —, here following the signatures of almost all the members of the Craft at that time in the Presidency.

The Brethren of the “Secunderabad St. John's” will remember with pleasure the instructive information imparted to that Lodge during Bro. Papell's sojourn among them, and can also bear testimony to his love of Masonry; for he readily responded to their call, travelling upwards of 350 miles over a rugged country, where there are neither rail nor carriage roads, to revive the Chapter attached to their Lodge. It is a painful duty to be obliged to add, that Bro. Papell leaves behind a very aged and childless mother (the wife of a W. M.), in deep distress of mind and body. May the Most High console and relieve her—So mote it be!

BRO. WARREN HALE.

On the 30th of July, after a few days' illness, Bro. Warren Hale, in his 41st year, eldest son of Warren Stormes Hale, Esq., of Queen-street, London, and of Hampstead. Bro. Hale was initiated in the Enoch Lodge, No. 11; and after passing through the several offices, was unanimously elected W. M. in 1851-2; and during the year he presided over the Lodge, was elected a member of the Board of General Purposes. At the time of his decease he was filling the S. W. chair in the Frederick Lodge of Unity, No. 661, and was H. in the Chapter attached to that Lodge. In the discharge of the duties of the various offices he filled, he gave the highest satisfaction. His gentlemanly conduct, and true Masonic bearing, will cause his loss to be deeply regretted by all who had the pleasure of his acquaintance.

BRO. FRANCIS WATTS.

On the 12th of September, at Richmond, Surrey, in his 60th year, Bro. Francis Watts. Although of rather delicate constitution, from the great care Bro. Watts took of his health, in all probability his presence on this sublunary sphere would for some years to come have continued to dispense the many kindnesses that flowed at all times and in all places from his ever-open heart and hand; but the fell disease of Cholera, which, at short notice, summons many away, seized

our lamented Brother, and in two days deprived a loving family of a parent, a large circle of a valued friend, and Freemasonry of one of the best of its members. Bro. Watts' position in life enabled him to be a contributor and supporter of many excellent benevolent institutions. He held the appointment of printer of the *London Gazette*, was a Gentleman at Arms, a magistrate of the county of Middlesex, and a director of the City of London Life Office. He was initiated in St. Mary's Lodge, No. 76, in 1841, and served the office of W. M. ; he was also a member of the Frederick Lodge of Unity, No. 661, Croydon. He was likewise P. Z. of Chapter, No. 661.

BRO. JOHN MASON.

On the 16th of September, in his 66th year, Bro. John Mason, of the Spring Hotel, Ewell. Bro. Mason was a member of the Grove Lodge, No. 593, which had its origin at the Spring Hotel ; but Bro. Mason's ill health compelled him to be relieved from the care of the Lodge, which was removed to Epsom ; the Grove Chapter, No. 503, still remaining attached to his hotel. Bro. Mason was P. Prov. G. S. B. of Surrey, and in his death the Masons of Surrey have to regret the loss of a highly-esteemed Brother.

BRO. H. D. HASKINS.

It is our painful duty to record the premature death of one of the most distinguished Masons that the city of Oxford ever possessed : we allude to Bro. Henry Dowland Haskins, who has just fallen a victim to Cholera, after only a few hours' illness. The deceased was the medical superintendent of Cutler Boulton's Charity,—one of the most valuable and comprehensive charities that Oxford enjoys ; and in that capacity he devoted, with the utmost zeal, his skill, time, and attention, towards mitigating the sufferings of the poorer classes who placed themselves under his charge ; and it is feared that he imposed a greater task upon himself than his constitution was equal to, for he sank in the very midst of his labours and duties. There are few deaths that have occurred in this city which have excited more general regret ; for Bro. Haskins was universally beloved, on account of his many amiable and excellent qualities, which developed themselves on every occasion, whether in the private or public relations of life. The prominent traits in his character were a strict regard for his own honour and that of others ; a thoroughly independent line of conduct, without degenerating into reproach or insolence towards those who differed from him, and a kind and gentlemanly bearing towards every one with whom he was brought into contact. Bro. Haskins did great service to Masonry ; and from the time that he occupied the W. M.'s Chair of the Alfred Lodge, in 1844, the science may be said to have taken root in Oxford, and gained additional strength and importance ; for his high character, and his eloquent advocacy of its principles, tended greatly to raise it in the estimation of the uninitiated. By the force of his example and precept there was a great accession of members, some of whom,—Bro. Spiers, for instance, who was initiated by Bro. Haskins,—have rendered great service to the Craft, and reflected credit both on the Brother who introduced them into Masonry, and on the Lodge which received them. From that time to the present, the Chair of the Alfred Lodge has been well and worthily filled, and there has been with all who have occupied it an earnest desire to emulate Bro. Haskins' example, and to tread in his footsteps.

