

THE  
FREEMASONS'  
QUARTERLY MAGAZINE.

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VOL. II.—NEW SERIES.

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LONDON:  
PUBLISHED BY  
BRO. G. ROUTLEDGE & CO., FARRINGDON STREET;  
AND SOLD BY  
BRO. R. SPENCER, 314, HIGH HOLBORN.  
1854.

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# INDEX.

PAGE	PAGE		
A Century of Freemasonry .....	63	United Grand Lodge ..	92, 274, 431
A French Novelist of the Seven-		Metropolitan :—	
teenth Century .....	51	Bank of England Lodge ....	121
Antiquaries and Antiquities ....	6	Beadon Lodge .....	302, 434
Biographical Sketches, connected		Bedford Lodge .....	120
with Secret Societies.....	24	British Lodge.....	116
Correspondence .....	83, 265, 423	Cadogan Lodge .....	120
Critical Notices of Current Lite-		Constitutional Lodge.....	118
rature .....	69, 244, 405	Egyptian Lodge.....	117
Duke of Wellington .....	265	Enoch Lodge.....	116, 297
Ernest and Falk .....	283	Freemasons' Land Society ..	124
Freemasonry at Mauritius .....	424	Globe Lodge .....	116, 434
Freemason's Land Society .....	124	Grand Master's Lodge .....	115
Gen. G. Encampment of the U. S.,		Grand Steward's Lodge ....	115
on the Jurisdiction of, to grant		La Tolerance .....	300
Warrants to hold Encampments		Lodge of Antiquity .....	434
in Canada .....	429	Lodge of Fidelity .....	301
Joshua, on certain Passages in the		Lodge of Fortitude .....	116
Life of.....	83	Lodge of Prudent Brethren..	119
Leibniz and Spinoza .....	337	Lodge of Regularity ....	119, 298
Madelaide .....	371	Lodge of Unions .....	121, 299
Masonic Charities .....	96, 284	Lodge of United Strength ..	121
Masonic Charity.....	1	Lodge of Unity .....	119
Masonic Mendicity .....	425	Mark Masons.....	124
Masonic Ritualism .....	169	Mount Moriah Lodge .....	118
Masonic Symbols: the Hive.....	45	Old Concord Lodge .....	120
Masonic Intelligence—		Old Kings Arms Lodge.....	118
Grand Conclave of Masonic		Phoenix Lodge .....	121, 299
Knights Templar .....	293	Polish National Lodge .....	122
Institution for Boys: Anniver-		Robert Burns Lodge ....	117, 297
sary Festival .....	97	Royal Arch :—	
Lodge of Benevolence .....	432	British Chapter .....	123
Royal Freemasons' Girls' School:		Domestic Chapter .....	123
Anniversary Festival .....	285	Enoch Chapter .....	434
Royal Masonic Benevolent Insti-		Moriah Chapter.....	302
tution: Anniversary Festival	102	Old King's Arms Chapter	123,
Supreme Grand Chapter 92, 273, 431			302
The Ancient and Accepted Rite	291	Robert Burns' Chapter....	123
		St. James's Chapter ..	123, 302
		Royal Somerset House Lodge	115,
			297
		Stability Lodge of Instruction	300
		St. George and Corner Stone	
		Lodge .....	115
		Strong Man Lodge .....	298
		Templarism :—	
		Cross of Christ Encampment	124
		The Girls' School .....	296, 433

## Masonic Intelligence—

Metropolitan ( <i>continued</i> ):—	PAGE
The Grenadiers Lodge .....	119
Tuscan Lodge .....	116
Universal Lodge .....	121
Vitruvian Lodge .....	301
Yarborough Lodge ....	122, 484
Zetland Lodge .....	301
Provincial:—	
Bath .....	151
Berkhamstead .....	129
Berwick .....	134
Birmingham .....	318
Bristol .....	314
Calne .....	158
Cambridgeshire .....	303
Chatham .....	130
Chester .....	125
Cornwall .....	126, 435
Darlington and Stockport....	134
Derby .....	309, 437
Dorsetshire .....	309, 438
Essex .....	310, 441
Essex, North .....	128
Gateshead .....	310
Halesworth .....	317
Hanley .....	160
Hartlepool .....	127
Hertfordshire .....	441
Ile of Wight .....	442
Keighley .....	160
Kent .....	130, 311, 447
Lincoln .....	312
Liverpool .....	131
Maidstone .....	130
Monmouth .....	134
Newcastle .....	135
Newport .....	134
Northampton .....	312
North Shields .....	135
Northumberland .....	448
Oxfordshire .....	135, 449
Portsmouth .....	128
Sheerness .....	130, 311
Soddleworth .....	319
Somersetshire .....	452
South Wales .....	456
Staffordshire .....	459
Surrey .....	317, 463
Sussex .....	317
Swindon .....	318
Tipton .....	315
Walsall .....	157, 316
Yorkshire .....	466
Ireland:—	
North Munster .....	468

## Scotland:—

Edinburgh .....	PAGE 327
Dundee .....	469

## Colonial:—

Bahamas .....	161, 479
Halifax (N.S.) .....	163
Kingston (Canada West) .....	328, 473
Quebec .....	162

## India:—

Singapore .....	161, 470
Madras .....	161, 472

Notices to Correspondents 166, 330, 481

## Obituary:—

Evans, Wm. ....	329
Hale, Warren .....	480
Locke, J. junr. ....	165
Mason, John .....	481
Massey, W. ....	165
Papel, Geo. ....	480
Powell, Wm. ....	165
Shadbolt, W. ....	165
Watts, Francis .....	480
Orphiology and Serpent Symbolism .....	365

## Poetry:—

A Morning Lay .....	214
Childhood's Glee .....	231
Gentle Smiles .....	387
Sonnet (Action) .....	232
Sonnet (Fortitude) .....	232
The Cherwell and her Crew....	150

## Roman Catholic Persecution of

Freemasonry at the Mauritius..	333
Royal Freemasons' Girls' School	96,
	285

Royal Masonic Benevolent Institution .....

	102, 284
--	----------

Royal Masonic Institution for Boys 97

Stowe, John, his Tomb .....

St. Saviour's and its Monuments 36

Symbols and Symbolism .....

Templarism .....

The Lucky Inheritance .....

The Masonry of Flowers .....

Transcaucasia .....

Tynte, Colonel, Testimony to ....

Wedding, a Servian .....

William Shakspere .....

THE  
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MARCH 31, 1854.

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MASONIC CHARITY.

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WE enter upon our next quarter's responsibilities with no small feelings of pleasure, and with many serious reasons for bright hopes on the subject of Masonic progress. Increased individual good-feeling towards the Craft is rapidly leading to more organized demonstrations in its favour; and the recent initiations in certain Lodges tend to strengthen the belief, that no class of society will remain unrepresented in Masonry, and that even many sectarian differences will be united in the one resolution to do good where good can and should be done; and that minor differences of opinion will give way before those grand principles of truth and high feeling, which should form the ultimate aim of study to every Freemason.

We have, indeed, no discouraging remarks to offer on the state of the Craft in general, but, as its kindly recognised interpreter—as the almost sole medium of its intercommunication either with its own members or with those who have not yet tasted the cup of its mysteries—we venture, in all brotherly feeling, to “say our say,” and perhaps to grumble a little, at a few matters at which we feel every real working and upright Mason is as indignant as ourselves.

Charity and Masonry should be synonymous words. The greatest of the golden three of Christian virtues—a virtue, be it remembered, that belonged as thoroughly to the old Jewish Masons as to their Christian successors—should be the true

“jewel” to be worn *in* the bosom of the good Mason, even as its more sparkling, but less heavenly representative, sits on the outward breast.

Now let us briefly think within ourselves what Masonic Charity really is.

Much is done—much that is great and good, refined in theory and noble in practice—and, alas for all human things! much is left undone, or, worse still, done badly.

The expensive character of festal meetings is surely against the main purposes of Masonry. A good dinner has never, and probably never could be, construed into a stumbling-block of offence, but, with the example of the Continental Lodges before us, our own plain knowledge of the “art of dining,” and our experience of how much can be done for a little, we unequivocally express our belief that one-third of the money at present lavished upon dinner and supper banquets would satisfy the entire wishes of really conscientious members; and we would cling to the fond hope that few Masons can forget the obligations, to which their first evening in a Lodge rendered their honour, as well as their conscience, bound and indebted.

But the evil does not rest here. It might be easy, painfully easy, to show that the main funds of many Lodges are literally *swallowed* up—and a painful balance might be struck between seven-shilling “light wine” (as Mr. Skimpole calls it), of doubtful quality, and the often ludicrously inefficient assistance rendered to a “Brother” in distress. Surely it is a satire upon the principles of Masonry, to live beyond our means in one matter which is purely incidental, and to be found wanting in what is the avowed essential feature of our Order!

But we have a specific object in view in introducing this uncomfortable subject to the notice of our Brethren—we mean the conduct of many of those who have enjoyed high office, either as Provincial, Past, or Grand Officers, and especially the latter. Happily for the true cause it advocates, Masonry not only possesses some noble Charities, but likewise not a few men and Masons, who make them their anxious and honourable charge. The competition for the expensive office of Steward to the Girls’ and Boys’ School is alone sufficient to prove that our

Brethren are ready to come forward, not only with open hearts, but open purses, to the great good work. The interest taken by prominent members in procuring the nomination of a child to a vacant position in either establishment, often displays a perseverance which might well be imitated by many wealthier fraternities; and we have the happiness of knowing, at this moment, many to whom the convivial enjoyments of Masonry are their least enjoyments—whose charity, in proportion to their means, is as exemplary as is the honour and purity of their lives.

But, unhappily, there are many such of our Brethren who are called upon to do too much, because others do too little. It has been a subject of regret to us long since, that we should so frequently see the same faces, and the same faces only, at Grand Lodge, and at other meetings where the golden principle of Charity should assert its sway. How is it, that, out of the large mass of wealthy and influential Brethren, who succeed to the honours of the Grand Lodge, frequently as much by virtue of worldly position as by Masonic efficiency, we find so few—and those few so scantily forthcoming in the great work? Shall we, with grief and regret, avow the fact that Masonic tradesmen show more of this great feeling than those, on whom the gentler gifts of life have been bestowed? Shall we state how often substantial and effectual help comes from the humble and unpretending Brother, when the wealthy, perhaps titled one, has little to do beyond a stray half-sovereign bestowed for no very clear reason? Shall we attempt to “go into figures,” and try to show how much money is spent on Masonics, and how little on Masonry?

Best-beloved brother Masons—you, to whose kindness of heart and generosity of principle we have seldom *personally* appealed in vain—bethink you a little of those sacred obligations upon which you entered—on which, remember, you entered freely and devotedly, without bias or compulsion, but under pledges so solemn that we would fain believe you required no words of ours to bring them back to your minds. Are you satisfied with your own conduct and present position? Is there not a sense of something wanting—a feeling of some unfulfilled

responsibility—of duty forgotten—work unperformed—claims of conscience stifled—which rises anon as your mind wanders back to the never-to-be-forgotten time when you bound yourselves to the work of Charity? Have you not some misgivings as to whether you have not forgotten, amidst its worldly sociality, the truly sacred duty of Masonry? and have you not decorated the exterior of the structure, rather than sought to penetrate to the recesses in which dwell its greatest of glories, even those of Truth, Mercy, and Charity?

But we must speak practically, rather than rhetorically, on so important a matter. Those of our Brethren, who are ambitious of attaining to the honours of the Grand Lodge, or who aspire to occupying Provincial offices, ought to exhibit a more proportionate interest in the Charities of Masonry, than at present is displayed by the majority of distinguished Provincial and Metropolitan Grand Officers. Let Grand Lodge see more strangers (no, we don't mean strangers, for we hope Masons never can or will be strangers to one another), at its Charitable meetings, and let those (to their honour be it spoken), who have so long come forward with their wills and their means equally ready, find themselves not the sole representatives, but the leaders of a large band of those Masons, who believe that the greatest of the three virtues is Charity.

It is undoubtedly difficult for many Brethren to attend Grand, or Provincial Grand Lodge meetings; but we believe the number of those who might do so without personal inconvenience of any sort, might be largely increased; while we venture good-naturedly to assure our Brethren of all classes, that, even when absent in person, we have no objection to their sending any of their spare cash by way of proxy.

We would also suggest that, besides curtailing some of the present unnecessary convivial expenses, a small sum should be contributed at every meeting for the relief of distressed Brethren, and that a slight fine should be imposed for a like purpose, upon every Brother taking office in a Lodge. And we also impress upon the junior members of Lodges the necessity for prudence, as well as generosity, even in their Masonic Charities. Young Masons are as enthusiastic about Masonry as young men are

about anything, and we always grieve when we find their warmth of heart chilled, and their genuine impulses deadened, by the discovery that we have been sowing wheat on the sea-shore, and that the object of their kindness turns out a mere adventurer. More than one instance of this kind has come under our own notice, and we regret to say, with results most unsatisfactory to some of the kindest and most well-meaning of the Brethren.

But whilst we would earnestly recommend the duty of supporting the Charitable Institutions of the Order with greater zeal to those in high positions, we must not omit to remind *all* the Brethren, from the highest to the lowest, that there is yet another and much more important definition of Charity to be regarded and acted up to—**BROTHERLY LOVE!** There have been too many indications of late that this great principle of Masonic union has been forgotten, for too much of human passion and contention has very recently been introduced into Masonic proceedings. We would therefore urge, because we have it on the highest authority—that of the Volume of the Sacred Law—that if “all our goods be bestowed to feed the poor, and our bodies to be burned, and we have not **CHARITY** (Brotherly Love), we are nothing.” We are confident, if Freemasons will bear this, no less than their solemn and responsible O.B.’s, in mind, that we shall soon cease to hear of painful strife and unworthy dispute, which, if it would disgrace popular society, must be infinitely more discreditable to those who are bound to make Brotherly Love a fact, and not a fiction.

We repeat, that we have penned these few words on what we hold to be a most important subject, in the same spirit in which we fully believe they will be received, and in the earnest hope that our Brethren will not only appreciate, but strive earnestly to act upon them.

## ANTIQUARIES AND ANTIQUITIES.

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THE time has long passed when the tastes and pursuits of the antiquary were looked upon as a subject for ridicule; no one now sneers at the rubber of brasses or the collector of coins; and it is beginning to be practically understood, as it has long been admitted in theory, that archæology is as necessary to history as chronology itself. The results of this appreciation are to be found in the larger and juster views taken by our historians, in the attention paid to the condition of the people in ages past, in the more careful conservation of antiquities, in the improvement of art and architecture, and in the general light thrown at once upon ethnology and literature.

The present condition of archæology as a science, and the claims of those who are chiefly engaged in its cultivation, cannot but be looked upon as well deserving our attention; and we purpose in the few following pages to lay briefly before the reader the results of some years' careful investigation. And first of archæology as a science; branching out into innumerable ramifications, it offers a wide and varied field for research, and it has attracted into that field not a few of the most eminently gifted men of our day. Heraldry, not regarded as a means of making an idle display for the "*nouveau riche*," and of allying him by some pretentious blazon with the illustrious of ages past, but as the means of solving many curious historical problems, of hunting out many otherwise hidden deeds, and of tracing many important genealogies—heraldry has its worthy students, men who not in vain occupy themselves with its mysteries and reveal its treasures.

Numismatics, in itself a science of no mean importance, becomes still more interesting when we see in it the annals of dark ages, when we find ourselves able to answer many a question of historical moment simply by the evidence afforded by the coins of the period.

The history of the arts of life is to be read in the implements of war, of husbandry, and household use, which are now recovered from the long-buried Nineveh, now laid before us from the mummy-pits of Egypt, now disinterred from Pompeii and Herculaneum, and now exhibited as having been rescued from the newly-opened barrow of the Saxon or Northman. Soyer could not have told us with so much effect what the inhabitants of the



old world ate, and how they ate it, had he not seen the vessels of their cookery, as well as perused the records of their epicureanism.

Archæology in our day is illustrious by the names of those engaged in examining its mysteries. Layard, and Rawlinson, and Norris, have not been alone in the care they have bestowed on the relics of the great Assyrian empire; and it seems extremely probable that, before many years have passed away, we shall know more of those mighty potentates who swayed the sceptre of the Eastern world than even of the most renowned among our own comparatively recent Anglo-Saxon ancestors.

Egypt, too, has given a name to a science of its own—

“The Mother of Science and the House of Gods”

now calls her explorers by the title of “Egyptologists,” and reckons amongst them a Bunsen, a Lepsius, a Wilkinson, and a Lee. Nor are the antiquities of our own country neglected, as they once were. Scotland can show a Wilson, and we ourselves a Wright, an Akerman, and a Roach Smith. It is not, however, for the purpose of enumerating a few well-known truths, or of holding up to commendation a few successful students, that we have entered upon our present task, and we shall proceed to notice, first, certain departments of archæology in which great advances have been made, and then touch on the means which our day affords for the prosecution of the study.

Perhaps one of the most interesting of these fields of research is opened out to us by the science of numismatics. Day by day new discoveries are made; nearly all we know of Parthia is displayed by the very curious, and in many cases extremely rare coins of that country; and the best and most connected history of Parthia is to be found in Mr. Lindsay’s admirable and profoundly learned work on the Parthian coinage.\* That distinguished scholar observes, that the only modern writer who has given us any history of this remarkable nation is Lewis, and his work was published in 1728; but the latter part seems very defective, and in many places erroneous, as an examination of the dates on the coins of the Parthian kings is fully capable of proving. The work before us commences with the beginning of the Parthian empire, under Arsaces I., of whom we have no coins. Some few are found of his successor, Arsaces II.; and by the time we arrive at the reign of Orodes I. (Arsaces XIV.), the

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\* “A View of the History and Coinage of the Parthians, with Descriptive Catalogues and Tables, illustrated with a complete set of Engravings of Coins; a large number of them unpublished.” By John Lindsay, Esq. 4to. Cork, 1853.

series begins to be abundant. This reign was remarkable for the war against the Romans, in which the latter were so signally defeated by the Parthian general Surena; and we have a picture of the victorious hero himself too extraordinary to be omitted. He was one of the most singular personages presented to us by the Parthian annals; in wealth, family, and authority the second man in the kingdom, but in ability and prowess the first. Nor was he exceeded by any in the height of his stature and the comeliness of his person. He is said to have kept up so great state, that whenever he travelled he had one thousand camels to carry his baggage, two hundred chariots for his wives and concubines, a body-guard of one thousand men fully armed, and a retinue of ten thousand slaves and vassals. He inherited the honour of setting the crown on the head of the king, and at the time he overthrew Crassus he was not thirty years of age. The splendid triumph obtained over the Romans was tarnished by the treacherous manner in which Surena treated Crassus. When the battle was over, and Crassus was endeavouring to escape on foot, the Parthian rode up, and exclaimed, "What, the Roman general on foot, and we on horseback!" He ordered a horse to be brought, and, placing the unfortunate Crassus upon him, declared that there was now a league between the Parthians and the Romans, but that Crassus must go to the Euphrates to conclude the peace. While on the way, he was slain by order of Surena, and his head and right hand sent to Orodes. A mock triumph was got up by the Parthians, and a slave made to take the place of the murdered Crassus, on which occasion Surena, forgetting his two hundred chariots, thought fit to harangue the Parthian senate on the licentiousness of the Romans. From this time the history of Rome and that of Parthia is constantly intermingled; and the coins of the one country not only illustrate those of the other, but both rectify the dates, which in the works of those who refuse to be aided by such landmarks are inevitably in a state of strange and inextricable confusion. It would be hardly interesting to the general reader to follow Mr. Lindsay in his arguments, to show what kings reigned and how long, and how the dates which appear on their coins tally with those of the Roman annals. It will be more acceptable to notice that, in allusion to the favourite weapon of the country, most of these coins bear an archer, in some cases shooting an arrow, and that in a few instances the position of the bow is reversed. There are not many who have not heard of Parthian darts, most destructive when discharged by the flying enemy. One point more is curious. The heads of the Parthian monarchy present the selfsame style of head-dress which we meet with in the sculp-

tures of Nineveh—the hair and the beard arrayed precisely in the same singular way; and were it not that the Greek characters on the Parthian coins point to an age considerably posterior to Alexander, whilst the arrow-headed characters on the Ninevite remains prove their remote antiquity, the spectator would unhesitatingly pronounce both to be monuments of the selfsame era. It is to numismatics that we owe Mr. Lindsay's book, and to Mr. Lindsay's book the only reliable history of the Parthian empire.

We must come to a later era, and a subject nearer home. Several works have been recently published on the coinage of our own land, and much attention has been paid to the oft-disputed question, whether the Britons had a coinage previous to the coming of Cæsar: this seems now to have been settled by Mr. Hawkins in the affirmative; a decision, the correctness of which has been confirmed by many discoveries since it was made. The facts upon which that distinguished numismatist proceeds, are, that coins of a barbarous fabric, of gold, silver, copper, and tin, bearing no resemblance to any productions of the Roman mint, are constantly found in various parts of the island, and that such coins are, for the most part, rude imitations of Macedonian types. From this he argues, that such Greek models were probably introduced by the Phœnicians in their visits to this country, and that when the British artists became acquainted with Roman types, they modified their own, and at the same time improved their workmanship. The Rev. Beale Post has devoted himself to the investigation of these British coins, and has thrown much light on the history of this country, before and about the time of Cæsar's invasion. Many of them bear the word, TASC, TAS, TASCIO; and much ingenuity was expended to find out its meaning. Of old, it was considered that it signified tribute, and was a sort of ancient British version of TAX; so that was wittily observed—"Taxes were the objects for which money was struck, and men preserved it only that they might pay taxes." However, all who read Shakspeare, must feel interested, whether they will or not, in Cymbeline, in Guiderius Arviragus, and all the heroes of his time and land. And numismatologists, at least a few of them, fancied that they had found out something of the old British king; at least, that they had discovered his father's name. A coin was observed with the inscription or legend CUNOBELINUS, TASCIO VANI. F. R., which Mr. Birch, with more cleverness than accuracy, at once rendered, Cunobelinus the king, the son of Tasciovanus. But, alas for the conjecture, if Tasciovanus were indeed the name of a prince, he must have had a large family, for we find his

name on coins of Veric, and Segonax, and many other princes, widely differing in point of time, and widely distant in point of location. Moreover, this same Tasciovanus must have been the father-in-law of Boadicea. It seems now generally understood, that Tascio is an ancient British word, and signifies simply a chief or prince.

In whatever way we understand the inscriptions on the coins of our earliest ancestors in this island, they can never be destitute of interest.

The same period presents us with glass beads, some of exceeding beauty and variety; occasionally they are found in barrows, with the bones of the dead, and sometimes alone. In later ages, they were imagined to be the production of serpents, and many mystic legends were related of them. Celts, or stone axes, too, occur in the same situations, and occasionally small axes of copper or brass, mixed with arrow-heads of flint: for even at a very early period, the British nation was partial to that weapon, with which they afterwards did good service at Crecy and Agincourt.

The Saxon period introduces a different kind of art. The country had been long civilized with the civilization of Rome; and the Saxons, to whom it had come from the same source, but through another channel, found themselves very inferior to the people they had overcome. It is an interesting task to take such a book as that which Mr. Trollope has lately published, objects of ancient art, obtained from Pompeii and Herculaneum, and preserved in the Museo Borbonico, at Naples, and to compare the vessels and ornaments there depicted, with those represented in Mr. Akerman's relics of Pagan Saxondom: we see the rough, incompetent workmanship, but we trace that the Saxon mind has caught the artistic idea. A remarkable specimen may be seen in the coin subjoined.



The Anglo-Saxon artist had found a coin of Valentinian III., and without any very accurate idea of its meaning, he endeavoured to make his own work look like it. Hence we have Ceolwulf, a Mercian king, with the diadem of a Roman emperor,

and the reverse of a Saxon coin, bearing figures which correspond with the motto, VICTORIA AVGG. The coinage of East-Anglia, in like manner, presents us, in its first known example, with the well-known type of the wolf and twins, palpably copied from a coin of the era of Constantine. But the coins of these same East-Anglian kings give us the only means of ascertaining who they were, and in what order they reigned; and as we owe to Mr. Lindsay the best history of Parthia, and to Professor Wilson the best history of Bactria and Sogdiana, read solely in their numismatic annals; so do we owe almost all that is known of East-Anglia and its princes, to the researches of Mr. Haigh into the coins which they struck.

Let us examine a little fragment of this numismatic history. There are a considerable series of East-Anglian coins, bearing the name of Athelstan. Previous to numismatic evidence, there are said to have reigned in East-Anglia fifteen kings. But it must be admitted that we have no authentic records of their acts, nor much, even, of their existence. Then we have twelve more, and of these, nine have left coins. After reciting a few of these names, Hume puts the question—what instruction or entertainment can the reader derive from any further account of these successive murders and depositions?—and he then coolly closes the chapter of East-Anglian history. We shall now take up the evidence of numismatics, and read by its light the annals of one of these neglected princes. It appears that when Egbert (sometimes called the Great) conquered and amalgamated with his own kingdom of Wessex, those of Kent, Sussex, and Essex—taking, therefore, four of the seven kingdoms under his own undivided rule—that he exacted tribute from the sovereigns of Mercia and Northumbria, but *protected* the kingdom of the East-Angles. Now all that concerns the reign and character of Egbert or Ecgbeorht (as he chose to spell his name) must be of the deepest interest to the student of English history. We are in the habit of calling him the first of the sole monarchs, and though this was not strictly the case, yet his decided supremacy may be said to have made the Heptarchy only a *magni nominis umbra*. Now, there must have been some close connection between the royal families of Wessex and East-Anglia, at this period—and the solution of the matter appears to be this: Eadwald, king of East-Anglia, was, it appears, a son of Alkmund, king of Kent, and therefore a brother of Ecgbeorht, and placed on the throne of East-Anglia by that prince. Athelstan was a natural son or grandson of Ecgbeorht, and therefore, either a son or brother of Ethelwulf. In 838 he was made king of Kent, Essex, and Sussex, either by the will of Ecgbeorht, or the act of

Ethelwulf, having been previously made king of East-Anglia by the same influence, on the death or retirement of Eadwald. Leland, Speed, and other writers, speak of Eadwald having declined the crown, and retired to the abbey of Cerne, in Dorsetshire, where he died in the odour of sanctity. But, though Eadwald reigned a short time only, it is evident that he did reign, as there are at least three specimens of his coinage remaining; and these will prove that he rather abdicated than declined the crown. Athelstan, when king of East-Anglia, gave his sister Edyre to Atheward, whose son was Eadmund, afterwards canonized. Thus Eadmund was either the grandson or the nephew of Ethelwulf, and the grandson or great-grandson of Ecgbeorht. When, therefore, on the death of that great prince, Athelstan was transferred to Kent, and the throne of East-Anglia became vacant, who was so likely to be appointed to it as Athelward? — and to him, in the course of nature, succeeded his son Eadmund. Now, there are proofs of all these changes in the coins struck by these princes; and we shall next look at a curious MS., preserved in the library of Caius College, Cambridge, where the history of Athelstan is given as a legend:—"Four persons, not related, and of different counties, met by chance in a forest, and there swore to be brethren in arms. Their names were Athelstan, Ethelward, Vigmund, and Alric. The first, who was of royal blood, afterwards became king. As soon as he was seated on the throne, he sent for his brothers in arms, and made Vigmund Earl of Dover, on Ethelward he conferred the earldom of Stane, with the hand of his sister Edyre; while to Alric, the archbishopric of Canterbury, then falling vacant, was given. Soon after, Vigmund accused Athelward and his wife of plotting against the life of Athelstan, but they cleared themselves by the fiery ordeal, and Edyre gave birth to a son, whom they called Edemund." The names in the French chronicle are spelt variously Wymound, Vimound, and Vignund, Athelard and Egeland, Odyre and Odyth. But we must remember that a Norman chronicler would take great liberties with Saxon names; nor are we to look for any very great accuracy even in the facts; still the story and the numismatic evidence do singularly bear out one another. It would be difficult to find a chain of circumstantial evidence more satisfactory than this. All the conditions of the theory are provided for by the facts of the case. We see why there should be coins of Eadwald, though exhibiting one class only of type. Why there should be a long series of coins struck by Athelstan, displaying both by their types and the places where they were found, that some had a Kentish, and some an East-Anglian origin. We see why there should be

moneyers' names now exhibiting the Anglian period previous to Edmund's accession, and sometimes ranging with those of Ethelbert and Ethelred, sole monarchs. Next, why the coins of Ethelweard should be East-Anglian only, and be placed by style and moneyers' names, between those of Athelstan and those of Edmund. And lastly, the evidence thus obtained makes it perfectly intelligible why Ecgbeorht should protect the East-Anglian monarchy, while he rendered tributary or absorbed the other kingdoms of the Heptarchy.

But we must not confine ourselves to numismatic research. Day by day the earth is yielding up her treasures, and adding to our means of studying archæology. A few zealous antiquaries have been for years watching all the excavations going on in London, and with the most successful results. Foremost among these we must rank Charles Roach Smith, a man to whom the student of English and Anglo-Roman antiquity owes a large debt of gratitude. Regardless of trouble and expense, he was by the side of every digger, and, though opposed in the most pertinacious way by the underlings of the Corporation, he succeeded in getting together a most valuable, as well as highly interesting collection of antiquities relating to the city of London. Nor was he content with this. He began to publish, in 1848, the "Collectanea Antiqua," of which two volumes are before the public, and a third is half completed. In this work he has chronicled not a few important discoveries, and represented a large number of most interesting objects; and here, too, are to be found more than one paper refused admission to the "Archæologiæ," simply because to illustrate it properly would have required an outlay from which Mr. Smith did not personally shrink, though far from being a wealthy man. These are the persons to whom antiquarian science is indebted—men who spare neither labour nor cost, and who, too often, when they find their trouble and energy overlooked, and credit given to others for what they have discovered, take a disgust to the science, and retire in despair from the pursuit—*Sic vos non vobis!* From the last number of the "Collectanea" we shall take a notice of a very interesting relic, not improbably one of the ship-trumpets of the Spanish armada. The instrument in question was washed ashore off Romney: it passed at once into the possession of Mr. H. B. Mackeson, of Hythe, who immediately placed it in the hands of Mr. Smith, with permission to have it engraved. It affords an illustration of maritime customs in the Middle Ages. The form of the trumpet is ancient, and bears a general resemblance to those on the shield of the Trumpingtons, A.D. 1289, in Trumpington Church, Cambridgeshire. But we

have other representations of trumpets, both later and earlier. The seals of Dover, Hythe, Winchelsea, and other sea-ports, represent trumpeters sitting on the high stern-castles of vessels, lustily blowing long trumpets. This was done either to cheer the sailors at their departure, or to announce the arrival of the vessel in port—an old and common custom. That the Spaniards were peculiarly addicted to it, may be known from many sources of information. How old the practice was among them let Minot tell us, who, about A.D. 1532, describes them as

“Sailing forth in a summer’s tide,  
With trumpets and tabors,  
And mickle other pride.”

Nor does glorious old Froissart leave sea-trumpets without a notice. In the library of Sion College there is a magnificently-illuminated copy of the old chronicler, whose pen and pencil alike set forth the duty of the trumpeters. Hear the old knight: his very language is like the sound of the martial instrument he describes. He is speaking of various English and French knights, on an expedition to Africa, to assist the Genoese against the pirates:—“They were embarked on board of ships and galleys. It was a beautiful sight to view this fleet, with the emblazoned banners of the different lords glittering in the sun and fluttering in the wind, and to hear the minstrels and other musicians sounding their pipes, clarions, and trumpets, whose sounds were re-echoed back to the sea.”

These trumpets were long and straight, with bosses for steadying the hand; and the trumpet represented by Mr. Smith has one only. But, now it will be asked, Why do we say that this trumpet belonged not improbably to one of the ships of the Spanish armada? Neither Mr. Smith, nor Mr. Waller, nor Mr. Fairholt, seem to have imagined this: the latter supposed it to be of the same date as those in use A.D. 1289, and supported his opinion by other representations of the same era. Mr. Waller was inclined to bring the date of it down to the commencement of the sixteenth century. We shall now give our reasons for assigning to it a period a little later. The instrument itself is made of the thin metal termed latten brass. At the top and bottom it is red, in the middle yellow, and it is clamped and brazed throughout the entire length of the tube. It is adorned with interlaced work, both round the mouth and the boss; and this work is Moresque in design, and the very pattern is to be found in the traceries of the Alcazar at Seville. To leave no doubt on the subject of its Spanish origin, there are round the mouth, and in the interstices of the traceries before mentioned, armorial bearings—those alternately of Castille, Leon, and a



shield charged with *two bars dancette*. This latter bearing would seem to indicate Zealand, which does thus appear (the lion being omitted) on some of the ruder monuments of the period; and, if our conjecture be right, then the trumpet could scarcely be earlier than the times of Charles V. or Philip II., and may well have sounded the note of preparation for that expedition which was to end so disastrously. Nor should it be forgotten that the chief command had, by the death of the admiral and vice-admiral, devolved upon the Duke de Medina Sidonia, an Andalusian noble, whose estates lay in the very centre of all that is Moresque in Spain.

Another very interesting subject in the "Collectanea Antiqua" is that of leaden coffins. The line of the wall which surrounded Roman London is bounded on the east by Houndsditch and the Minories, intersected by Aldgate, one of the chief Roman entrances, and led to Camulodunum, now Colchester, the second city of Roman Britain. On either side of this gate were the chief burial-grounds of the ancient Londinium, and excavations made in these districts almost invariably bring us into contact with the remains of our Anglo-Roman ancestors. In May last, the London and North-Western Railway Company commenced building a pile of warehouses at the corner of Haydon Square, Minories, and the workmen employed in digging the foundations struck upon what they imagined to be a chest containing treasure; but when they had broken the exterior covering, and found only a leaden coffin within, a respite was afforded to the ponderous relics, and the Rev. Thomas Hill, the incumbent of Trinity Church, Minories, interposed to save them. The exact spot where this coffin was found was at the north-west corner of Haydon Square, about fifteen feet from Sheppy Yard. It lay east and west, at the entire depth of about fifteen feet; immediately above it were two skeletons, embedded in lime, but without urns or other usual accompaniments of Roman sepulture; above these were traces of other interments, and still nearer the surface two encaustic tiles, probably part of the flooring of the religious house of the Sisters of the order of St. Clare, commonly called *Sorores Minores*, from whom the neighbouring street derived its name. The sarcophagus was considerably ornamented, and on this it will be unnecessary to give any minute description, partly because it is in the British Museum, and partly because a representation of it will be found in the "Collectanea Antiqua." The coffin was adorned with escalops, a decoration very usual on Roman leaden coffins, as three other instances are figured in the "Collectanea;" and it seems also, that in most, if not all the leaden coffins of Roman date in this

country, the lid is turned over, the corners being cut so as to allow of the lapping.

The remains of Roman London are continually admitting of fresh illustration, and, as we hear of a Professorship of English History and Archæology being about to be established in King's College, it is to be hoped that the claims of this branch of the science will not be forgotten. There is a society, too, whose province extends to the south side of the Thames—the Surrey Archæological, which bids fair to be one of the most successful of all the county associations of this nature. It seems strange that such a body was not organized long ago. No county abounds with interesting antiquities more than Surrey; and, with such names as we see enlisted in the work, there can scarcely be a doubt of the services it may render to antiquarian science.

We come now to consider the facilities afforded in our day for the study of antiquities; and first, there is the National collection — admirable in all that regards Rome, Nineveh, Babylon, Mexico, and India, most poor and deficient as regards our own country. Nor is this deficiency to be accounted for by any peculiar difficulty in procuring the antiquities themselves; day by day, they are offered singly, and occasionally by whole series; but there seems to be some fatality on the subject, the best collections are almost invariably refused, and the most interesting specimens, when offered singly, share the same fate. Indeed, it would seem as though the managers of the British Museum were desirous of preventing British archæology from having any fair representation within the walls, committed to their care. The collection of plays in MS. lately purchased by Lord Ellesmere, ought to have been in the British Museum: the literary world has spoken its sentiments on that subject pretty freely. The Faussett collection of British antiquities ought to have been in the same repository; now it will adorn a more liberal and more enlightened city; and yet it is hardly fair to blame London for the undeservings of those who govern the British Museum; it is quite right that the Bishop of London and the Archbishop of Canterbury should be trustees; but it would not be reasonable to expect them personally to examine every addition to our treasures of art, science, or antiquity. As, therefore, there is oftentimes, in political matters, a power behind the throne; so also, in this case, is there a power behind the trustees, greater than the trustees. For this reason, until a considerable change shall take place in the staff of this important institution, it will be in vain to look for a true archæological academy within the walls of what was once Montague House.

It may be said, that private collections, and especially if in the hands of liberal and enlightened men, may make up for the deficiency of those more public in their character; but who, that has to consult them, as a student, could agree in this decision? If it matters not when they are examined, nor how incompletely, nor at what intervals, then they may be as well in the possession of some learned and liberal lord; they are merely curiosities, interesting and instructive, it is true, but not objects of close and diligent study. If, however, they are to be examined again and again, if they are to be measured and compared, and this according to the student's requirements, and not the owner's convenience, then they must be the property of the public.

From collections, we come to Societies; and first of all to the Society of Antiquaries. A body of gentlemen, incorporated by royal charter, having convenient rooms for meeting, a good library, and numbering among them nearly all the best archæologists of the country, would surely seem to be in a position to do much good—to spread far and wide a taste for antiquarian studies—and to secure the preservation of all that is worth preserving; and, indeed, some would say they do so. Look to the persons most zealously engaged in investigating what relics of antiquity yet remain, and preventing their further dilapidation, and you will find that they are Fellows of the Society of Antiquaries. This is true; but it is, alas! no less true, that they will be found acting in their individual character; and that Society, of which they are the ornaments, is neither aiding nor encouraging them. The late President of the Society was

“The travelled Thane, Athenian Aberdeen;”

an ornamental pillar of the edifice, but which supported no part of the burden. His Lordship considered his duties to consist in, once in the year, inviting to a dinner, sometimes *à la Russe*, the council of the Society; the chair he never occupied—the meetings he never attended; and so far from aiding the objects of the Society, by his influence as foreign secretary, he did not always even acknowledge the honours conferred upon him by foreign academies. At last a faint ripple was excited on the long stagnant lake; the constant absence and constant indifference of the noble President began to be voted “too bad.” King Log was prevailed upon to resign, and it was decided that even King Stork would be an improvement. The chair was filled by an accomplished and zealous President, rarely absent from his post; he endeavoured to infuse his own spirit into the body he governed, but still years passed away, and no great change was to be perceived. Some imagined that infusion of new blood was

required, and that the annual fees were too high; accordingly, the scale was reduced from four guineas per annum subscription, and an admission fee of eight guineas. They were made respectively two and five; but to this day we hear precisely the same complaints, and the same general dissatisfaction. It is probably not far from the truth, that all the measures taken have been powerless. It would be difficult now to restore the old scale of subscription; but there are few in the Society who do not look on the change that has been made as a mistake. The Fellows were quite willing to pay the existing subscription. New candidates for the fellowship were brought forward every week; and why the sum should be diminished, seems in reality difficult to guess. Certain it is, that since the change, though the number of candidates has not diminished, yet the qualifications of those who are presented does not appear to be increased. But, in truth, the comparative inefficiency of the Society proceeds from a far deeper source than any which could be remedied by a change of President, or an alteration in the rate of subscription. The whole constitution requires to be remodelled. It professes to be a republic: it is, in fact, a close corporation; each year the council nominate their own successors, and thus the traditions of the Society remain ever the same. Even if Lord Mahon desired to make the annual election a free election, he could not do so, and why should he wish to overthrow the faction which has placed him on the antiquarian throne? But that the Society is split into cliques, no one can deny, and almost all admit with sorrow. If a new candidate is proposed, it is not his qualifications which are looked at, but the names of his supporters, and he is elected or rejected accordingly. Some years ago, a few Fellows thought fit to assume that the title F.S.A. was becoming too common; they assembled for the purpose, week after week, and black-balled *everybody*. At another time, another clique objected to the social standing of certain candidates; they black-balled one, because he kept a shop; another, because he was a clerk in a solicitor's office. The friends of these candidates, in their turn, knowing well from whom every black ball proceeded, retaliated, in like manner, and among the persons whom they rejected was Mr. Sandys Wright Vaux, of the British Museum! A short time saw all the parties once rejected co-members of the same body. A few weeks ago, a display of the same kind took place. Four gentlemen were balloted for, as follows:—One was one of the best practical antiquarians in England; he had himself opened no less than twenty-nine "*barrows*," or sepulchral tumuli; he had formed, in an historical spirit, one of the finest collections

of antiquities in all Yorkshire. He had communicated a paper to the Society, which had that evening been listened to with attention; and received with thanks; the drawings by which it was illustrated were hung round on the walls; and the result of the ballot was—that he was rejected. Another partner in his misfortune was a graduate of Trinity College, Dublin, a member of the Royal Irish Academy, of the Syro-Egyptian and Palestine Archæological Societies, and the author of more than one good and popular book. A third rejected on the same night, was a Wesleyan minister, who had spent the labour of two years in excavations and investigations at the ancient Verulam, and in preserving the objects recovered. A few nights later, one more black ball would have rejected Dr. Ferguson!