Bro. Haskins was for several years a surgeon in the East India service, and for a short time was employed in the Hudson Bay Company's service ; he was also a member of the Oxford Town Council, to which he was elected in 1843, and again in 1844 ; but he retired from it in 1847. In that capacity he displayed great aptitude for business, making friends and conciliating foes by the masterly and courteous manner with which he dealt with every subject that he took in hand. Bro. Haskins was about fifty-three years of age, and unmarried.

BIRTH.

On Friday, the 15th of Sept., Mrs. R. J. Spiers, wife of Bro. R. J. Spiers, P.G.S.B., and Mayor of Oxford, gave birth to a son, being her eleventh child. The ladies of Oxford are about to present the Mayoress with a silver cradle to commemorate this happy event.

NOTICES TO CORRESPONDENTS.

THE EDITOR requests that all original articles for *approval*, may be sent to him before the *first of each current month*, and that all Correspondence, Masonic Intelligence, Reports of Lodge Meetings, &c., may be furnished by the 21st of each month, which will be THE LATEST DAY to insure their insertion. The attention of Contributors is earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor cannot undertake to return, or to be accountable for, any which are sent to him for perusal or approval.

CARLISLE.—UNION LODGE, No. 389.—We have given the letter transmitted to us every consideration, and are compelled to decline its insertion. We have been at the pains to inquire, also, whether any formal communication was transmitted to G. L. respecting the poor Brother's case, who came to so lamentable an end. We find that the document submitted to that tribunal was chiefly confined to the recommendation of a London Brother for the Prov. G. Mastership of Cumberland, and merely related the circumstances of the investigation at the meeting of the Union Lodge, of March 13th. Although at that meeting the D. Prov. G. M. intimated that he would take the opinion of the M. W. the G. M. on the Brother's case, the document submitted to G. L. cannot be considered in any sense whatever to have been a reference, and could receive no answer. The recommendation of that document respecting the Prov. G. Mastership was simply impertinent, and was evidently the principal object of the individual, who transmitted it.

MASONIC MENDICITY. —MERCIA. —We print your letter under the head of "Correspondence;" but as you ask for advice, we prefer giving it in this portion of our publication. Our fixed rule is, *never, on any consideration whatever, to relieve a mendicant Mason without examining a G. L. certificate, which can be proved to be authentic.* We believe that in nine cases out of ten, beggars pretending to be Masons are impostors, and that an application to the Mendicity Society would bring sufficient information to prove that they are so. It is somewhat singular that charity is rarely asked by Englishmen. The mendicant tribe consists chiefly of Scotch, Irish, French, and Hungarians. The really poor Brother tries to hide his sufferings; the persevering beggar is always an impostor. We would advise, as a general rule, when a Masonic mendicant applies for relief, that no acknowledgment be given to any sign which is offered. We have detected several impostors by their manifest astonishment at not finding their supposed token taken up, and being asked to give proof of "the perfect points of their entrance."

MASONIC RITUALISM.—C. D. H.—We are firmly convinced that Masonry will never flourish satisfactorily until the “refreshment” system be curtailed, and the strictest inquiry be made as to the fitness of candidates for initiation. If Masonry cannot be kept up, and be valued for its own intrinsic excellence, without so much good eating and drinking, the sooner it sinks into a mere benefit society the better. Is there not energy and spirit enough amongst many leading Brethren to attempt an immediate reform in this direction?