One hardly knows whether to look with more indignation or more contempt on proceedings such as these; but that they derogate from the respectability of the Society there can be no doubt whatever. And, moreover, while a system like this prevails, it is quite clear that the Society will not be able to apply its powers properly and effectually. The best friends, therefore, of archæology in England will be those who will endeavour to reform the Society of Antiquaries—to set it free from the dominion of *clique*—and to render its elections the means of rendering honour to distinguished acquirements, and justice to genuine antiquarian tastes. To do this, two things will be needful; one will be to change the mode of election, so as to defeat all party spirit, in what way soever it may display itself. There would be little difficulty in this.

Let the number of the Society be *fixed*, so far as the fellowship is concerned; and let there be a secondary degree—that of Associate, designated by the letters A.S.A.

Let no one be eligible for the fellowship, who has not already passed through the inferior grade.

The annual subscription for Associates may be 1*l.* 1*s.*; that of Fellows may remain as it is.

Let the election take place only once in the year; and let no name come before the general body till it has been voted eligible by the council.

There will be no need then of any balloting. The lists may be printed, and the list of each Fellow taken in the same way as they are at the Royal Society. It would be a sufficient distinction between Fellows and Associates, that the former alone should have the right of voting. Another good effect of such a regulation would be that it would obviate the unpleasant feeling of non-election. There would be merely a preference of one candidate to another, and not a deliberate and personal rejection of any.

As it is, there does spring up a strong personal feeling, and it is impossible to avoid this. The ballot is a mere sham; it is known from whom every black ball proceeds; and the writer has heard the proposition made to withdraw the certificate of A. B., *because* C. D. E. F. and their friends *were present to black-ball him!*

Besides this, the proposed plan would enhance the value of the fellowship; while the funds of the Society would be largely increased by admitting an unlimited number of *Associates*, who would soon prove working members of the Society.

But here we shall be met with the objection that a self-constituted body like the council ought not to have the power of deciding who should, or who should not, be candidates for the fellowship; and, indeed, it would be difficult to deny the truth of this position, unless the council were chosen by a free election. To alter merely the mode of electing Fellows, as has been here recommended, would be to perpetuate the worst errors of the Society. Let then the Fellows *bond fide* choose the council. Let the "*House List*," for council and officers, be at once and for ever abandoned; and let every Fellow be at liberty to propose himself, or any other Fellow, as a candidate for the council, or for any office in the Society. Then let the list of candidates be printed in alphabetical order, and let each Fellow have a list, being required to affix his initials against the names which he approves.

By this plan the majority will be represented (for it must be understood that lists may be sent by post), and heart-burnings and enmities may be avoided. Nothing can be worse than the present plan. Not only do the members of the council nominate their own successors, but to render the election a still more manifest sham, they allow no printed lists, save their own, and admit none to be presented by proxy.

We are well aware of the indignation which such a proposition as this will occasion in a few antiquarian minds; but with the body at large it would find favour, because of its manifest fairness and practicability; and if any F.S.A. would take these plans before the body, and deliberately propose them for adoption, he would in all probability be rewarded by complete success, and by the increased activity and efficiency of the Society itself.

But the Society of Antiquaries has not stood alone. Besides the Publishing Societies, such as the Camden, the Shakspeare, the Percy, all of which have taken up separate departments of archæological science, there are three which have regular meetings, and which publish transactions: these are the Numismatic Society, the Archæological Institute, and the Archæological

Association. The first-named is in a declining condition; and very much to be regretted it is that this should be the case, for it began well, and has continued to merit attention and support. Nor is numismatology at all on the wane, but rather the contrary; so that, from the very nature of the case, we should expect the Society to be flourishing. But, alas! here, too, there have been dissensions. The old members were unwilling to admit dealers to the rights of membership, and it must be granted that these were not without grounds for this unwillingness; dealers in coins, save a few of the principal—and *their* numbers have been diminishing for years past—are not likely to be either very useful or very ornamental members of an archæological body. There, however, they are, and it is the general feeling of the society that it dates its decline from their admission. Yet even in its present state it does good service to the cause, and might perhaps be resuscitated could it be rescued from the influence of clique.

The next Society on the list is the Archæological Association. It arose out of the feeling that the antiquaries did not do what they ought and might; and though it was of course very unpopular with the elder body at first, it soon became understood and acknowledged. But it had the same germs of mischief, the same propensity to clique, and before long it split asunder, and made *two* societies, one of which retained the old title of Association, while the other assumed that of Institute. In our own view, the chief blame of the separation is to be attributed to the latter; but we have neither space nor inclination to enter into the history of the schism. These two bodies have since that period (1843) moved on more or less *pari passu*; sometimes flourishing, sometimes languishing, but always intent on the great object for which they were established—the elucidation and preservation of antiquities. They have had their festivals, as the British Association has done, and have, by these locomotive proceedings, done much to spread abroad the taste for archæology. In the journal of their proceedings, they published accounts of many local museums; and treasures of antiquity, whose existence was unsuspected by the many, were thus brought to light. With what interest must they have regarded the glove and fan once belonging to the unfortunate Mary, Queen of Scots! (preserved in the museum of Saffron Walden), the former richly embroidered, and only the more deeply interesting from its melancholy associations, in that it was presented by the unhappy queen, on the morning of her execution, to a gentleman of the Dayrell family. The fan was used on the occasion of her marriage with the Dauphin of France, afterwards Francis II. It

is painted on fine white kid leather, and ornamented with much elaborate pierced pearl-work.

Another instance in which the zeal and archæological skill of the Association were called into exercise, was on the discovery of the very remarkable paintings in Carpenters' Hall. It will be unnecessary here to recount the circumstances under which the discovery was made; it will suffice to say, that the paintings appear to be of the period of Henry VIII., and represent scriptural scenes, in which the "art and mystery" of carpentry is alluded to. The first represents the construction of the ark; the second, King Josiah commanding the money found in the temple to be delivered to the carpenters; the third, our Lord working at the trade of his reputed father; and the fourth, the Saviour teaching in the synagogue, and provoking by his wisdom the astonished query, "Is not this the carpenter's son?" In that compartment which represents King Josiah, the figures are all attired in the costume prevalent in the reign of the Eighth Henry, and the Jewish doctors in the last wear the same dress; but Noah and his sons have a strange, nondescript kind of clothing, which, perhaps, the painters of that time may have called drapery.

All these are beautifully engraved in the Journal of the Association.

In regarding such a series of pictures, our first impulse is to smile at the anachronisms of the dress and accessories; but a moment's reflection will bring to our recollection that things still more absurd were perpetrated in the time of our fathers, if not in our own. Even now may be occasionally seen, in our cottages, a series of Scripture prints, not more than thirty or forty years old, representing the history of the Prodigal Son. The first exhibits an aged gentleman in a green coat, long-lapelled waistcoat, and buckskin shorts, sitting at a bureau, with heaps of guineas before him, while his hopeful younger son, attended by a couple of pointers, and carrying under his arm a riding-whip, is gracefully raising from his head a hunting-cap. In the second, a chariot, evidently built on the most approved principles, by Houlditch, of Long Acre, is standing at the door: two Patagonian footmen, in green and gold, stand in severe and stately dignity behind. The mother of the prodigal youth wears the short waist and scanty sleeves which characterize the period, and, like the maid-servants, is wiping her eyes with a cambric handkerchief. The riotous living we shall forbear minutely to particularize; but the last scene presents us with the return of the prodigal, in tattered raiment, while the butcher, in a blue apron, is sharpening his knife with a steel hanging at his waist, to kill the fatted calf, which is not forgotten in the picture.



It would scarcely be believed that the nineteenth century could produce Scripture prints such as these; indeed, they are only to be matched by going back to the date which gave rise to those in Carpenters' Hall, and even then we must seek, not among the *serious* productions of the period, for a parallel, but rather among those in which monkish artists gave a loose to their grotesque fancies. Of these last we shall take two specimens from the windows of a cathedral in the Low Countries, premising that we take them from report. The first represents the sacrifice of Isaac. Abraham has bound his son, and laid him on the altar; but instead of taking "the knife," he takes an arquebuss, with which he is preparing to blow out Isaac's brains: above is an angel, with a pair of bellows in his hand, blowing the priming out of the pan! A second represents Jonah cast ashore at Nineveh, the same being made a seaport for the purpose. A row of goodly burgomasters are drawn up to receive the prophet, whose mode of approach is somewhat peculiar. The whale, without which the picture could not be complete, is opening his mouth, and putting out his tongue, over which, as over a bridge, Jonah is walking towards a quay, planted with trees, and having a background of gable-fronted houses. As he approaches, he lifts from his head a cocked hat, and politely bows to the circle before him. We have our doubts about the cocked hat, but all the rest is probable enough.

Time will not allow us to continue this subject, and we must return to the societies for the promotion of archæology, and show in what manner it seems most probable that they might accomplish their object. In the first place, there are many among them which, because they profess to do the same things, do but hinder one another, or at least take the work each out of the hands of the other. Why should they not all be amalgamated? The title of A.S.A., as proposed above, might be conferred on all the members of the auxiliary societies, and thus the whole form a body equivalent to the French Academy of Inscriptions. It would be difficult, perhaps, to overcome the opposition which such a proposition would excite; but, though of far inferior moment to the reform of the Society of Antiquaries, it would still be far from an inconsiderable aid to the development of archæological science. Each section might publish its own proceedings, volumes more convenient in size and form than bulky quartos might appear at due intervals, and the "Archæologia" might be brought to a conclusion. It is true that the prospect appears like a peep into Utopia, but it is certainly practicable, and would, with scarcely a doubt, be productive of good.

## BIOGRAPHICAL SKETCHES

OF THE LIVES OF PERSONS WHO HAVE MADE THEMSELVES REMARKABLE  
IN THE ESTABLISHMENT OR CONDUCT OF SECRET SOCIETIES.

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“ Quisquis de Rosea dubitas Crucis ordine fratrum,  
Hoc lege : perlecto carmine certus eris.”

HAYDEN'S MOTTO.

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## I.

ANDREÆ (Johann Valentin), by many supposed to have been the first founder of the Rosa Crucian Order, was a German writer and teacher of the seventeenth century, who, both for the independence of his mental powers, as well as for his noble exertions to forward the highest interests of humanity, deserves to be placed side by side with the most distinguished men of his times. He was born the 17th August, 1586, at Herrenberg, a small market-town of the now kingdom of Würtemberg, in which place his father (a son of the more famous theologian Jacob Andreæ) exercised clerical functions somewhat analogous to those of our archdeacons. After he had visited the best schools of his native province, he travelled through Switzerland, Italy, France, and the Austrian territories, and on his return in 1614, was appointed deacon at Vaihingen, which town suffered from two dreadful fires, in 1617, October 30th, for ten hours, and again, somewhat less dreadful, October 9th, in 1618, both of which were described by Andreæ in two small treatises:—“*In-cendii Vaihingensis prioris et posterioris Brevis Recitatio.*” 12mo. In 1620, he was promoted to the superintendence at Kalw; 1639, he became court chaplain, spiritual privy councillor; and 1654, was made Protestant prelate of the abbey of Bebenhausen. Augustus, Duke of Brunswick, appointed him a spiritual councillor for his duchy; and a long correspondence was preserved in the university of Helmstadt, which Andreæ had kept up with this patron, and removed with the library, on the formation of the kingdom of Westphalia, to Göttingen, where it still may be studied. This active and influential course of life was put a stop to by the inexorable hand of death, the 27th June, 1654, at the ripe age of 68 years.

Andreæ was a man of great learning and of a comprehensive mind, and raised above the spirit of his age by a clear and undisturbed perception of the moral wants of our nature and

of humanity. To this special knowledge of mankind, he super-added an extensive acquaintance with the ancient classics. Quick in apprehension, cool in judgment, and acute in application, he was filled with the idea to oppose purity of manners and a lively religious feeling, to the hypocritical or cold theories, or to the vain scholastic disputations of his cotemporaries. With this view, and in his endeavours for this laudable purpose, he was always ready to offer the exertions of an entire life, and to oppose himself to every danger, with any sacrifice of self, and from the purest disinterestedness. It was with feelings of the deepest sorrow that he viewed the misfortunes and errors of his times, in which, on one side, the horrors of the Thirty Years' War raised their social disturbances and party factions to the highest pitch; and which, on the other hand, the prevailing theological opinions, sunk rather in unnecessarily balancing the theoretical meanings of their dogmas than in putting forward to view the charity and hope which pervade the belief of the evangelists, were utterly unable to counteract. With force and confidence, undeterred by the insinuations and disquietude he was exposed to, Andreæ undertook the conflict against this prostration of intellect. He opposed to this theological nullity his pious zeal, and to their empty formulas his genuine feeling for religion, raised by certain mystical views, and proved himself the champion of truth and virtue, not only personally in the immediate circle of his duties, but by an extended epistolary correspondence, and a number of small tracts, replete, as occasion required, with bitter irony or sparkling wit; now dignified in manner, now persuasive with paternal suggestions.

Herder's opinion of his writings is as follows:—

“He has written much and in a peculiar manner. His writings are not works, but diminutive tracts; small snuggeries, not large empty halls, but occasionally full of the most curious, unexpected rarities; essays, which the commonalty of his age looked on with wonder, and which sometimes astonish those of the present day; they are occasionally impossible to interpret, and may often be considered but as fantastical children of his brain; all, however, give evidence of their author's creative and imaginative powers, of true feeling and acute judgment, and of a no mean, though badly developed, talent for poetry. He clothes everything he writes in fables, dialogues, and other ingenious mediums; he tells us truths that even now, after the farther progress of a century, we scarcely dare venture to promulgate; but he tells them with as much sweetness and honesty as terseness and wit, so that he appears in his contentious and anathematizing century as a rose among thorns, which may be

said also still to bloom young and fresh, and to fill our senses with its agreeable odours."

Of his writings, of which the greater part are anonymous or merely marked by initials, the most considerable, and those which characterize best his lofty mind, his noble aspirations, and his untrammelled spirit, are—

1. "Menippus, sive Satyricorum Dialogorum Centuria inani-tatum nostratium Speculum." Helicone juxta Parnassum: 1617. 12mo. This work caused Casp. Bucher to write his "Anti-Menippus:" Tübingen, 1617. In the following year, Andreæ increased the work with two new dialogues, and the new edition was published at Strasburg; it was afterwards frequently reprinted with additions; *e. g.*, in 1763, with ten additional dialogues. It is a work in which the errors of the Church and of the writers of his day are exposed with much freedom and acuteness.

2. "Mythologia Christiana, seu Virtutum et Vitiatorum Vitæ Humanæ Imaginum Libri III." Strasburg, 1619. 12mo.

3. "Theophilus, seu Dialogi III. de Christiana Religione sanctius colenda, Vita temperantius instituenda, et Litteratura rationabilis docenda:" Strasburg, 1649. 12mo. Another edition, Leip. 1706. 12mo.

4. "Summa Doctrinæ Christianæ Trigemina:" Tübingen, 1614. 12mo.

5. "Turris Babel, seu Judiciorum de Fraternitate Rosaceæ Crucis Chaos:" Strasburg, 1619. 12mo. In which the ascription to Andreæ depends upon the initials I. V. A., subscribed at the end.

6. "Herculis Christiani Luctus XXIV.:" Strasburg, 1615. 12mo. Wherein the conflict of a Christian is represented. From this it is not improbable that John Bunyan may have, though not immediately, received some hints for his "Pilgrim's Progress."

7. "Seleniana Augustalia mea, cum Opusculis aliis:" Ulm, 1649. 4to. A collection of his letters with the Duke of Brunswick.

8. "Invitatio ad Fraternitatem Christi prior:" Strasburg, 1617. 12mo. To which, in the following year, the posterior succeeded.

9. "Christianæ Societatis Idea:" Strasburg, 1619. 12mo.

10. "Civis Christianus, seu Peregrini quondam errantis Restitutiones;" also under the title, "Descriptio Civis vere Christiani," with "Genitura Christiani Cosmoxenii:" Amsterd. 1666. 12mo. Translated into French under the title, "Le sage Citoyen:" Geneva, 1622. 8vo.

The above are only a small portion of the Latin productions of his pen; but he did not neglect to work as much as possible in his mission of regeneration upon the popular mind by numerous tracts in the vernacular language, of which a catalogue would be uninteresting, though the same comic strength and bitterness of irony pervade them. Andreae wrote principally for his cotemporaries; but the most of his literary productions, like everything the fruit of independent thought and genius, are instructive and interesting for all time. The republications, therefore, of some of his works have been favourably received. Herder published, in the periodical "*Zerstreute Blätter*" (*Stray Leaves*), fifth collection, Andreae's Parables and Proverbs, and repeated them in his "*Letters on the Study of Theology*;" and Andreae's poetry was collected and published by C. G. Sontag, Leips. 1786, 8vo.

As a patriot, our author interested himself in the history of his native country, and during his six years' early residence at his first benefice of Vaihingen he was sedulously employed in collecting every particular of the genealogies and biographies of the Würtemberg princes; the history of the country, and everything relating to these ecclesiastical and scholastic annals; also to the special county histories, and to the topography of their towns, cloisters, and charities. He not only examined for this purpose numerous chartularies, but also the public archives and the registration muniments; and he wrote for inquiries on such subjects above one thousand letters. It is, therefore, the more to be regretted that this excellent work should have perished in the catastrophe by which the town of Kalw, of which he then held the cure, was burnt, in 1634, when the ravages of friend and foe during the Thirty Years' War were at their height: in it the venerable preacher lost the whole of his worldly goods, and thereby received from fate the lesson, as he himself expresses it, "*quanto honestæ pauperitatis præcepta inter opes concepta usu ipso valerent, et quæ æquanimitatis satietas atque voluptas esset:*"—"how much the maxims concerning honest poverty imagined in prosperity gain when put in practice, and what a fulness of equanimity, and what great delight flow from them."

His own misfortunes did not blunt his mind against the misfortunes of others. In the circle of his ministration he was the guardian genius and the comforter of the suffering: he was a practical helper, as well as a theoretical adviser; in the times of dearth and famine, many thousand poor were fed and clothed by his exertions, and the town of Kalw enjoys to the present

day many charitable institutions, which owe their origin to his solicitations and zeal.

After having collected these particulars of the life of so great a man, and of so excellent a Christian, we now come to the question which brings him more especially under the notice of the readers of the *Freemasons' Quarterly Magazine*:—Was he the founder or first promulgator of the Rosicrucian doctrines? After the vagaries of the Illuminati had thrown a veil of obloquy and ill-fame on everything which they had associated with them, the doctrines and principles of Rosicrucian philosophy got into such bad odour with every writer not acquainted with them, that everything which might appear to have been in unison with Rosicrucianism was considered tainted, and the connection of any otherwise virtuous and worthy character with it was resolutely denied. Thus it fared with Andreæ. Pahl, from whose notices the preceding particulars have been principally collected, seeks to free him from what he considers this evil report. He says: "His zeal for infusing a new life into the religious feelings of his age, had induced him to entertain the idea of a society which should form itself for such a purpose,—an idea to which he often recurs in his writings, and for whose realization he formed various projects. But as, at the same time, the Brethren of the Rosy Cross made a great stir in Germany, and much was written concerning them, and their purpose was declared to be the moral improvement of the Church, and the furthering of the general good of society, the opinion was bruited about that Andreæ was the founder, or that, at least, he was the propagator of the first notice of their existence and belief. Still Andreæ's portion in this matter is much a matter of doubt. The sensation created by the knowledge of Rosicrucianism gradually died away, and it became a question if any society under this name had really ever any existence."

In the following purely historical relation of the controversy, we give the facts and reasonings which a somewhat long and diligent search amongst books and MSS. little known in England has enabled us to collect, without wishing to bias the initiated or the reader to either side of the question.

In Arnold's "History of the Church and of Schism" (*Ketzer-geschichte*, vol. ii. p. 245), we meet principally with the following facts:—

We have already noted that Andreæ was filled with the laudable zeal of working a reformation in the manners and teaching of the ecclesiastics of his native country. When he was of the ripe but ardent age of twenty-eight years, a book,

called "*Fama Fraternitatis*," was published in 1614; this was followed, two years later (1616),\* by a work with the German title, "*Chemische Hochzeit*," Christiani Rosenkreuz ("*Chemical Marriage*," by Christian Rosenkreuz). These books are the first in which any notice is given of the Order of the Rosicrucians: they are totally different in character from any of the works of later writers on this subject,—such as Michael Mayer, Robert Fludd, and others; and correspond so entirely with the acknowledged works of Andreae, that, from internal evidence, they have been unhesitatingly ascribed to his pen, not only by the impartial Arnold above cited, but by Nicolai, by Herder, who wrote prologues to his works and poetry (*vide* Collected Works, vol. xxix. pp. 268—289), and from Buhle, in his very learned treatise, quoted in the note at foot. The idea and the words of an accompanying reformation of the world are taken from the "*Centuries*" of Trajano Boccalini di Raguagli de Parnasso, of which the first appeared in 1612. For the authorship most writers concur in Andreae: their difference lies in attributing the work to him as a real relation in sober seriousness, or as a pure fiction, to gain attention to his reformatory plans, and the mere eidolon of a society that never existed but in his own brain.

Those who assert the latter, adduce their proofs principally from his own and later writings. In his "*Mythologia Christiana*," 1619, he introduces the Alethea (Truth), declaring:—

"Planissime nihil cum hac Fraternitate commune habeo. Nam cum paulo ante lusum quendam ingeniosorum personatus aliquis in literario foro agere vellet credidissem, hac imprimis estate, quæ ad insolita quæque se arrigit, nihil mora dum Libellis inter se conflictantibus, sed velut in scena procedentes subinde alios histriones non sine voluptate spectavi. At nunc, cum theatrum omne variis opinionum jurgiis impleatur, et conjecturis et suspicionibus maledicentia potissimum pugnetur, subdixi ego me, ne imprudentius me ulli rei incertæ et lubricæ immiserim." †

\* Herder says (Works, vol. xxix. p. 273, note), "*Fama Fraternitatis*" was first printed in 1615; but it must have circulated in MS. long previously; for Haselmeier, in the Tyrol, had perused it in 1610, and given an answer to it in 1612. See also, "Buhle über den Ursprung, &c., der Rosenkreuzer," 12mo.: Gött. 1804, p. 137 (On the Origin, &c., of the Rosicrucians).

† Most assuredly I (Alethea) have nothing in common with this Fraternity. For when a short time back I believed some on the literary stage were performing a piece of certain ingenious parties, I was, especially in this age, which attaches itself principally to new-fangled notions with avidity, a looker-on, and not without a certain degree of enjoyment, at the Battle of the Books, and the scene with its subsequent entire change of actors. But now, when the theatre is filled with altercation and a diversity of opinion, and the fight is carried on by innuendos and malevo-

In his "Turris Babel" (Strasb. 1619), p. 69, is introduced Fama, speaking as follows:—

"Satis superque hominibus illusum est. Eheu, mortales! nihil est quod Fraternitatis expectetis: fabula peracta est. Fama astruxit: fama destruxit. Fama aiebat: fama negat," &c.\*

In his autobiography, speaking of his youthful labours, he says:—

"Secuta sunt 'Veneris Detestatio et Lacrymæ' tribus dialogis satis prolixis, quæ modo me perierunt. Superfuerunt e contra 'Nuptiæ Chymicæ' cum monstrorum fœcundo fœtu, ludibrium quod mireris a nonnullis æstimatum et subtili indagine explicatum, plane futile et quod inanitatem curiosorum prodat. Atque hæc scripturæ præludia fuere quibus illam variæ lectionis ingurgitatem exoneravi." †

We will not heap up further quotations to the same purpose. Those who use them to support their opinion of the entire illusionary nature of the society, were no doubt much influenced by their wishes to absolve so excellent a character as they found in Andreæ from what must be admitted to be the later and spurious hallucinations to which his idea had given rise; and there are expressions in the above words which signify his wish not to be confounded with theirs. To what singular and supernatural power the Adepts laid claim even in Andreæ's life, we will adduce a couple of curious examples.

"John Hayden, Gent. φιλόνομος, a Servant of God and a Secretary of Nature. Lond. 12mo. 1662," gives us, p. 3, some idea of their tenets at a period of their greatest celebrity:—

"Now there are a kind of men, as they themselves report, named *Rosic Crucians*,—a divine Fraternity that inhabite the suburbs of heaven; and these men are the officers of the Generalissimo of the World, that are as the eyes and ears of the Great King, seeing and hearing all things. They say these *Rosic Crucians* are seraphically illuminated, as Moses was, according to this order of the elements: earth refined to water, water to air, air to fire. So of a man, to be one of the heroes; of a hero, a demon or a good genius; of a genius, a partaker of divine things, and a companion of the holy company of embodied souls and immortal angels; and,

lent conjectures, I have withdrawn myself, that I may not be imprudently mixed up in a matter uncertain and slippery.

\* Mankind has been deceived sufficiently, and more than enough. Forsooth, mortals! there is nothing now to expect of the Fraternity. The play is acted out. Fame built; fame demolishes it. Fame asserted it; fame denies it, &c.

† I think I followed (my former labours) with "The Abhorrence and Lament of Venus," in three tedious dialogues, which at present I cannot find. After them came "Chemical Nuptials," teeming with fanciful monstrosities: a playful delusion, which you may wonder by some was esteemed truthful, and interpreted with much erudition, foolishly enough, and to show the emptiness of the learned.



according to their vehicles, a versatile life, turning themselves, Proteus-like, into any shape."

We then have a long account of the travels of "the most godly and seraphically illuminated Father, and our Brother C. R., a German," who with certain Arabs (p. 18)—

"Could restore, by the same course, every Brother that died, to life again (p. 14). After five years came into his mind the wished return of the Children of Israel out of Egypt, how God would bring them out of bondage. Then he went to his cloyster, to which he bare affection, and desired three of his Brethren to goe with him to Moses, the chosen servant of God: Brother G. V., Brother I. A., and Brother E. O. These four, waxing young again successively many hundreds of years, made a magical language and writing, which we yet use daily to God's praise and glory."

We have then a long account of the finding the "Memory of the Fraternity;" their memorial-table, cast in brass; the vault with the epitaph—

"A. C. R. C. Hoc universi compendium unius mihi Sepulchrum Feri."

But we must abridge this account for another relation, which, as it was thought worthy of being related by Spence, the author of the learned "Polymetis," may be worthy the attention of the reader:—

*Rosicrucians.*—Spence's "Letter to his Mother:" Turin, Aug. 26, 1740 ("Anecdotes" by Singer, p. 403):—

"Have you ever heard of the people called Adepts? They are a sett of philosophers superior to what ever appeared amongst the Greeks and Romans. The three great points they drive at is to be free from poverty, distempers, and death; and, if you believe them, they have found out one secret that is capable of freeing them from all three! There are never more than twelve of these men in the whole world at a time; and we have the happiness of having one of the twelve at this time at Turin. I am very well acquainted with him, and have often talked with him of their secrets, as far as he is allowed to talk to a common mortal of them.

"His name is Audrey, a Frenchman, of a genteel air, but with a certain gravity in his face that I never saw in any Frenchman before. The first time I was in his company, as I found he had been a great traveller, I ask'd him whether he had ever been in England, and how he lik'd the country? He said that he had, and that he lik'd it more than any country he had ever been in. 'The last time I was in England,' added he, 'there were eleven philosophers there.' I told him, I hop'd there might be more than eleven in England. He smil'd a little, and said, 'Sir, I don't talk of common philosophers, I talk of Adepts; and of them I saw in England what I never saw anywhere else; there were eleven at table,—I made the twelfth; and when we came to compare our ages all together, they made upwards of 4,000 years.' I wondered to hear a grave man talk so strangely, and asked him, as seriously as I could, how old he might be himself? He said he was not quite 200, but that he was one of the youngest at the table. He said the secret of carrying on their lives as long as they pleased was known to all of them; and that some of them perhaps might remove out of this world, but that he did not think any one of them would die; for if they did not like this globe, they had

nothing to do but to remove into another as soon as they pleased. How soon that might be he did not know; but St. John and the Travelling Jew had stayed in it above 1,700 years, and some of his friends perhaps might stay as long. He said the great elixir, of which he had some in his pocket, made him look no older than forty; that he was afraid of no distemper, for that would cure him immediately; nor of want, because it would make him as much gold as he pleased. He said many other things as strange and as surprising as what I have told you.

"I was talking of him and his gold-making to our minister here, who upon this told me a very odd story, which he had from Marshal Rhebender, General of the King of Sardinia's forces at present. The General (who comes from these parts) says, that when Gustaf Adolph was going to make war with the Emperor, he found himself at a loss for money sufficient for so great an undertaking. He was very melancholy upon it, and everything was at a stand; when one morning a very old man came to his court, and told the gentleman of the bedchamber in waiting that he wanted to speak to the king. The gentleman desired his name; he refused to tell it; but he said he must speak to the king, and that it was on business of the utmost importance to his majesty's affairs. When they were alone, the old man told him that he knew what straits he was in for money, and that he was come to furnish him with as much as he should want. He then desired him to send for a crucible full of mercury; he took out a white powder, and put in only about the quantity of a pinch of snuff. He then desired him to set by the crucible till the next morning, and departed. When Gustavus call'd for the crucible, 'twas all full of one solid piece of gold. He coined this into ducats; and on the coin, in memory of the fact, was struck the chemical marks for mercury and sulphur. Rhebender had several of them thus marked, and gave one of them to our minister, who told me the story."

This statement is curious; but we do not know if we must not apply the remark made by Sir Walter Scott to a line of a ballad entitled "Christie's Will" ("Minstrelsy of the Scottish Borders," vol. iii. p. 162):—

"He thought the warlocks of the holy cross  
Had fang'd him in their nets sae fast,"

when introducing the account of the rencounter of Mr. Williamson, of Cowper (too long for insertion), with an Adept, from Fountainhall's "Decanons," vol. i. p. 15:—"With great deference to the learned reporter, this story has all the appearance of a joke upon the poor schoolmaster, calculated at once to operate upon his credulity and his fears, of being left in pawn for the reckoning." It is difficult, also, to know how far Sir Lytton Bulwer intends the tales of "Zanoni" for compilation or fiction.

In a book, published at Paris, 1623 (small 4to.), by G. Naudé, entitled, "Instruction à la France, sur la Vérité de l'Histoire des Frères de la Rose Croix," of which the views may be sufficiently gathered from the motto, *O quantum est in rebus inane*, from Persius, Satyr 1; at page 31, we have a relation of the travels of Brother Rosencreutz, much as related above, with the

finding of his tomb, and (p. 85) some of their rules, and some few other unimportant particulars, and the relation that in the vault was found a prediction by C. R. himself, that his tomb should be discovered "*après six vingts ans.*" To seek for any account of French Rosicrucianism therein is fruitless.

It would perhaps be unsatisfactory to conclude this sketch of various opinions on the Order of the Rosy Cross without some mention of its famous symbol. Was Rosencreutz the name of a person, or only feigned from the conjunction of two natural objects famed from all antiquity? It is their conjunction that is curious. It is scarcely possible to find two emblems more dissimilar than the cross and the rose;—this the symbol of joy and pleasure, that of pain and degradation, of patience and complete subversion. It was when the spirit of mankind was enlightened by the Christian religion that their significant union was possible at the foot of the cross; on its crown of thorns the Christian seeks, and he finds, his most fragrant and delicious roses.

The significancy of the *rose* in the ceremonials and mythologies of the ancients is well known, and must be of the greatest antiquity; the best proof of which is the various vulgar notions that had time to be developed concerning it.

Sir Thomas Browne quotes an old Latin verse, in which the cause is likened to a closed bud of the flower:—

"Utque latet rosa suo putamine clausa,  
Sic os vincla ferat, validisque arctetur habenis.  
Indicatque suis proluxa silentia labris;"\*

which would be an appropriate reason, if it were true; but unfortunately it is not the rosebud, but the full-blown rose, that is universally given. Other explications of the Roman symbol go back to their mythology, and tell us that Venus, wishing to succour Adonis from the attack of the wild boar which killed him, received a wound, the blood of which falling upon a white rose, changed its colour, and formed the red variety, which was thence dedicated to her memory, and which, having been given to her son Harpocrates, the god of silence, became always identified with his office as the guardian of secrecy.† This is told in a Latin epigram:—

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\* As lies the rose in bud enclosed,  
So the mouth's shut, and bit imposed;  
Full tight, too, are the lips disposed.

† As the Mahomedans have no female deities, they are obliged to refer such of the classic traditions they wish not to lose, to the person of their prophet, and thus, rather awkwardly, and certainly less congenially, the change of colour in the rose from white to red is by the writers of his

"Est rosa flos Veneris, ejus quo furta laterent  
 Harpocrati matris dona dicavit amor :  
 Inde Rosam mensis hospes suspendet amicis  
 Convivæ ut sub ea dicta tacenda sciant."

In English hexameters :—

The rose, Idalian flower, under which secret things take their shelter,  
 To Harpocrates gave his mother the gift so odorous ;  
 Thence each host hangs the rose over his well-filled tables,  
 That the guests learn what's spoken there is in secret.

We have, however, here no satisfactory reason why the rose was more especially chosen, except the accidental falling of a little blood, which, in the views of antiquity, ought rather to have been ichor, without colour; besides that, the tale is a plagiarism (*mutatis mutandis*) from an older poet, Lycophon, who tells us that Hercules, when an infant, being brought to Juno to suckle, spilt some of the ethereal milk, which falling in heaven, formed the Via Lactea, the Milky Way; and some drops splashing down to earth, fell upon the lily, previously red, and changed it to white. Shakspeare, who seems to have a universal knowledge, alludes to the transformation of colour in a flower different from either of the above classical tales. In "Midsummer Night's Dream," act ii. sc. ii.—

*Ober.* Yet mark'd I where the bolt of Cupid fell:  
 It fell upon a little western flower,  
 Before milk-white, now purple with love's wound;  
 And maidens call it love and idleness."

It is surely not necessary to interpret, that in the maiden's vocabulary *love* signifies its purest seat—the *heart*? though, that *idleness* should always indicate *ease*, and therefore the whole our popular flower, *hearts-ease*, is not quite so apparent, and we trust not quite so true.

Upon the antiquity or significancy of the cross, it is not necessary at present to descant; the subject has often been treated at large, but is not yet fully exhausted.\* Its potency in

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faith attributed to the exudations falling from him upon it, when undergoing violent heat and exercise. The three roses (two and one), the well-known designation on the clothing of the third degree, are blue,—which, while they inculcate secrecy, steer clear of offence as to the change of tint.

\* Leaving the fact of the cross being well known in India and China, when the Europeans first visited those countries, we will here mention its veneration and holiness in a country which was sought by Ferdinand and Isabella, markedly termed the Catholic, purposely to introduce it, viz., in Mexico and Central America, in an extract from "Life in Mexico," by Mad. Calderon de la Barca:—"It is strange, yet well authenticated, and has given rise to many theories, that the symbol of the cross was already known to the Indians, before the arrival of Cortéz. In the island Cozumet, near Yucatan, there were several; and in Yucatan itself there was a

the heathen world it owed to their ideas of the great virtues attributable to the angle and all angular forms or combinations. The triquetra, or *filphot*, was an inferior; the *crux ansata*, or Thor's hammer, where the angles were returned on themselves, its potency of highest intensity. The Maltese, or equal-sided, cross, is found on the most ancient Egyptian sarcophagi as an hieroglyphic, the prototype of which they found in that remarkable constellation of the southern heavens—the Southern Cross. In the Key of the Nile its shape takes the Latin form, and is an almost invariable attribute of the supreme Isis; but it must not be concealed, that the round ring by which that potent symbol was surmounted, may easily have been viewed or converted into the rose, when it was necessary to inculcate upon both priests and votaries the impenetrable veil of secrecy and silence under which the Isiac rites were to be shrouded from the profane world. Well might the *mobbled* statue of Isis at Sais bear the inscription which Plutarch has recorded: "*No one of woman born has ever raised my veil, or can do so.*" It would have been well for the purity of the priesthood, and the honesty of their rites, that the exhumation of their temple at Pompeii had not revealed the secret cells in which their juggling celebrations were prepared for the expectant crowd.

We will pass over, however, other ancient and some modern introductions of the rose and cross, to come to their junction as a Christian emblem. The union was easy and beautiful, and its force to work upon the multitude was early appreciated in the Roman Catholic liturgy. What we call the "rosary," said to have been personally delivered to St. Dominic by the Virgin Mary, has in German the appellation of *Rosencrantz*. As the circuit of the beads forms the head, so the dependent cross forms the base of the Nile Key of Isis we have before alluded to: it is phonically near in pronunciation to *Rosencrutz*, and though not exactly identical in meaning, might by a metaphor be brought within the pale of the Rosy Cross. I might insist

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stone cross. And there an Indian, considered a prophet among his countrymen, had declared, that a nation, bearing the same as a symbol, would arrive from a distant country. More extraordinary still was a temple, dedicated to the Holy Cross by the Taltec nation, in the city of Cholula. Near Tulausigo there is also a cross engraved on a rock, with the various characters which the Indians by tradition ascribe to the apostle St. Thomas. In Oajaca there existed a cross, which by the Indians from time immemorial had been considered as a divine symbol. By order of the Bishop Cervantez it was placed in a sumptuous chapel in the cathedral. Information concerning this discovery, together with a small cup of its wood, was sent to Rome to Paul V., who received it on his knees, singing the hymn "*Vexilla Regis.*"

upon the general prevalence as a name throughout Germany, and its possible significancy, when used by Shakspeare as one of the instruments of which Hamlet complains, that "you would play upon me, you *would seem* to know my stops: *you would pluck out the heart of mystery.*" But we forbear, and shall conclude with reminding our readers that the Rosy Cross was the emblem of the bold Reformer Luther, with this explanatory motto, rhymed no doubt by his own pen :—

" Des Christen Herz auf Rosen geht,  
Wenn's mitten unterm Creuze steht."

In an equal English metre :—

" The Christian's heart on Roses goes,  
When 'neath the Cross it seeks repose."

WILLIAM BELL, *Phil. Dr.*

## ST. SAVIOUR'S AND ITS MONUMENTS.

In the early days of Britain, before William of Normandy invaded it, and conquered by force of arms those brave Saxons who fell at Hastings, led by the bravest of them all, the valiant Harold; in those remote times a simple ferry-boat, possibly of the rudest and roughest construction, was the sole means by which a communication was maintained by the inhabitants of the city of London and the borough of Southwark. There was then no noble bridge of ample dimensions and costly design to span the great river Thames, that silent highway whose beauty has been so often sung, and whose usefulness has proved a never-tiring theme for the ready pen of ancient and modern authors. It seems scarcely within common belief that so primitive a method of transit should have ever prevailed in a spot where so many thousands are daily passing in this age of traffic and active pursuit of business. It was so, however; and to it, strange to relate, we are indebted for one of the most beautiful ecclesiastical edifices which London can boast of.

Mary Overy, a ferryman's daughter, after plying from shore to shore for many years, left the proceeds of her own and her parents' industry to the endowment of a Priory for Sisters, which some time after was converted into a College of Priests;

and the ferry was then discontinued, and a wooden bridge built to supersede it. The name of Overy is derived, in all probability, from the Saxon words *Over* and *Rhé*, or as it is now written, river, and is handed down to posterity as the original designation of *St. Mary Overies*. In the year 1106 it was a second time founded for canons regular, by two Norman knights, whose names, preserved in the old chronicles, are stated to have been *William Pont de l'Arche* and *William Dauncy*. In the seventh year of the reign of *Henry the First*, *William Gifford*, being then Bishop of *Winchester*, built the nave of the church belonging to the priory, which was nearly destroyed by fire in the year 1207; and whilst under repair the canons founded an hospital, wherein they celebrated the services of the church, and which was the original foundation of *St. Thomas's Hospital*. Some twenty years subsequent to this occurrence, *Peter de la Roch*, or, as he is also called, *Peter de Rupibus*, Bishop of *Winchester*, and guardian of the young king *Henry the Third*, founded a chapel in the church of *St. Mary Overy*, dedicating it to *St. Mary Magdalen*, and which was consecrated as the parish church for the adjoining district. In the reigns of *Richard the Second* and *Henry the Fourth* the church was rebuilt; and, marvellous to record, one of the principal benefactors to the funds for its restoration and adornment was a poet. *John Gower*, one of the fathers of old English verse, the friend and cotemporary of *Chaucer*, a man of liberal views, sound intelligence, of good breeding and education, was mainly instrumental in rearing the beautiful edifice in which he now lies buried.

At the dissolution of monastic establishments in the reign of *Henry the Eighth*, this priory was surrendered to that monarch's commissioners in due form, in the year 1539; and at the following Christmas, the inhabitants of the borough purchased it of the king, and converted it into a parish church, uniting it with *St. Margaret's-on-the-Hill*. It is not very easy to ascertain at what period it lost the appellation of *St. Mary Overies*, or in what way and when it received the name by which it is designated, namely, *St. Saviour's*; but such is the history of its early foundations, and of the various changes it has undergone. Of its beauty who can sufficiently speak; of the fitness of its architectural design, or of the exceedingly great amount of interest which clings to its venerable walls, who can say too much? Cathedral-like in its appearance, both externally and internally, it has distinctive features of its own which invite attention, and command the admiration of the man of taste. It is most unfortunately placed, for, owing to the greater eleva-

tion of the houses in its vicinity, and the modern buildings of all kinds in its more immediate neighbourhood, it seems sunk in a low flat piece of ground, without any of the advantages of a good striking situation. But notwithstanding this, it would be impossible for any one, however ignorant of the beauties of antiquity, or practically unacquainted with the details of church architecture, to pass within sight of so elegant a structure, and bestow on it only a superficial glance. The plan of St. Mary Overies, or to use its modern designation of St. Saviour's, is that of a cross, formed by the beautiful Lady Chapel, the choir, and the nave, and crossed in the centre by the transept, from which rises a noble tower 150 feet in height. The interior is a perfect illustration of the style of building of the thirteenth century, and is both elegant and devotional in its character. The range of pillars and the smaller arches above them, with the intersecting transepts, are peculiarly fine and worthy of attention; but the altar-screen is so beautiful, so chaste, so elaborate in its separate parts, and yet withal so harmonious in its general effect, as to place all ordinary descriptive language at defiance. It is supposed to have been erected at the cost and from the designs of Fox, Bishop of Winchester, from the circumstance of the pelican, his device, forming a portion of the cornice.