MADRAS.—MASONIC MEETINGS.—An immediate application to the M. W. the G. M. is not permitted by the Book of Constitutions, to bring an authorized resolution upon the matter of the Prov. G. M. meeting so seldom. Memorialize the Board of G. P.

— LAPIDICA.—We cannot learn that Lord Harris is a member of the Craft. We rather think not, as we have never met him in Masonry, or heard his name mentioned in connection with its proceedings.

TRINIDAD.—H. L.—No other resource is left but to apply to the Board of G. P. of London, if the G. M. of the Province decline to issue a summons to the late W. M. to show cause for his un-Masonic conduct. As to your second inquiry, or complaint, we lament that it is but too general. We should recommend a direct appeal to the President of the Board of G. P.

SUFFOLK.—The badge and sash of the R. A. degree must *not* be worn with Craft clothing. The jewel is only allowed to be worn upon the left breast. Bro. Tucker's case has no reference to your inquiry. He was removed from his Prov. G. Mastership for wearing, with his Provincial clothing, the robe of a degree not sanctioned by the United Grand Lodge of England. The R. A. degree is, as you suppose, fully recognized, and therefore the jewel is allowable.

CORFE CASTLE.—H. D. C.—Many thanks for your very fraternal communications and advice, of which you will see we have already taken advantage. If you will further communicate with us, with respect to the Degree you are anxious to take, we shall be ready and willing to assist you. We prefer your report to that of the local papers, and have used it.

BRO. DOBIE.—P. Q.—The report, we regret to say, is too true. The worthy Brother is confined to his bed, at Interlachen, Switzerland, from fracture of the leg, occasioned by the kick of a horse. We are happy, however, to report that he is going on favourably, though it will be some time before he will be able to resume his Masonic duties.

DORSET.—WIMBORNE.—We cannot say. The report has reached us, but we do not know positively that it is so. The proceedings at refreshment, after the recent Prov. G. M. meeting, we regret to learn, were not considered satisfactory by many worthy Brethren.

GRAND LODGE.—J. W.—You are certainly entitled to attend the proceedings of the Quarterly Communications in G. L. Come, and decide for yourself; though we fear you will be disappointed.

PROVINCE OF KENT.—A LEWIS.—Bro. Purton Cooper, the Prov. G. M., was recently a candidate for the representation of Canterbury, and went to the poll, but was unsuccessful. Whether he will offer himself again we do not know. If “A Lewis” will write and ask him, we are quite sure he will receive a polite and explicit answer, as Bro. Cooper's urbanity is well known, and appreciated by all who have the pleasure of his acquaintance.

HERTS.—A FIRST P.—By no means! “Let sleeping dogs lie,” is an old and a safe maxim. Act upon it.

NORWICH.—A P. PROV. G. OFFICER.—We are as much in the dark as you are respecting the installation of Bro. B. B. Cabbell, M.P. It was to have come off this autumn ; but we believe there has been a hitch respecting the D. Prov. G. M. Sir William Foster, Bart., is spoken of as likely to be appointed, though that nomination is said to be disagreeable to several of the older Brethren, who kept Masonry afloat during the period of the two last G. M.s' official existence.

ISLE OF WIGHT.—NETLEY.—Although H. R. H. the Prince Albert is not a Mason, he often takes part in proceedings of the Craft, as in the instance you cite, and of which we give a full report. As to its being irregular, we have no second opinion ; but would it be graceful for the M.W. the G.M. to interfere ? We think not. We hope the Prince of Wales will resume the office held by his royal ancestors, when he comes to the age when he may be admitted to "light." For the present, take things as they are and be content.

CORNWALL.—D. C.—How can you ask such a question ? The dignitary to whom you allude has never shown any good will towards Freemasonry, and probably never will. If he did, we should begin to doubt its value at once.

G. O. OF FRANCE.—FR. D.—No representative has yet been appointed to the G. L. of England. Under the present aspect of political affairs, it is of the utmost importance that Masonic good will and brotherly love should at once be reciprocated. Memorialize the Board of G. P., if you have any just grounds for your information.