In the centre are three large niches surmounting one another and extending to the top; whilst four smaller ones are broken by figures of angels. Birds, animals, flowers, fruit, leaves, and other ornaments, decorate every available space, and help to form a rich and tasteful work of art, whose beauty demands and repays the minutest scrutiny. Behind the screen is the Lady Chapel, with its exquisitely groined roof, its light graceful pillars, and its windows with the painted shields, so well adapted to complete their effective appearance. In the centre stands the tomb of the venerable and excellent Bishop Lancelot Andrews, celebrated as having been one of the translators of the Protestant version of the Bible, a man of sound piety, zealous, upright, and in great esteem with king and people. It is an altar-tomb, bearing an effigy of the good bishop in a recumbent position, and habited in his robes, as prelate of the Order of the Garter. He was a humorist, and apt at repartee, and it is recorded of him that upon an occasion when he was dining at the palace, in company with Neale, Bishop of Durham, the king, James the First, having asked the latter whether it was not lawful for him, as king, to take his subjects' money, without the intervention of Parliament, was answered by Neale in this fashion: "God forbid but you should; you are the breath of our nostrils:" the king, turning to Andrews, said, "What say



you, my lord?" The good bishop at first evaded the question, but on being closely pressed by the king for an answer, gave this reply, "Then, Sir, I think it lawful to take my brother Neale's money, for he offers it."

Many persons illustrious in the arts of war, and better far, in those of successful industry, have found their last resting-place within the walls and in the churchyard of this time-worn pile. Massinger, the great dramatic poet, was buried here in 1640; and his name is entered in the parish register without any other prefix or addition than his simple Christian appellation, nor is there to be seen any monument or stone of any kind to mark the spot where he lies. Edmond Shakspeare, a player, and a brother of the greatest of all poets, was also interred in the church, in the year 1607; and John Fletcher, the literary colleague of Beaumont, whose joint comedies and serious plays have been the delight and admiration of two centuries of playgoers, having fallen sick of the plague, died, and was buried within these sacred precincts; but to neither of these celebrities is there any epitaph or funeral trophy. The poet Gower, whose contributions so materially assisted in the rebuilding of the church, was buried within it; and his splendid tomb, now in the south transept, is a really beautiful work of art. The effigy of the poet is in a recumbent position, underneath a rich Gothic arch; his hair is represented as very long, and his beard is small and forked; he is habited in a long close-fitting gown, with the collar of S. S. about his neck; with three books, supposed to be his works, one only of which, the "*Confessio Amantis*," was published.

On the wall beside him are painted three crowned virgins, with three quaint rhyming devices in the old familiar Norman-French. The first scroll contains these lines, supposed to emanate from Charity:—

*En toy qui es Filz de Dieu le Pere,  
Sauve soit, qui gist sous cest pierre.*

On the second, from Mercy, are these:—

*O bone Jesu fait ta mercie,  
Al alme dont le corps gist icy.*

And on the third, from Pity, are these:—

*Pour ta pite Jesu regarde!  
Et met cest alme en sauve garde.*

There is also a Latin inscription, alluding to his translation to a better world, which reads thus:—

*Armigeri Scutum nihil  
A modo fert sibi tutum*

*St. Saviour's and its Monuments.*

Reddidit immolatum morti  
 Generale tributum  
 Spiritus exutum  
 Se gaudeat esse solutum  
 Est ubi virtutum  
 Regnum sine labe statutum.

In the front is a modern tribute, merely stating that John Gower, a celebrated English poet, who lived in the reign of Edward the Third and Richard the Second, lies there. Gower was the master of Chaucer, and he calls him his disciple in some verses which seem specially dedicated to that great poet; but although the pupil died at the age of seventy-two, Gower survived him by two years, and suffered from a total deprivation of sight during the last five years of his existence.

There is a monument near the altar-screen which is covered with a canopy very characteristic of the æra which was then passing away; it is alternately gilt and painted, and on the top are three kneeling figures. These are intended to depict Alderman Humble and his two wives, Margaret and Isabel; and on two sides are representations of his children in the dress of their time. On the north end are the following expressive and symbolical verses:—

Like to the damask rose you see,  
 Or like the blossom on the tree,  
 Or like the dainty flower of May,  
 Or like the morning of the day,  
 Or like the sun, or like the shade,  
 Or like the gourd which Jonas had:  
     Even so is man, whose thread is spun,  
     Drawn out and cut, and so is done.  
 The rose withers, the blossom blasteth,  
 The flower fades, the morning hasteth;  
 The sun sets, the shadow flies,  
 The gourd consumes, and man he dies.

These appropriate and truly poetical similes are to be found in a poem, the authorship of which, on somewhat vague authority, has been awarded to Francis Quarles. On a wall in the north aisle is a monument to the memory of John Trehearne, a gentleman porter to James the First; he is represented with a ruff round his neck, the Raleigh hat, and buttons and waist-band gilt and polished; his wife's bust is also gaily adorned, and beneath them are these very curious and somewhat ridiculous lines:—

“Had kings a power to lend their subjects breath,  
 Trehearne, thou shouldst not be cast down by death;  
 Thy royall master still would keepe thee then;  
 But length of dayes are beyond reach of men.

Nor wealth, nor strength, nor great men's love can ease  
The wound death's arrowes make, for thou hast these.  
In thy king's court good place to thee is given,  
Whence thou shalt goe to the King's court of heaven."

But the age when such hyperbolic expressions and fulsome flatteries were tolerated and approved of by kings and courtiers alike, must be taken into consideration before too hasty judgment is passed upon them. Sentiments which, in these days of refinement, would be thought extravagant, were then regarded as the outpourings of elegant compliment, and were given and received as matters of great courtesy. Close to Trehearne's tomb is the effigy of a Knight Templar, his head resting on a pillow, and his legs crossed; in all probability the presentment of one of the two founders of the church, William Pont de l'Arche, or William Dauncy, before mentioned. Considering the length of time this figure must have been sculptured, it is in very good preservation, and is a remarkably fine specimen of the wooden effigies of one of the valiant crusaders. A very singular little figure of a man in an emaciated state, which, carved as it is in stone, looks ghastly enough, is fixed against the wall, and is reported to be the similitude of one William Emerson, a dwarf, who lived to attain the great age of ninety-two. The figure, and the shroud inclosing it, and the accompanying mat, are all very neatly cut, and afford an illustration of the progress of the art in the sixteenth century. In the bust of John Bingham, who was saddler to Queen Elizabeth and King James, we have a characteristic monumental trophy of those stiff-dressing days, when ruffs and farthingales, jerkins of expensive material and gaudy collars, were the mode. The dark-coloured jerkin of this courtly tradesman is contrasted with a bright red waistcoat; the white ruff stands out prominently beside the thick black beard and moustachios; and the contour of the countenance and expression of the features, give an aspect of reality which is not diminished by repeated inspection.

Those old sculptors knew the meaning of cause and effect, and must have studied diligently to produce such examples of their vocation as may be witnessed in so many of the churches of our land. Doubtless the costume of all classes of their countrymen, so various as they were, must have been of some assistance to them, and left but little for the imagination to fill up. Hence it is that the classic groups of antiquity, the marbles of old Greece and Rome, are more severe and more poetical; in them the mind and fancy were equally called upon; the adjuncts of dress were not required by the sculptor: Mercury, with his caduceus and winged feet; Venus, with her zone of

beauty; Minerva, with her helmet, presented evidences palpably sufficient for the workers in that high school of art. But it is not without interest to observe the faithfulness with which the mediæval artists wrought; and no better proofs of their successful endeavours to realize the æra in which they lived, and moved, and had their being, can be exhibited than those which are left us in their sculptured memorials of departed worthies. That the taste of the Stuart dynasty, as centred in Charles the Second, did not advance in the development of the beautiful, may be witnessed in the effigy of Dr. Lockyer, who was buried in St. Saviour's, and who is shown as large as life, reclining on pillows, in a thoughtful attitude, with his head resting on his hand in a sort of *dolce far niente* style. He is dressed in a gown of close fur, and has been evidently on good terms with his barber, if we may judge by the thick bushy wig which is so conspicuous an object of his attire. He was a celebrated quack doctor, his Christian name Lionel, and his pills the *ne plus ultra* of empirical virtue. But his epitaph says more than we can otherwise discover of his goodness and his talent:—

“ His virtues and his pills so well are known,  
That envy can't confine them under stone;  
But they'll survive his dust, and not expire  
Till all things else, at th' universal fire.  
This verse is lost, his pills embalm him safe  
To future times, without an epitaph.”

This is not more ludicrous in its way than the flattery bestowed on a Miss Barford, who

“ Such grace the King of Kings bestowed upon her,  
That now she lives with him a maid of honour.”

Or that upon one Garret, or Garrard, whose stone is headed with the armorial bearings of the Grocers' Company:—

“ Garret some call'd him, but that was too hye,  
His name is Garrard who now here doth lye;  
He in his youth was toss'd with many a wave,  
But now at port arriv'd, rests in his grave.  
The church he did frequent while he had breath,  
And wish'd to lie therein after his death.  
Weepe not for him, since he is gone before  
To heaven, where grocers there are many more.”

But that St. Saviour's can boast of more than one truly poetical epitaph has been sufficiently testified; one more may, however, be cited, not alone for its apposite language, but for its quiet quaintness and concentrated force of sentiment. The deceased must have died young, and, it is to be presumed, without having experienced any great vicissitudes, or encoun-

tered many of the sorrows and struggles which beset us in the hard battle of life:—

“Not twice ten yeeres of age,  
A weary breath  
Have I exchanged  
For a happy death ;  
My course so short,  
The longer is my rest :  
God takes them soonest  
Whom he loveth best ;  
For he that's borne to day,  
And dies to morrow,  
Loseth some days of rest,  
But more of sorrow.”

It is a pleasant idea to rob death of some of those grim associations which seem so frequently to haunt the precincts where he holds his undisputed sway ; and to adorn the grave-stones which mark his fearful footsteps with thoughts that shall elevate rather than depress the living and aid them to fight the good fight which shall take the sting from the king of terrors.

Of what base uses men can make of holy places, an example is given us in the purpose to which the exquisitely-wrought Lady Chapel was once put. For three-score and some odd years it was leased and let out by the churchwardens to a baker, and used by him as a bake and starch-house ; but in 1624, at whose instigation there is no record, it was restored to the church, and very properly repaired and renewed. A worse fate than even this had very nearly befallen it ; for when the new London bridge was being erected, and the approaches to it on either side under consideration, it was seriously proposed to destroy the chapel altogether. But the hand of the spoiler was arrested, the public voice made itself heard, and the borough was saved from the imputation of having perpetrated a gross act of Vandalism. Such instances of the piety of our forefathers as this building demonstrates are not so thickly scattered over the country as to place us in a condition to lose one of them. Even as models for future ages to copy, or as aids in the study of history, they are of great value, leaving out of the question their adaptation for any loftier purpose.

The church tower is a conspicuous feature, and may be seen from many points along the Thames ; where, as it rises from amidst the forest of masts on all sides, it forms a great object of interest. The view from the top of it is also very grand, showing, as it does, the magnificent Cathedral, the ancient Tower, and other public edifices ; but, above all, the wonderful busy hive London, this greatest city in the world.

What a change is presented from the days of Elizabeth, when, within a very few yards of this holy pile, a bear-garden was situated, as we learn from Stow. In his Survey, he says:—“Herein were kept beares, bulls, and other beasts to be bayted, as also mastives in several kenels, nourished to bayt them. These beares and other beasts are there kept in plots of ground, scaffolded about for the beholders to stand safe.”

These savage amusements are extinct in England, and more refined pastimes have taken their place. The spot where this garden stood is now covered with warehouses and places for merchandise, and not a trace of anything rural can be met with in the locality. Little indeed did the historian Tacitus, when speaking of London as a colony of no great distinction, yet a place of commerce where numbers of merchants were wont to assemble; little indeed could he have suspected the great extent to which it would have spread, nor as little have estimated its enormous growth of population, with the accompanying intelligence, wealth, and enterprise which have been increasing from century to century, and whose ramifications appear almost to know no limit. Little indeed did the monks, wise in their generation, when so much was given to the maintenance and support of their Order, believe or imagine that a pure faith would one day root and extend itself through the length and breadth of the land, and that the bells of St. Saviour's church would summon to prayer, men whose religion was fettered by no superstitious restrictions, whose loyalty was proverbial, and whose monarch held undisputed sway over realms where it may be truly said the sun never sets.

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## MASONIC SYMBOLS.

## THE HIVE.

BY BRO. THE REV. J. G. WOOD, M.A., F.L.S., &c.\*

IN Moore's "Epicurean," there is a striking and spirited description of the initiation of a candidate into the mysteries contained in the unknown recesses of the Pyramids. One part of the narrative represents him as placed in a dark room, at the end of which hung a curtain, whose lower edge being raised a little from the ground, suffered a line of the most dazzling light to pass from beneath.

So let it be with us. Let us raise the curtain that conceals our arena sufficiently to give a glimpse of the light within; but let us raise it only so far as to suffer a little light to appear, and not to reveal any of the mysteries beyond.

Such appears to be one of the chief objects of this periodical, and it has certainly been carried out to some extent. Masonry, however, affords a field of action so vast, that it can only be said to have been partially worked, and still yields unlimited scope to new labourers. Let then more labourers work; let them divide the labours, each taking a limited portion, and they will do good service, not only to the Craft itself, but even to the world without.

With this end in view, I would propose that Brethren who have made some progress in any of the sciences, should illustrate the various symbols of our Order, throwing light on them by means of their scientific knowledge. For example, both the mathematician and the mineralogist would be able to illustrate the two ashlar; the mineralogist taking the structure and properties of the substance, the mathematician the symbolism contained in the form. The antiquarian could dive into the recesses of the past—bring to light forgotten symbols, supply the keys to mysteries which at present baffle our researches, and give the comparative antiquity of our habits, costumes, and instruments. The ethnologist would trace the progress of mystic knowledge among the nations of the earth; the historian would either ratify or correct the various points of history to which reference is made in our books; the linguist would settle

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\* Prov. J. G. D. Oxfordshire; Author of "Illustrated Natural History," "Bees," &c. &c.

the full meaning of certain words among us ; the astronomer would direct our gaze to the bright evening star that brings light into the world ; and would bid us continually call to our remembrance, that as the stars of heaven above shed their light upon the midnight darkness, so ought we to show ourselves above the world, not only in position, but in brilliancy ; so ought we to give some portion of our light to the world below.

If a body of Brethren would take upon themselves these very light labours, they would confer a great benefit on all who take a pleasure in reading this periodical, and on none more than those Brethren who, from the pressure of their business ; or from other causes, are withheld from diving into the depths of Freemasonry by their own efforts, but who manfully avail themselves of the labours of others.

It is with this view, that I have chosen a symbol, which appears to have been less illustrated than any other. I cannot, however, believe that the ancient Masters in Masonry would have admitted the hive among the emblems of the Craft, were not a deeper meaning concealed than appears at first sight. The mere symbolism of the emblem is so self-evident, that I do not even refer to it ; but the coincidences between the proceedings of a well-regulated hive, and those of a well-regulated Lodge are so striking, that I shall give as many of them as occur to me. I shall, however, draw no parallels. If the reader be an initiate, he will not fail to perceive them ; if he has not that good fortune, the account will be equally interesting without the explanation of one parallel, while he is ignorant of the other.

We will suppose, then, that a hive is about to be set up. The first thing to be taken into consideration is, whether the surrounding neighbourhood affords flowers enough to give nutriment to the expected bees, and to enable them continually to increase their numbers. This point being settled, the compass has to be consulted as to the proper position of the hive, especial care being taken to shelter it from adverse winds, and particularly to avoid any opening towards the North. The necessary provisions being made, a convenient hive is next procured, in which the bees are to work. This must be made so as to shelter the inhabitants from prying eyes, for bees are very jealous of their craft, and cannot endure that their labours should be overseen. If there are any windows to the hive, they must be carefully guarded with shutters, or the bees will speedily cover the entire window with wax, and that so effectually that it will be impossible to catch the slightest glimpse of the proceedings within. But the proper mode of proceeding is, to make an aperture at the top



of the hive, and to cover that with a small glass dome. Over the dome will be placed a cover thick enough to keep out the light, or the bees will stop work.

Now to begin work in the new hive. One architect commences his labours at the top of the hive, and after he has done a little work by himself, and laid the foundation of the future labours, he is assisted by two others, who take their places at each side of the principal architect, and further strengthen and beautify the work which the wisdom of their leader has marked out. The work having proceeded so far, others are called to assist, until the hive is in full work. The last object of their work is to go round the hive, and assure themselves that no entrance exists except the legitimate door, and that at the door is stationed a sentinel, duly armed with a sharp sword, who watches that no intruders should enter.

For intruders often do attempt to make their way into the hive, desiring to participate in the wealth of the inhabitants without contributing anything to their welfare, or partaking of their work. There are three methods employed by these predatory rascals. First there comes, in the cool of the evening, a great big moth,\* who alights at the entrance, and tries to force his way in. The sentinel gives the alarm, and calls up the inhabitants of the hive, who, heedless of the struggles and cries of the intruder, soon put him out. But lest they should meet with a stronger robber, who might push through all their forces in spite of their swords, they erect two pillars of wax at the entrance, which effectually repel such blustering foes.

But there is another and more dangerous enemy at hand. The first endeavours to force his way in by night, but the second comes in open day, and tries to delude the bees into the belief that he is one of themselves. But he is got up so very extensively in gold and velvet that the bees mistrust him, and no sooner does he cross antennæ with the sentinel than he is at once detected and hustled out ignominiously. So the wasp, for that is the intruder's name, takes warning, and keeps very clear of hives for the future, contenting himself with attacking single bees whenever he can catch them, and endeavouring to rob them. But he never succeeds. He kills them sometimes, and leaves their mangled carcasses where they were slain; but they give up their life before their stores.

However, these two enemies do not give the bees very much trouble, as they are comparatively open and above board. The worst of their foes is an entomological Uriah Heep, an "humble

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\* The Death's-head moth.

individual" kind of creature, small and contemptible in outward aspect, and clothed in sober dress. This little creature,\* of whom no bee-master can think without mentally shaking his fist, comes to the hive-door. There stand the guards, their swords sharpened<sup>o</sup> and ready for action. One thrust would settle him at once, so he comes humbly and imploringly and seeks for admission. "Ho!" say the guards, "get along with you. We are not going to be bothered with such an insignificant little fellow among us." So he goes away accordingly. But he is only watching his opportunity; for seeking a time when the bees are off their guard, in he slips. And with his entrance the peace of the hive is gone. He runs about from one part of the hive to another; he pokes his nose into every cell; he examines the quality of the honey; he worries the bees until they are half distracted; and all with an air of the most profound humility. It is no use for the bees to blame those who let him in—the mischief is done—and although they would give their antennæ to get him out again, they must resign themselves to their fate. Nor is this all. If one such an insect has made good its entrance, it is but the precursor of many others, who annoy the bees in such a manner that they not unfrequently leave the hive in disgust.

So far for these kinds of foes. Now let us see what the bees themselves are. Of these there are three kinds;—the ruler, the workers, and the drones. The ruler is altogether of a more majestic aspect than any of the subjects. It lives in a larger cell than those of the other bees. It is possessed of a singular power of producing a sound which instantly quiets all the bees in the hive, although they may be in the most excited state. It suffers no one to share its throne, but if another evinces a determination to contest the post, it either boldly opposes its adversary, or leaves the hive, taking with it a sufficient number of bees to found a new colony. It is all-important; for if it dies or vacates its post, the bees are at once bewildered, and know not how to proceed with their tasks. After a few days, if no new ruler appears, the affairs of the hive go to ruin, and the entire establishment is broken up.

The second kind of bee is the worker. They, as the name implies, are the real power by which the hive is worked. The ruler is nothing without an effectual staff of workers. Their business is manifold. To some is intrusted the charge of the young bees; some find the scene of their labours among the combs; some form themselves into gangs of excavators, whose

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\* The Galleria moth.

ready jaws supply the place of crow, pick, and shovel, and prepare the foundations afresh when a new comb is to be built; others see that the materials are provided in their due time and place, while it is the duty of some to watch at the entrance, lest strangers should gain admission. To each is assigned its different post, and all work together with that love and harmony that are always the characteristics of a well-regulated hive.

We now come to the drones, who are, on the whole, a set of as useless insects as can well be conceived. Perhaps one out of two thousand is found of use, but all the others just idle away their time in luxurious indolence. The idea of working never enters their heads, but they are quite indefatigable at their banquets of honey, and never take the trouble to go and get food for themselves. So they congregate outside the entrance, or go in either for the purpose of gormandizing or sleeping, in both of which pursuits they display considerable assiduity. They buzz very loud, display their figures to the best advantage, in order to captivate the ladies, have very big wings, and evidently look down superciliously on the workers. It is needless to add, that they are always very young, generally being rather less than a year's standing. Now all this is very pleasant while it lasts, but a reaction comes. The workers assist themselves, and the drones are turned out of the hive altogether, and left to get on as they best can. The natural consequence is, that they do not get on at all, for they had neglected all opportunities of gaining experience while in their hives, and are unable ever to gain admission into another. So they pass away from sight, and no one hears or cares anything more of them. The worst is, that each succeeding year always brings its supply of drones.

Bees do not attain their full perfection for a long time after they become members of the hive. On their first appearance within its walls, they are shapeless white grubs. After a few weeks, they pass through another stage of existence, and alter their form, while their colour deepens. But it is not until after another stage has been passed that they attain their full rights, or are permitted to assist in the labours of the hive. Before that epoch in their lives takes place, they are carefully prepared by those under whose charge they are, and are thoroughly examined as to their fitness for work before they are permitted to take their place among the regular labourers.

When they have thus attained their majority, they are furnished with an entirely new set of tools, and are expected to use them diligently in the service of the hive. It would perhaps be

going too far to say that they wear aprons; at all events, they wear flaps, which, being the natural appendages of those articles of dress, must presuppose aprons, just as we (except in the stage Frenchman) argue a shirt from the presence of ruffles. If so, the bees are far our superiors, for they wear eight flaps, of course belonging to eight aprons. The flaps are heavily fringed with an edging of golden hairs, and bear in their centre a piece of pure white wax.

It not unfrequently happens that a bee misconducts itself. In this case, the affair is examined, and the delinquent is thrust from the hive-door, never again to enter its portals. So important an exercise of judicial power always appears to be conducted with befitting gravity and decorum.

A well-chosen, well-worked hive will be certain to increase its numbers very materially in a short time, and before very long will probably become too full. What is to be done then? Evidently a colony must emigrate. The bees accordingly look out for a good locality whither they may betake themselves, and, headed by the future ruler of the colony, they set out, and become an independent body. If, however, it is desirable to retain the bees, it is easy to do so, by placing a smaller hive near the large one, and permitting the bees to pass between them. The proprietor is thereby enabled to keep all his bees under his own eyes, and at the same time to secure a considerable amount of work.

There are many methods of working hives, although the principal features must be preserved in all. The plan that meets with the approbation of the best judges is to place two hives in apposition, in one of which the bees work, and the young pass through the initiating portion of their existence; and in the second is placed the entire stock of provisions. The relative situation of the hives does not matter very much, some people placing them one above the other, and some preferring them side by side. It is always a great advantage when this can be done, as the working hive always becomes very hot, especially when anything in particular is going on.

I have now named a considerable number of the points wherein a bevy of bees displays a resemblance to a Lodge of Freemasons. Let me conclude by mentioning one point wherein they differ widely, *i. e.* if the letter of your correspondent P. J. W. be a correct statement,\*—bees have a particular objection to tobacco and spirits.

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\* See the number of the *Freemasons' Quarterly Review* for Oct. 1853.

## A FRENCH NOVELIST OF THE SEVENTEENTH CENTURY.

BY MISS PARDOE.

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It is at times both pleasant and profitable to fall back upon the "sayings and doings" of bygone literary men; who, after having obtained an enviable celebrity during their lives, sink into perfect Lethe after their demise. Either the period in which they flourished must have been strangely deficient in judgment, and wanting in moral integrity, or posterity must be blamed for an obliquity of mental vision, which renders it unable to appreciate their merits. Which is, in fact, the case? No doubt we, the after-critics, are inclined to believe ourselves the better judges; and yet it is a point which, when considered dispassionately, and without prejudice, may be occasionally disputed. How many of our so-called "standard" works would live beyond a few months if produced at the present day? The speculation is an interesting one, since it involves the future fate of many among us who are candidates for what is called Fame,—a term, by the way, which, like that of honesty, is singularly untangible, and difficult of clear classification.

It was with some such feeling as this that, a few months ago, I was occupied in a vast and gloomy library, lighted only by one deep window at its lower end,—and even that one rendered partially useless from the gloom induced by the coloured panes set in deep leaden frames, whereon the armorial bearings of the family, with their many quarterings, were ostentatiously emblazoned,—in pulling down from the shelves sandry dusky-looking volumes, which had, in all probability, never been disturbed for the last century, unless, indeed, it were for the annual dusting to which they were subjected. I love that old library—and its master.—But I am not about to speak of him on this occasion, although I am proud of his friendship, and jealous of his affection; my present business is simply with one of the volumes which I dialogued on the day in question; and if I succeed in the attempt to impart to my readers any portion of the amusement which it afforded to myself, I desire nothing more.

"A Voyage to the Moon." The title was quaint enough; but I felt no particular attraction towards the subject, until, having run my eye over a couple of pages, I began to recant my heresy. The book was old, dingy, and somewhat worm-eaten;

the binding had formerly been gorgeous, but the gilding had become blackened by time, and the inside leaves were the colour of tobacco. This, at least, was promising. On the fly-leaf, a cramped and crabbed autograph informed me that this particular copy had once been the property of the Duke de Mortemart, a biblioplist, and no despicable one, in the reign of Louis XIII. The titlepage ran thus: "A Voyage to the Moon, by Cyrano de Bergerac, being an Episode of his Histories of the States and Empires of the Sun and Moon." The date was 1644.

What do I remember concerning this Cyrano de Bergerac? I asked myself, when suddenly a couplet from the *Art Poétique* of Boileau rushed across my memory:—

"J'aime mieux Bergerac et sa burlesque audace,  
Que ces vers où Motin se morfond et nous glace."

This was not remarkably encouraging; but having, as I have already stated, hurriedly run over a portion of the volume, I resolved to make myself better acquainted with my author; and here is what I discovered with regard to his identity.

Cyrano de Bergerac was born in Perigord in 1620, and died in 1655. His great charm as a writer was his originality. Both as a man and as an author, he was remarkable. Brave even to rashness, he became early notorious for a courage which unfortunately could only display itself in his bearing as a duellist, a species of aristocratical exercise greatly in vogue during his time,—save at the sieges of Mouzon and Arras, in 1640, where he displayed the most extraordinary valour, and excited the admiration of all his brothers-in-arms. His intellect was as impetuous and as reckless as his physical daring. He produced a comedy, entitled, "The Pedant Outwitted," which revolutionized the theatre; but it is principally to his *Aërian Voyages* that he is indebted for his fame as a writer. Far from presenting to his readers a mere futile burlesque, calculated only to amuse an idle hour, these extraordinary and fantastic "Histories" are replete with the most astonishing evidences of a profound study, both of philosophy and astronomy, and the most delicate satire; while it is impossible to read them with any attention without being forcibly impressed by the conviction that to Cyrano de Bergerac Voltaire was indebted for the idea of his "*Micro-mégas*," Fontenelle of his "*Mondes*," and Swift of his "*Gulliver*."

Of this fact my readers will judge for themselves, however, in the analysis which I now offer them of his "*Voyage to the Moon*."

“The moon was at the full,” says our author; “the sky was clear, and the ninth hour had just struck, when, returning from Clamart, near Paris (where M. de Guizy the younger had regaled several of my friends and myself), the different conjectures inspired by this ball of saffron amused us during our homeward journey. Some of our party, who had bathed their eyes in the light of the great planet, decided that it was one of the loopholes of heaven; others declared that it was the table of platina upon which Diana straightened the laced cravats of Apollo; while a third division suggested that it was probably the sun himself, who, divested of his rays during the night, peeped through a hole to see how the world was occupied in his absence. ‘Well,’ said I, ‘as far as I am concerned, I am tempted to believe that the moon is a world like our own, and that we serve as a moon to theirs.’ Several of the party burst into a violent fit of laughter. ‘And in the same way, perhaps,’ I added, ‘some person is now ridiculing in the moon some other person who maintains that our globe is a world.’”

Need I remind my readers that Bergerac was writing in the seventeenth century, when such ideas were regarded as the mere dreams of a maniac?

The joyous party separated, but the preceding conversation had deeply impressed the imagination of Cyrano; and he had no sooner reached his apartment, than he hastened to consult a volume of Cardan\* which lay upon his table, and which was accidentally open at the page where the philosopher asserts that, on a certain evening, when he was studying by the light of a candle, he saw two old men of gigantic stature enter through the closed doors, who, upon being questioned, informed him that they were inhabitants of the moon, and immediately vanished.

More and more interested in the wild phantasy of his excited brain, Bergerac resolved, as he states, that he would make an effort to ascertain, in his own person, if the nocturnal luminary were in truth tenanted by sentient beings; and having once formed this determination, he retired to his country-house, to devise some method of accomplishing his purpose.

After sundry experiments, and as many failures, he relates that he finally covered his whole person with small phials filled with dew, upon which the sun-beamed with such ardour, that

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\* Jerome Cardan was an Italian philosopher, who was born at Pavia in 1501. After having practised as a physician at Padua, Milan, and Bologna, he proceeded to Rome, where he obtained a pension from the pope, and where he allowed himself to die of hunger, in 1576, in order to verify a horoscope which had predicted that he would not live beyond his 75th year. His principal works are the treatises *De Subtilitate* and *De Rerum*.

they became attracted by the fierce heat (on the same principle that the great orb absorbs the vapours), and raised him to such an altitude that he soon found himself above the middle region; but as this attraction caused him to ascend with too much rapidity, and that, instead of approaching the moon, as he sought to do, it appeared to be further from him than ever, he broke several of the phials in order to diminish the speed of his ascension; when he discovered that, as he had anticipated, his weight overcame the attraction, and he was once more descending earthward. This he did, he says, so effectually, that ere long he was once more on *terra firma*; but instead of landing at midnight, according to his calculation, he was surprised to find that the sun was high in the horizon, and that it was in fact mid-day. His astonishment was, moreover, increased by the conviction that he was an utter stranger to the country in which he had alighted; for having, as he conceived, ascended in a straight line, he had anticipated that he should descend on the same spot whence he had departed.

Wandering about in search of shelter, he encountered some savages, who took to flight when he approached; probably, as he quaintly remarks, because he was the first man whom they had ever seen clothed in bottles. His next encounter was with a party of soldiers preceded by a drummer; and he was no sooner perceived by these troops than two of them, detaching themselves from the main body, hastened to ascertain who he was, and whence he came. In reply to these inquiries the traveller demanded to know in what land he had arrived.

"You are in France," was the ready answer; "but what devil has accoutred you after this fashion? Are the ships arrived? And why have you divided your brandy into so many bottles?"

The explanations of our author proved far from satisfactory to his interlocutors: "Oh, oh! you would be witty at our expense, would you?" exclaimed the officer in command; "since that is the case, we will see the joke to an end;" and despite the expostulations of the unlucky aeronaut, he was marched off a prisoner, and carried before the viceroy, from whom he ascertained that he was indeed in France, but that it was in French Canada.

Bergerac made known to the august functionary his name, his rank, and the circumstances which had occasioned his apparition in the colony; and thence he entered into a grave discussion on the systems of Descartes and Gassendi; by which the governor, who piqued himself upon his scientific knowledge, was greatly interested; so much so, indeed, that he condescended in his turn to inform his guest, that he, on his side, firmly believed



in the rotatory movement of the earth; and even quoted, for the edification of his listener, the opinion of a missionary who had a firm conviction that the earth turned,—not from the reasons alleged by Copernicus, however, but because the fires of the infernal regions being inclosed within the centre of the globe, the condemned spirits, anxious to escape from the sulphureous odour of the flames, are constantly climbing towards the dome, and thus cause the earth to revolve, as a dog turns a wheel when it is confined within it.

Thus mutually instructing and instructed, the two philosophers found the days pass pleasantly enough, until the affairs of the province demanding the whole time and attention of the governor, Bergerac was once more thrown upon his own resources for amusement, and resolved upon a second ascent to his favourite planet. While maturing his plans, he wandered in the vast forest, buried in thought, and ruminating over his project, amid the sighing of the leaves, the songs of the wild birds, and the deep howlings of the beasts of prey, insensible to all external objects, and engrossed by his one darling idea; until, finally, on the eve of St. John, while a council was held in the fort, and the authorities were deliberating upon the policy of assisting the natives against the Iroquois, he bent his steps towards a lofty mountain, and having ascended to its summit, seated himself in a small machine which he had invented since his arrival, believing that he should soon find himself among the clouds; but he was painfully undeceived, when, having thrown himself over the edge of the precipice, he fell into the valley with such violence that his entire body was one mass of contusions.

With some difficulty, and great suffering, he succeeded in dragging himself back to the fort, where he rubbed his person from head to foot with beef-marrow, fortified himself with a bottle of cordial essence, and again set forth to seek his machine, which he had been unable to carry away with him. It happened unfortunately, however, that a party of soldiers who had been sent to cut wood for the bonfires which were to be lighted on St. John's day, had found the machine, and having, during their examination of so novel an object, discovered the secret spring, had carried it off to the Square of Quebec, where they had amused themselves by attaching to it a number of rockets, declaring that when by the action of these powerful propellers it was raised into the air, and that the wind expanded its huge wings, it would serve admirably to represent a fiery dragon.

Delighted with their prize, the soldiers had just applied a

match to the pyrotechnic monster, when Bergerac rushed in among them; and comprehending the whole scene at a glance, sprang into the car to extinguish the rocket which was about to explode, when, with a loud report, he was suddenly carried up into the sky amid a shower of sparks.

Stifled with smoke, and breathless with terror, the poor aeronaut sank senseless into the bottom of the car; while as one range of rockets burnt themselves out, another was ignited by the falling fragments, and a new impulse was given to the ascent of the machine. At length the last spark died away, yet still higher and higher rose the traveller—a circumstance which he explains by declaring that the moon was in the particular quarter when it is accustomed to suck the marrow of animals; and that, accordingly, it imbibed that which he had applied to his body to cure the bruises consequent upon his fall; and with the greater force as he was now much nearer to its globe, and that its influence was not weakened by any interposing vapours.

The traveller was still, however, a long way from the end of his journey, but as he felt a considerable interest in its issue, he did not permit himself to become disheartened. He saw the earth diminish and the moon increase; the attraction still continued, and the motion was smooth and easy; when suddenly, as he was congratulating himself upon this fact, he felt his feet in the air, and his head downwards, without having experienced any shock to prepare him for such a transposition. In an instant he understood the secret; he had reached another atmosphere; and he began to descend with frightful velocity. Down—down—while instants appeared to grow into minutes, and minutes into hours, until he found himself lying half-buried amid the branches of a tree, and his face and mouth covered with the juice of an apple which had providentially burst as he fell upon it, and by which he was greatly refreshed.

He looked around him with very natural curiosity; and for the first moment his eyes were fairly dazzled by what he beheld. Natural objects a thousand times richer, more beautiful, and more various than those of earth; flowers of forms, scents, colours, and instincts, altogether unknown to us, which seemed not to vegetate but to live; birds and echoes making far finer melody than ours; trees whose dense foliage reached the sky, where they supported the stars upon their topmost boughs, and appeared to bend beneath the celestial weight. Even the human intruder into this scene of wonder at once felt its influence. The balmy air inspired him with renovated youth;

and the mature philosopher rose from his couch of leaves a lad of fourteen.

Conscious that he had attained the end and aim of his existence, cured of his contusions, and regardless of his past perils, the intrepid Bergerac felt no inclination to waste the precious opportunity which he had purchased at so great an expense of time and toil; but wiping away the remains of his frugal repast, and disembarassing himself of the clinging branches, he set forth towards a wood of jasmin and myrtles; and had walked about half a league amidst its odorous recesses, when he saw, lying extended in the shade, a handsome youth whom he at first supposed to be one of the lunar divinities, but who he soon discovered to be a mere mortal like himself, who had reached the moon in a car of highly-polished steel, which he had caused to ascend by perpetually flinging into the air in the direction which he wished to follow, a ball of calcined loadstone.

The conversation that ensued between the two aeronauts is too long and too mystical to be inflicted upon my readers; but a portion of it must not be overlooked; nor must it be forgotten that the author wrote at a period long antecedent to the invention of balloons and parachutes, which were not discovered until the end of the succeeding century.

The hero of the steel car revealed to his new friend all the details of the creation both of earth and moon; and in the course of his narration he informed him that two of the inhabitants of the lunar world once descended to our own, and alighted between Mesopotamia and Arabia; that one of these was known as Prometheus: the name of the second is not stated. That—but how or why, the author does not explain—by their migration the moon became untenanted and desolate; until the All Wise permitted that, a few centuries subsequently, one of their descendants, wearied of the society of unjust men, became anxious to end his days in the happy land of which his ancestor had often spoken, but towards which no one knew the way. Engrossed by this one idea, the aspirant taxed his imagination unweariedly until he had discovered a means of effecting his purpose; and to this end “he filled two large brazen vessels with smoke, caused them to be hermetically sealed, and secured them beneath his armpits; the smoke which sought to ascend, but which could not penetrate the metal, immediately forced the vessels upward, while they, in their turn, carried the man with them; who, when he had risen four-and-twenty feet above the moon, unfastened the vessels; but, as he fell from a great height, he must have been sorely

bruised had not the capacious folds of his dress, inflated by the wind, sustained him until he gently reached the ground."

So extraordinary a proof of prescience as this requires no comment. It is truly a literary curiosity.

After parting with his new and garrulous friend, Bergerac resumed his wanderings; and in the midst of a great plain was suddenly surrounded by a herd of enormous animals utterly unknown to him, and which he was anxious to inspect. This opportunity was, however, not afforded, as without the delay of an instant one of them seized him by the neck, and flinging him upon his back, set off at speed towards a city in the distance. This new world, as he soon discovered, was inhabited by gigantic beings twelve cubits high, who walked on all fours, and lived for three or four thousand years; while their agility was so great that the stoutest among them could outrun a stag. All verbal communication with his captors was rendered impossible to the poor philosopher from the fact that they were ignorant of any spoken language; the higher classes expressing themselves by a series of inarticulate sounds somewhat similar to our music, and when weary of this exertion continuing their conversation through the medium of a lute or some other instrument, by means of which they imparted their thoughts and wishes,—an alternative which resolved all their political discussions into the most delicious concerts; while the lower orders, not being possessed of the taste and refinement essential to so harmonious an arrangement, expressed themselves by a fluttering movement of the limbs; the agitation of an eye, an ear, a finger, or a hand signified a whole phrase; a frown, or the contraction of a muscle, denoted certain words; and the consequence of this system in the case of the greatest talkers was to make them appear like men suffering under an universal convulsion.

The Lunarians, on examining the luckless aeronaut, at once decided that the little creature before them was of precisely the same description as one already possessed by their queen; and they accordingly sent off an express to the court to announce his capture; transferring the indignant philosopher, while awaiting a reply from their sovereign, to the guardianship of a famous juggler, by whom he was taught to play the merry-andrew, to perform somersets in the air, and to make grimaces; and thus Bergerac, to his intense disgust, found himself compelled to half-dislocate his courtly limbs, and to distort his handsome features, for the amusement of a throng of ill-nurtured giants.

Fortunately for our adventurer, he was, after some time,

delivered from this state of physical and moral thralldom, by chancing to encounter an individual, a native of the sun, who had emigrated to earth, where he had been the familiar genius of Socrates; at whose death, being of a restless and wandering disposition, he had finally sought a new home in the moon. This nomadic demon, having taken a great fancy to the persecuted stranger, succeeded in effecting his escape from his tyrants; and finally proposed to conduct him to the lunar metropolis, an offer which Bergerac at once accepted. While on their journey they entered an hotel for rest and refreshment; and the description of this establishment is so quaint and fanciful, that I shall give it in our author's own words.

"They came to summon us to table," he says; "and I followed my conductor into a saloon richly furnished, where, however, I saw nothing prepared for us to eat. Such a solitude of meat, when I was perishing with hunger, induced me to inquire where they had laid the cloth. I did not, however, listen to his reply, for at that instant three or four waiters, by desire of the landlord, approached me, and with great civility removed all my clothes. This new ceremony surprised me so greatly, that I do not know how my guide, who asked me by what I would commence my meal, was able to wring from me the words, *some soup*. I had scarcely uttered them, however, before I became conscious of the most delicious and succulent savour that ever greeted the nostrils of a wealthy glutton. I was anxious to rise from my seat, to seek at once the source of this agreeable vapour, but my new friend prevented me. 'Where do you want to go?' he asked; 'we will take a walk presently, but now it is time to eat; finish your soup, and then we will send for something else.' 'And where the devil is the soup?' I rejoined, almost angrily. 'What!' he inquired, 'are you not aware that every one here lives on vapour? The culinary art consists in inclosing in large vessels, which are moulded for that purpose, the exhalations which escape from the meat while cooking; and when these have been combined, according to the taste of those who are to partake of them, the vessel is uncorked; and this is done with each in succession, until the end of the repast.'

"He had no sooner given me this information than I felt so many agreeable and nourishing vapours enter the room, each in its turn, that in less than ten minutes my appetite was thoroughly appeased. 'This is not,' he continued, 'a thing calculated to excite your astonishment, for you cannot have lived so long without having observed that in your own world the cooks and pastrycooks, who eat less than persons of other trades, are always much fatter; and whence comes their corpulence, do you

suppose, if it be not from the vapours by which they are constantly surrounded, and which penetrate their bodies; and thus nourish them?’

“We conversed some time longer, and then we went upstairs to bed. A man presented himself on the landing-place, who, after having looked at us both attentively, conducted me into a closet where the floor was covered three feet in depth with orange-blossoms, and my demon into another filled with carnations and jasmin. He told me, when he saw I was amazed at this magnificence, that these were the beds of the country. Finally, we each went to rest in our cells, and as soon as I was stretched upon my flowers, I fell sound asleep by the light of about thirty glowworms inclosed in a crystal globe, for no other candles are used there.”

On the following morning, when our travellers were about to pursue their journey, the *ci-devant* associate of Socrates paid their bill with a poem of six lines. “Were we to put up here for a week,” said he, “we should not spend a sonnet; and I have four about me, besides two epigrams, two odes, and an eclogue.”

“Ah! would to God that things were managed in the same way in our world!” exclaims Bergerac, with all the feeling of a poet; “I know a goodly number of honest versifiers, who are dying there of hunger, and who would never want for good cheer if they could pay their entertainers in such coin!”

On his arrival at court, the philosopher was confronted with a little Spaniard, who had made his way to the Moon on the back of a bird. Grantees and people alike decided that the two were of the same species; but Bergerac indignantly denied that he was an animal, as the court unanimously declared; and, in order to prove his assertion, he lost no time in acquiring a knowledge of the national language, in which he had no sooner succeeded than an assembly of the states was formally convoked, to hear him sustain a philosophical proposition. As, however, he unfortunately only replied to the questions which were addressed to him by quoting certain passages of Aristotle, it was decided that he was not a man, but in all probability a species of ostrich, “since he carried his head erect, walked upon two feet, and was partially feathered;” and the bird-keeper was accordingly commanded to confine him in a cage.

The conversation of the Castilian, and the attentions of the maids of honour, who were constantly throwing one good thing or another into his prison, afforded him some consolation; but he nevertheless persisted so perseveringly in arguing upon every subject, that he was at last brought to trial, and condemned to declare publicly that the Moon was not a moon, nor the Earth

an earth; when, having fulfilled the conditions of his sentence, he was restored to liberty, and permitted to travel through the lunar regions, accompanied by the Socratic demon.

Various were the sights they saw, and the comments which they elicited from both parties, but especially from Bergerac, who was somewhat discomfited to find that his favourite theories became sadly shaken by his practical experience; and that he was occasionally compelled to admit that the inhabitants of Luna were not quite so mad on many points as sundry of his friends in the nether world. Among other things which struck him as extraordinary, he remarked, that when the Lunarians were engaged in war, two armies were never suffered to go into action until it had been clearly ascertained that their strength was precisely equal, and that, in the contest, might could not overcome right; an arrangement which probably tended more than any other would have done to preserve the common peace. Then, again, the construction of their cities struck him as singularly rational. In the sedentary towns, where the inhabitants, having established themselves for a permanency, were satisfied to live and die without seeking for a change, the houses were built upon a principle which enabled their tenants during bad weather, intense cold, or high winds, by means of powerful screws to sink them beneath the level of the soil, and thus protect themselves and their property from danger; while the moving cities were constructed on wheels, and each separate tenement provided with sails and bellows, to impel it in whatever direction its owners desired to emigrate, at the change of the season. For a while he was embarrassed on discovering that there were no sundials in the country; but he soon became convinced that they were not needed, as all the inhabitants made so perfect a dial of their teeth, that when they wished to know the hour, the shadow of their noses falling upon them at once decided the question.

At first Bergerac had felt inclined to despise a people who were ignorant of the uses of a host of objects without which human beings would be helpless; but he gradually recanted his error, as he became convinced that these were mere superfluities, indicating rather moral helplessness than ingenuity; but that to which he could not so easily reconcile himself was the fact that, in their philosophical controversies, he was generally worsted by the Lunarians, who laughed at his prejudices, and treated him like a schoolboy, while he was moreover reluctantly compelled to admit his inferiority.

At length, however, he grew weary of his singular existence, and began to pine for home. He accordingly applied for his

passport, which the authorities, who were by no means anxious to detain him, supplied without hesitation, to the great regret of his faithful companion and friend, the demon, who behaved with unflinching kindness to the last; for, on finding that Bergerac was resolved upon departure, he at once expressed his desire to serve him, and demanded to know in what part of the world he would prefer to land. "I told him," says our author, "that as most of the citizens of Paris were anxious, once in their lives, to make a journey to Rome, and believed that, having accomplished this, there remained nothing to be done or seen, I should be obliged to him if he would enable me to imitate them."

His request met with a ready compliance; his obliging friend caught him up like a whirlwind, and after travelling thus for a day and a night, safely deposited him on the classic soil of Italy.

For a time the intrepid aeronaut had considerable difficulty in defending himself from the dogs, who, being accustomed to bay the moon, scented him out, and pursued him wherever he went; but gradually the odour of earth prevailed over the lunar vapour; old habits and old associations resumed their empire; he began to think, and feel, and act like his fellow-men; and he had no sooner become convinced of this, than he made his way to Rome, where his cousin, M. de Cyrano, had, no doubt, little difficulty in recalling to his recollection the unpleasant fact that, in order to reach his native country, it would be useless for him to set forth not merely with a pocket full of sonnets and serenades, but even with a portmanteau crammed with tragedies and epics; or to expect to satisfy his appetite on the road by inhaling the fumes which might chance to emanate from the hotel kitchens. Whether he did, in fact, volunteer this warning I know not; but thus much, at least, our author asserts, — that he generously supplied him with a sum of money which enabled him to reach Marseilles in a style conformable to his rank, and in a more consistent costume than that in which he had taken his departure from the environs of Paris.

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## A CENTURY OF FREEMASONRY.\*

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

## No. 3.†

THE ambition of the French Masons was gratified. After many years of dissension and rebellion, the Grand Lodge, that was to do so much, was established. England had tacitly ceded to them the right of self-government by a Grand Lodge of their own, and it now remained for those who had so continually agitated the question of independence, to show practically what the beneficial effects of this independence would be. However, like most promises, this also was destined to remain unfulfilled. Circumstance, perhaps, or direct influence, prevented the good effects from becoming visible. No sooner was the Grand Lodge of France its own master, than it became powerless and disjointed. It put forth that "Book of Constitutions," which we have already examined, and then lapsed into a condition of much insignificance and trouble. And, indeed, what could be expected of an assemblage, the head of which had neglected to attend its meetings for the space of twenty-eight years,—for there is not an atom of evidence to show that the Count of Clermont, from his election, in 1743, to the time of his death, in 1771, ever attended Grand Lodge,‡ either when it was still dependent on London, or after 1755, when it became self-governing. Truly, when the Freemasons elected a prince of the blood (and a Bourbon into the bargain) their Grand Master, they obtained that which was but of nominal value! The intimate connection there exists between princes and dancing-masters induced Bourbon to give his Brother Lacorne, dancing-master and confidant to Clermont, the dignity of Substitute; § and

\* "Geschichte der Freimaurerei in Frankreich, aus ächten Urkunden dargestellt (1725—1830), von Georg Kloss." [History of Freemasonry in France, eliminated from trustworthy Documents.] 2 vols. Darmstadt, 1852.

† Continued from Vol. I. pp. 595—609.

‡ Kloss, vol. i. p. 120. See art. 2, vol. i. p. 600.

§ Lacorne, a dancing-master, had somehow wormed himself into the confidence of Clermont, and thus became the "Worshipful Brother Lacorne, substitute of our very Illustrious Grand Master and Prince-Mason, Louis de Bourbon." Oh, bathos!

this man we find presiding over Masonry in France, and flourishing in the Patents of the Grand Lodge of France.\*

But one thing is very much to the credit of the French Grand Lodge,—and that is, the continued resistance it offered to the encroachments made by the ambitious adventurers of the period. The Chevaliers d'Orient and the Degree Empereurs d'Orient et d'Occident were struggling for supremacy, and by reason of their conferring the higher Degrees, they assumed a command over the Grand Lodge, which it most happily attempted in every way not to recognise; and the remarks of Thory quite warrant us in applauding the truly retiring and modest behaviour of the Grand Lodge, which, indeed, was also not wanting in dignity.

The Grand Lodge of France, tired out with the continual assumption of the Chapters, who looked down upon it as only administering the three symbolical Degrees, made every effort to stem the tide that was rolling ceaselessly up, and yet was unsuccessful.

Suddenly, by a *coup d'état*, the Grand Lodge cancelled all the warrants of the Chapters in a decree of the 24th August, 1766, and at the same time forbade all the Symbolical Lodges to acknowledge their supremacy. A copy of the decree was sent to London, and an alliance was formed between the Lodges to prevent the spread of the Chapters. This had some effect, for up to 1771 the Conseil des Empereurs d'Orient et d'Occident and Pirlet's Council were the only Degrees that stood in the way.

So much jealousy had arisen between the members of Grand Lodge (Past Masters of Paris) and those introduced by Lacorne, that confusion was again arising; but the storm lulling a little, a peace was again proclaimed in 1762. But this peace was of short duration, and, indeed, was but hypocritical altogether.†

Although the two Grand Lodges only formed a single one, the materials were so heterogeneous, that two factions were soon beheld in it. The old Masters, who had assisted in the first years of the Grand Mastership of the Count of Clermont to restore its ancient splendour, and who all belonged either to the nobility, the class of jurists, or to the higher citizens, unwillingly beheld themselves mixed with mechanics without education, or with suspicious persons, who were little fitted to

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\* Only in Morin's Patent, 27th August, 1761, however, is Lacorne named, where the name of the Grand Orient of Paris is mentioned in conjunction with that of many of the higher grades.

† Thory, "Histoire du Grand Orient," 22.

conduct the work of Grand Lodge; they disliked sitting in the same place with them; they regarded them as strangers, and were minded to expel them. The others considered their privileges equal to those of the older members; the act of union, by which an equal number of them were called to take office with the ancient members, was a rightful privilege, of which they could not be deprived without causing new dissensions in the Order.

Without pausing to consider this subject at length, I shall content myself with recording the singular fact, that a proposition was seriously made by Grand Orator Bro. Gaillard, on the 2nd of October, 1766, to divide Grand Lodge into three committees or chambers; the first of which was to preside over the three Symbolical Degrees; the second, over one section of the higher grades; and the last over the highest. This proposition of course pre-supposed a fusion of Grand Lodge with the councils of the high grades.

And now we quit, without regret, the stormy history of Masonry at this time. Whether there may not have been,—as is the case in most matters upon this earth,—more misapprehension than misrepresentation among the various bodies of men then contending for the highest place, it is, at least, just and charitable to believe so. And, in conclusion, let it be recorded solemnly, that such attempts to re-arrange and re-organize that which circumstances had confused, such attempts,—no matter what immediate ambition, if any, they were intended to serve,—are to be looked upon now as of good, and not of evil, and as evincing the important fact, that man's mind has ever been filled with a noble, high enthusiasm in favour of that which at the time appeared a thing the best, and greatest, and most beneficial to the Brothers who toil, rejoice, live, and die upon this earth, and undergo sorrows, that their triumph may be greater.

As a Masonic curiosity, I will translate the patent of a Lodge of this period:—

“In the Orient of Paris, on the third day of the fifth month of the Masonic Year 5767.

“We, regular Masters of the Grand Lodge of France, the Brethren Le Lorrain, Le Couteux, L'Eveill , and Fanquet, have entered into the house of Br. D'Herbonnez, standing in St. John's Churchyard, in order to establish and open there, under the legally adopted Master, B. Edmund Julien Vall e, a Lodge, to be denominated 'The United Brethren of Wisdom, St. Edmund, and St. Louis.'\* As, after the opening of the Lodge, and the celebration of the customary and constitutional toasts, we have looked

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\* “De la Sagesse, Saint Edmunde, et Saint Louis, des Fr res r unis.”

into and approved the work of the aforesaid Brother, we have installed him, by the approval of those Brethren and officers present at this our installation, the Worshipful Master of the above-named Lodge, as also Bro. Peter Marcus Bonjean, to the dignity of Senior Warden, and Bro. John Francis Theria, to the dignity of Junior Warden; in testimony of which, and on the day, month, and year above written, we have subscribed our names.

" P. LE LORRAIN,	FANQUET,	ThERIA,
" F. F. LÉVEILLÉ,	VALLÉE,	PREVOST,
" COUTEUX,	P. M. BONJEAN,	CHANRON."*

It is interesting to remark how, notwithstanding all the persecution and contumely to which the authorities exposed the Order, even in 1770, the vitality and use of the Institution arose above all prejudice and misrepresentation in the hearts of the people. A contemporary manuscript, cited by Kloss,† relates a curious anecdote of the state of Masonry in provincial France.

M. Duverney, minister in the village of Couvas, and a member of the Fraternity, died at Plombières on the 25th day of July, 1770. Several Lodges hastened to testify their respect for his memory, and their anxiety for his eternal welfare, by the organization of a funeral service in the parish church of Luneville, and therefore addressed themselves to the curate of this church. He agreed to allow the celebration of the ceremony; whereupon the Lodges issued their invitations, and made their appearance at the church-door on the appointed day. Nothing had been prepared for the occasion, and the curate declared that he would not celebrate any funeral service for Freemasons. Complaints and representations were addressed to the bishop of the diocese, who confirmed the conduct of the minister, and forbade all clerics within his district to officiate in this case. Hereupon the Freemasons brought their complaint in the month of August to the court of justice, which ordered both parties to keep silence, enjoined the Bishop of Toul not to interfere any more with the Freemasons, commanded the minister, Jadot, to hold the service as desired, and instructed the Freemasons to cease all legal proceedings for the restitution of the privilege.

It is very evident that, in this very flagrant instance of Jack-in-office-ism, public opinion was strongly influenced in favour of the Freemasons,—not, perhaps, so much because they were Freemasons, as because a contract had been entered into between the parties for certain rights, and then inconsistently broken through, after a time spent in expensive preparations.

\* Kloss, vol. i. pp. 112, 113, from a MS. of Bro. Mercadier.

† Kloss, vol. i. pp. 119, 120.

That the bishop should confirm the mode in which his minister acted, is a mere matter of course; but it is, indeed, a great instance of the just desire of the Court to settle matters in so equitable and quiet a way.

Impossible is it for me to do as I should rejoice to do, as a noble and interesting labour, to follow out in detail every party movement, every action, every motive, which appears to have influenced the men of that time. I must content myself with a few general observations on the condition of the Craft.

The light that had been given in 1725 soon illumed the whole of France; but, as Kloss very truly says:\*

“The unfortunate international political relations existing between England, the mother land, and France, the daughter, prevented that free intercourse and development that might have been expected. In later times, too, there seems to have been some reason in the conduct of the G. O. for those bitter words of Orleans, who, after twenty years of Masonic life, withdrew in 1793, saying, ‘I joined Freemasonry, which seemed to me a kind of equality, as I joined the Parliaments, which bore a semblance of Freedom.’”

Still men joined the Order for its beauty's sake, overlooking the errors of the minority; and, at the time of the Revolution, France contained nearly 400† working Lodges.

Kloss says well that “men of all classes came forward, and the Lodges in France rose to the number of 400.” It would be very unworthy to impute this accession to the Masonic Order to a vain curiosity, it is argued; and within sixty years, Masonry, had it been what its enemies denominate it,—a puppet-show and a mockery, would have been discovered, and deservedly neglected. In these papers we have seen how, under the most adverse circumstances, and with the most powerful machinery in agitation against it, a vital institution established itself amongst a people, and fought its way onward for the enlightenment of the world.

Is it not a testimony for its vitality and rapid progress, that between the years 1779 and 1785, the number of Lodges and Chapters working under the supremacy of the Grand Orient of France increased from 296 ‡ to 598? §

As Kloss says, the reason of the wide range which Masonry took throughout the world was, that (we will give the passage in his own animated words, as far as we may transfuse them from their original tongue)—

“Her disciples were prepared in their hearts, when they presented themselves at her gates; they bore in their bosoms the ideal of a social

\* Vol. i. p. 336.

† Kloss, vol. i. p. 343.

‡ “Etat du Grand Orient de France,” vol. i. part iv. p. 27.

§ Rebold, p. 166.

union for the opening of the mind, the ennobling of the spirit, the purification of manners. Within their bosoms there was stirring, with more or less of consciousness, the conviction, that the thinking and feeling man was called to something more elevated than to recommence at every dawn the daily circle of life. They were sensible of the necessity of possessing a city of refuge, in which, unassailed by the strife without in the world, about Church and State, and the thoughts and conflicts of existence, similar natures might commune, impart their experience one to another undisturbed by the vigilant eye of the spy, and follow the impulses of their better natures. If that which was offered them were untrue coin, they were still innocent, for they had sought and striven for the true, and the sterling heart of Freemasonry has ever more gloriously manifested itself in this fact, that these men, notwithstanding the temporary disfigurement to which it has, in the course of events, been subjected, remained faithful to the love of their youth; throughout life, exercising humanity and benevolence to the greatest degree, and demonstrating to other thoughtful minds, that social and spiritual freedom have one place beneath the sun, where goodwill toward men, and in especial toward the Brethren, may be exercised in truth and humility."\*

And ere I close these sentences, may I be permitted to point out the necessity which called these places of refuge into existence? With the lower classes, especially, do we find an attempt to keep up forms and ceremonies having some pretension to symbolism, more perhaps than may be at first suspected, in places where the mass may not enter. It would be a curious inquiry, the setting forth and displaying of the history of those ancient bodies which exist in some districts among the miners and colliers—those continuations of the Druidical and Forest Orders. It is not reasonable, with so many examples before us, to deny that the tradesmen who call (with justice perhaps, and in conformity with custom) their crafts "mysteries, ancient and noble," have not a right to the phrase. If the working Masons, who contemplated beauty in the high form in which architecture manifests it, had a mystery, a great and a noble one, so too might other sections of the community possess similar mysteries of various values.

But my task is done. If any part of the occurrences noticed in the pages I have written look like warnings or lessons, which the Most High and Adorable himself writes with fire in the indelible pages of history, let them be esteemed as warnings. There is a danger to fight through, a problem to work out, a bright prospect at the end of the strife; and this not only in life generally, but also in Masonry. Let us fix our eyes upon the growing light, and with humility thank T. G. A. O. T. U. for his boundless mercy and goodness in giving us such a scene of action.

I will join my feeble voice with the chorus that swells to Heaven.

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\* Kloss, vol. i. pp. 343, 344.

## CRITICAL NOTICES OF THE LITERATURE OF THE LAST THREE MONTHS,

AND OF MATTERS CONNECTED WITH SCIENCE AND ART.

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

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SIMON WAGSTAFFE, of immortal memory, apologised much in the same manner, for the strange *mélange* of dishes which he placed before his company, as we are inclined to do for the heterogeneous mass of books which it is our peculiar office and object to introduce to the notice of our readers. “Some,” he says, “will perhaps object that, when I bring my company to dinner, I mention too great a variety of dishes, not consistent with the art of cookery, or proper for the season of the year; and part of the first course is mingled with the second; besides a failure in politeness, by introducing a black pudding to a lord's table, and at a great entertainment. But if I had omitted the black pudding, what would have become of that excellent reason given by Miss Notable for not eating it. The world might perhaps have lost it for ever, and I should have been justly answerable. I cannot but hope that such hypercritical readers will please to consider, that my business was to make so full and complete a body of refined sayings as compact as I could; only taking care to produce them in the most natural and probable manner, in order to allure my readers into the very substance and marrow of this most admirable and necessary art.”

As it was Simon Wagstaffe's business to make his “work as full and complete” as possible, so is it ours to arrange and notice the current literature of the day, taking as little heed of the vast variety of the subjects, as of the apparent inconsistency of bringing together and noticing under one head so many works of different character, and of degrees of merit and interest. But the fact is, that, like the excellent reason given by Miss Notable for not eating black pudding, many of the works, if we did not notice them, would, it is much to be feared, be in danger of being lost to the world for ever. At no period that we can recollect, in the history of the literature of this country, were there ever so many works published of mere momentary interest, arising out of some peculiar local subject, founded on some grievance or prejudice, or having their origin in some temporary excitement. Doubtless the demand for cheap literature, of some kind or another, has been the moving cause; the supply obeying the laws of social economy, answering the demand. Another, and more gratifying cause, perhaps, is the growing inclination on the part of the masses for intellectual food, or, at any rate, for something which, while affording amusement for a leisure hour, shall increase their stock of knowledge, and render them more at home on the chief subjects which affect their own, and the well-being of the rest of the human race.

Amongst the most valuable, however, and interesting of the historical works of the day, may fairly be ranked “*Farini's Roman State*;” \* the

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\* “*The Roman State from 1815 to 1819.*” By Luigi Carlo Farini. Vol. IV. Translated under Direction of the Right Hon. W. E. Gladstone, M.P. for the University of Oxford. By a Lady. Murray.

fourth volume of which, translated by a lady, under the direction and superintendence of Mr. Gladstone, has recently appeared. Independently of the fulness of the book, both as regards matter and style, it is interesting as showing a perfect picture of the mental physiology of an Italian gentleman of education, and of liberal, yet moderate, opinions—one, in fact, as far removed from the Red republicanism of the Ledru Rollin school, as from the ultra Roman Catholicism of the Propaganda. M. Farini, however, strives to demonstrate, that while such a republican form of government as that suggested by Mazzini and his disciples would not, and could not, last a month in Italy, that modifications of it are perhaps possible; and he proceeds to show how a separation of the temporal and spiritual headship of the Romish Church is an essential ingredient in any scheme of liberal government. To a certain extent, however, it must be recollected that Mazzini agrees with this proposition; only in destroying the lay dominion of the pope, the triumvir would banish his holiness from Rome, and elsewhere let him exercise, to the fullest extent of his power, any of the spiritual influence he may claim and chance to possess. Farini, on the contrary, proposes to allow the spiritual claims of the pope and priesthood, even to the absolute direction of the conscience of the laity; to retain both in Rome, but to strip them entirely of all temporal power. The objection to this latter course is, the impossibility of practically limiting the power and influence of the clergy. Those to whom the sole and absolute direction of every conscience in a country is entrusted must necessarily, ere long, claim and exert a sway, unacknowledged perhaps, it is true, but nevertheless felt, over the whole body politic; and thus to every calm reasoner on the lessons taught by history and experience Farini's plan would seem the least attainable of the two. One interesting feature of the work, is an account of the game played by English politicians with respect to, and during the time of, the struggle for liberty in Italy; and most vivid and brilliant are the descriptions of those episodes of that short history which redound so much to the honour of the Roman name.

From the pen of Emeric Izabad we have the history of another country which has lately distinguished itself by its patriotic endeavours to throw off the intolerable burden of a despotic and irresponsible yoke, and to establish a claim to rank among the independent nations of this hemisphere. "*Hungary, Past and Present*,"\* is an able work; although, as might have been expected from the antecedents of its writer, the late secretary of the Hungarian National Government, somewhat tinged with the feelings of the partisan. The first portion is dedicated to a clear and succinct review of the history of Hungary, from the time when the Mongul Tartars crossed the Caucasus and the Carpathian Mountains, in search of lands to people and victories to be won, to the time of the recent struggle in 1848. The latter portion of the work, although equally well written and as carefully compiled, is nevertheless too strongly imbued with the opinions of the author to be implicitly relied on. On the whole, however, we can heartily recommend it to the notice of the public, as offering matter for contemporaneous reading with the edition of *Kanke's Servia*, which we noticed in our last number.

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\* "*Hungary, Past and Present; embracing its History from the Magyar Conquest to the Present Time. With a Sketch of Hungarian Literature.*" By Emeric Izabad, late Secretary under the Hungarian National Government of 1849. Blacks, Edinburgh.



Fancourt's "History of Yucatan" \* is a work of considerable ability, and of interest to those who feel any curiosity on the subject of the original settlement and growth of our stations on the mainland of the Gulf of Mexico. It describes the discoveries of Columbus and his lieutenants, the colonization of the country by the Spaniards, their endless wars with the Indians, the exertions of their missionaries, and the peculiarities of the government of these their distant dependencies. The present volume is brought down to the close of the seventeenth century, and is complete in itself. We are told, however, that the author means to continue it up to the present time, should he receive the necessary encouragement. Sincerely, we trust he may; as, joined to considerable facilities for the task, he combines extensive capabilities for research, with much painstaking and patient industry.

The first volume of Lamartine's "History of the Constituent Assembly (1789)" † appeared at the close of the last year, too late to allow us to notice it in our last number. From whatever cause, it is decidedly inferior to many of the other works of this writer, lacking originality, and distinguished by a melodramatic air beneath the dignity of history, and out of keeping with the fearful records of a time which, we trust, will always stand in the memory of man as a dark page in the history of humanity and civilization.

The second volume of Mr. Alison's "History of Europe, from the Fall of Napoleon in 1815, to the Accession of Louis Napoleon in 1852," more than fulfils the auguries which we had ventured to make on this work, on the appearance of the first volume. In interest it is superior, on account, perhaps, of the now pending questions with reference to Russia, to a description of which country a great portion of the volume is dedicated. The following extract presents a striking picture of national life, if, indeed, it can properly be called otherwise than a living death, under a pure despotism:—

"It is not merely that the Czar is despotic, that his will constitutes law, and that he is the master, without control, of the lives, liberties, and fortunes of all his subjects—the same system is continued, as is always the case in such circumstances—through every inferior grade in society. What the emperor is in his council or his palace, every inferior prefect or governor is within the limits of his territory, over his vast dominions. Despotism is the general system, force the constant weapon of authority, fear the universal basis of government.

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"Clarke, the celebrated English traveller, says that there is not a *second* in Russia, during day or night, that a blow is not descending on the back or shoulders of some Russian peasant; corporal chastisement of their slaves is permitted to masters, without any authority but their own; and, except in the classes in the Tchinnu, who are exempt from that penalty, it is the greatest engine of authority with all who are invested with judicial power. The punishment of death is abolished by law in all cases except high treason; but such is the severity of the corporal inflictions authorized, that it would be a mercy if it were restored. When a man receives the sentence of above a hundred strokes with the knout, the executioner understands what is meant; by striking at a vital place, he in mercy despatches him at a third or fourth. The police officers lay hold of disorderly

\* "The History of Yucatan, from its Discovery to the close of the Seventeenth Century." By Charles St. John Fancourt, Esq., recently H. M. Superintendent of the British Settlements in the Bay of Honduras. With a Map. Murray.

† "History of the Constituent Assembly (1789)." By Alphonse de Lamartine, Author of "The History of the Restoration of Monarchy in France." Vol. I. Vizetelly and Co.

persons, or malefactors, in the streets, and beat them, without the formality of a trial, in the severest manner, without their cries exciting any attention amongst those who witness it; who, glad that the tempest has not fallen on their shoulders, quietly pass by without observation or surprise."

This extract will give our readers some idea of the blessings of the Czar's rule, and perhaps suggest to them that the yoke of the infidel, however galling on the conscience, is of far lighter burden than that of the champion of the Orthodox Church of Christ. Well, indeed, may the question be asked, "What is this Christianity of the Russians?" And emphatically true is the answer, "Man-worship, the religion of despotism!" The French traveller Custine thus describes the country:—

"Russia is a book, the table of whose contents is magnificent; but beware of going further. If you turn over the leaves, you will find no performance answering to the promise; all the chapters are headed, but all have to be filled up. How many of the Russian forests are only marshes, where you will never cut a faggot! How many distant regiments are there without men; and cities and roads which exist only in project! The nation itself is as yet nothing more than a puff placarded upon Europe, dupe of a diplomatic fiction. I have found here no real life, except that of the emperor's; no constitution, except that of the court."

Memoirs of individuals, whose lives and actions serve to make up the sum total of political history, furnish a fit and proper connecting link between the historical and the biographical; and of the latter style, Lord Holland's "*Memoirs of the Whig Party*"\* during his time deserve honourable mention. They are not only amusing reading, as furnishing a picture of parliamentary and official life during times of unusual public interest, but they are also attractive as the literary production of a man who, while a sincere partisan, never shrank from the honest and candid avowal of his opinions,—who, through a long and honourable life, won for himself the good opinion of men of all parties, and whose sweet temper and good heart made of him a kind friend and an indulgent opponent. The chief interest to be attached to these memoirs consists in the admirable sketches they furnish of the great political celebrities of the day. Besides many a pleasant gossip about Carlton House and the king, and the throes and agonies of ministries, in *esse* and in *posse*, we are introduced now and then to the fireside and social conversation of such men as Pitt, Burke, and Sheridan; we laugh at the bigotry of Erskine, applaud the ever dauntless and generous demeanour of Lord Howick, sympathize with the slights offered to Nelson by the court, pity the littleness of the king, and finish by congratulating ourselves that we are not called upon to exist under a *régime* so full of mischief, and so wholly devoid of political morality.

Yet we must not too hastily assume the credit of having in our own generation formed a class of statesmen wholly without fault. The very next biographical sketch on our list introduces us to one whose indisputable talents only force into stronger relief his political errors. Benjamin Disraeli,† as often abused as admired, and even more feared than loved, has found a biographer who, lenient to a fault, has yet failed to hide the chief blemishes in the character of a man whose elevation is as much the consequence of the weakness of his party, as the result of any particular merit due to himself. While, however, no man's rise has, perhaps, ever

\* "*Memoirs of the Whig Party during my Time.*" By Henry Richard Lord Holland. Edited by his Son, Henry Edward Lord Holland. Vol. II. Longman and Co.

† "*The Right Hon. Benjamin Disraeli, M.P.; a Literary and Political Biography.* Addressed to the New Generation." Bentley.

been more decided and complete, it may safely be said no man's career has ever been more decried. Politicians and litterateurs have made common cause. The former, in actual and real life, have never lost an opportunity to abuse him; and the latter have seldom, if ever, found a single word to say in his praise. We decline, therefore, to join in the general crusade against the late Chancellor of the Exchequer; and while recommending his biography as well worthy of perusal, we warn our readers not to allow their minds to be prejudiced by the reviews which the great Leviathan of the press, the *Times*, and our caustic contemporary the *Spectator*, put forth, with objects having as little to do with the literary excellence of the work, as they certainly evinced a very decided political object.

Of a more humble character are the memoirs of the Rev. J. Crabb\* and John Roby; † the former a preacher of the old Wesley and Whitfield school,—a man whose great powers of endurance enabled him to perform a vast amount of good amongst that class who mostly need the advice and assistance of such a man as Crabb. At Southampton especially, where he founded several schools, and established a kind of female penitentiary, his name will be long and deservedly remembered. Although belonging to no particular Church, to him was, as it were, tacitly entrusted the task of preparing the fold; for no sooner had Crabb collected around him, with infinite trouble, a vagrant congregation, than a shepherd was appointed, and Crabb moved off to begin his labours elsewhere.

John Roby, the author of "Traditions of Lancashire," and one or two other works, was a banker of Rochdale, whose amiable character and many social accomplishments endeared him to the circle of which he was the oracle. His widow, in publishing his remains, has done a kindly office to the locality and her many friends; for if her husband had not attained any very high position either in literature or the arts (for he was a pleasing painter as well as a writer), he is, at least, entitled to the grateful recollection of those to whom his many excellent qualities worthily endeared him.

In the miscellaneous department of literature are several works of note and merit. The earliest in point of date is Professor Maurice's "Philosophy of the First Six Centuries," ‡ re-written from an early work published in the *Encyclopædia Metropolitana*. It is thus described by an able reviewer:—

"On the one hand, the expositor deals with heathen philosophers, from Seneca and Epictetus, in the apostolic times, till Boethius arose to connect the middle age and classical world, and Justinian, in the sixth century, closed the schools of Athens upon the mystic seven; and, on the other hand, with the most eminent fathers, from Ignatius to Gregory the First. He is, therefore, continually encountering heathen opinions, which the mass of us not only look upon as false but dead, or doctrines which Protestants consider as idle or superstitious; yet Mr. Maurice continually penetrates below the surface to revive the life which the opinions possessed at the time, to rescue from contempt or indifference the truth which they contained, and to show (with less continuous success, perhaps) the bearing they had upon the philosophy of the middle ages, and upon modern

\* "Memoir of the Rev. James Crabb, late of Southampton." By John Rudall, of Lincoln's-Inn, Barrister-at-Law. Walton and Maberley.

† "The Legendary and Poetical Remains of John Roby, Author of 'Traditions of Lancashire;' with a Sketch of his Life and Character." By his Widow. Longman and Co.

‡ "Philosophy of the First Six Centuries." By the Rev. Frederick Maurice, Chaplain to Lincoln's Inn; (late) Professor of Ecclesiastical History, King's College, London. Second edition, revised. Griffin and Co.

thought, language, and opinion. If his commentaries on the character and productions of the principal men of action or speculation, whether emperors, philosophers, or theologians, did nothing more than this, the philosophy of the first six centuries would be curious and interesting. The work, however, is further entitled to great praise, as a picture of the political changes of the Roman rulers, so far as they were compelled into a certain course by the opinion of mankind,—an essential exhibition of the character and opinion of the leading philosophers of the epochs, as well as the temper and doctrines of the Fathers, and of the manner in which Pagan and Patristic speculation sometimes reacted upon each other. In addition to the forceful and life-like manner with which this is generally done, prominent notices of the most remarkable works, as well as the most remarkable writers of the period, are given; the reader has the whole presented to him, not in a series of parts where each is necessarily worked up for effect on the same scale to the same importance, but as a representation of the actual."

Niebuhr's "Lectures on Ancient Ethnography and Geography,"\* which have been lately compiled from notes taken by his pupils, and translated from the German by Dr. Toler, are truly marvellous. Independently of the vast amount of knowledge concentrated in a comparatively small space, we are struck by the interest which they excite, the lucidness of the arrangement, and the wonderful skill with which a somewhat dry subject is handled. The work, however, before us is not merely a compilation of curious and ingenious learning; it is a manual of ancient geography, with all that elevates and distinguishes geography as a science. It is no dry detail of the course of rivers, the sites of towns, the position of headlands, or the topography of battle-fields; but it is a series of valuable historical notices, illustrated by the knowledge of a traveller, and the inexhaustible learning of a German savant. The first volume treats of Greece and her colonial possessions east of Italy; the second, of Italy and her Greek colonies, together with interesting mention of Spain, Gaul, Britain, and Rhineland. To every lover of classical literature and history we can warmly recommend it.

Of M. Comte's "Positive Philosophy"† we have not quite the same high opinion, although we recognise the talent of the author, and his great power of analysis and method. Translated, however, and condensed by Miss Martineau, in whose tendency to Atheism, we may *en passant* observe we have never put the slightest belief, much that would otherwise have rendered the work a dangerous one to place in the hands of a young and enthusiastic student is omitted; and it is in this form only that we can recommend it to the student of philosophy; and even then it must be read with caution. With M. Comte's sneers at the hope of a life beyond the grave, we have no sympathy. He may deny, if he pleases, the existence of mind; he may build theory upon theory out of the *matriel*; but he cannot, we venture to believe, shake the faith of this generation in the existence of a universal and benevolent Almighty, or undermine the belief of the educated in the truth of the revelations bequeathed to mankind by His Son. To metaphysicians M. Comte's philosophy in this respect may give satisfaction; but to the world at large it will only induce a regret

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\* "Lectures on Ancient Ethnography and Geography; comprising Greece and her Colonies, Epirus, Macedonia, Illyrium, Italy, Gaul, Spain, Britain, the North of Africa, &c." By B. G. Niebuhr. Translated from the German edition of Dr. Toler, by Dr. Leonhard Shmitz, F.R.S.E., Rector of the High School of Edinburgh. With Additions and Corrections from his own MS. Notes. In two vols. Walton and Maberley.

† "The Positive Philosophy of Auguste Comte." Truly translated and condensed by Harriet Martineau. Two vols. Chapman.

that so powerful a writer should lack the greatest inducements to virtue, and the surest foundation of happiness.

Professor Vaughan's pamphlet on "Oxford Educational Reform"\* is, as it purports to be, a reply to the objections which have been made to the report of the Royal Commission; and it certainly is the most ably-written treatise on the subject. In vindicating, however, the professors of that university from the charges brought against them and their particular mode of teaching, by Dr. Pusey, Mr. Vaughan runs into the opposite extreme, and overlooks changes in the system which might very advantageously be made.

A new edition of Mr. M'Culloch's "Commercial Dictionary,"† and a reprint of four articles in the *Quarterly Review* on agriculture, by the late Mr. Gisborne, complete our list of miscellaneous works. The former book is already too well known to need any praise of ours. Suffice it to say, that it is far the most carefully-written and compendious treatise on so vast a subject; and as to the latter, Mr. Gisborne's well-known experience on the subject of which he wrote is a sufficient guarantee to the reader that the subject is carefully and ably treated.

So serious is the influx of books having reference to the Russo-Turkish question, and the war that is now going on in the East, that to rank them under the head of "Travels" would be preposterous, while under that of "Novels," the great majority would naturally fall, being, in fact, purely and simply works of imagination.

The best works on the subject are those written respectively by Colonel Chesney,‡ Mr. Patrick O'Brien,§ and Mr. Smyth;|| the remainder ¶ are written, we suppose, with the scarcely concealed object of turning a somewhat questionable penny at the expense of the credulity of the British

\* "Oxford Reform and Oxford Professors; a Reply to certain Objections urged against the Report of the Queen's Commissioners." By Henry Halford Vaughan, M.A., Regius Professor of Modern History in the University of Oxford. Parker and Son.

† "A Dictionary, Practical, Theoretical, and Historical, of Commerce and Commercial Navigation. Illustrated with Maps and Plans." By J. P. M'Culloch, Esq., Member of the Institute of France. A new edition, with a Supplement. Longman and Co.

‡ "The Russo-Turkish Campaigns of 1828 and 1829, with a View of the Present State of Affairs in the East." By Col. Chesney. With Maps. Smith, Elder, and Co.

§ "Journal of a Residence in the Danubian Principalities, in the Autumn and Winter of 1853." By Patrick O'Brien. Bentley.

|| "A Year with the Turks; or, Sketches of Travel in the European and Asiatic Dominions of the Sultan." By W. A. Smyth. Parker and Son.

¶ "The Russians of the South." By Shirley Brooks. Longman and Co., Traveller's Library.

"Shall Turkey Live or Die?" By Thomas Carlyle. Bosworth.

"A Word to the Public before entering into Hostilities with Russia. By Nemo. Goulburn.

"Two Sermons on the Prospect of War." By the Rev. J. S. Boom. Parker.

"The Mission and Destiny of Russia, as delineated in Scripture Prophecy." By the Author of "The Coming Struggle." Houlston and Stoneman.

"Turkey; a History of the Origin, Progress, and Decline of the Ottoman Empire." By George Fowler. Rees.

"A Visit to Belgrade." Translated by James Whittle. Chapman and Hall.

[Note.—A very interesting and cleverly-written account of a trip under difficulties into the far-famed city of Belgrade, well called "The East in Miniature." We recommend it heartily to the perusal of our readers.]

public. Colonel Chesney's opinions are valuable, because he was employed, subsequent to the war of 1828-29, in collecting information relative to the campaign, and in estimating the resources of both Turkey and Russia. The first portion of the work contains a description of Turkey and the Danubian principalities, with an account of the campaigns in 1828-29; the second, if we may be permitted so to divide it, shows the present state of the resources of Turkey proper; and the third is in the shape of an appendix of public documents, with maps of the seat of war. With respect to the chances of taking Sebastopol, it may be as well to hear what Colonel Chesney himself says on the subject:—

“It is the author's belief that Sebastopol would be safe against the action of the combined fleets. No doubt, the hitherto unequalled efficiency of a steam-fleet, with its present armament, would effect all that can be accomplished by skill and bravery; but the result of attacking a well-defended fortress with a fleet remains as yet a problem for the future.

“It is not, however, to be expected that the defenders of Sebastopol would be equally tardy in opening a fire of shell and hot shot on their assailants (as at Algiers and at Acre), and testing with these terrific missiles the relative strength of stone against ‘wooden walls.’ But we are here treading on difficult ground. Therefore, while expressing a hope that the attack of Sebastopol, if it should take place, will be with an adequate force by land, rather than by a *coup de main* attack by sea, let us give due weight to the remarkable words of the late Duke of Wellington, when speaking of our success against Acre. His Grace, after expressing his approbation of the services performed by the navy in the Mediterranean, and of those who were engaged in this glorious expedition, goes on to say, ‘He had had a little experience in services of this nature, and he thought it his duty to warn their lordships on this occasion, that they must not always expect that ships, however well commanded, or gallant their seamen might be, were capable of commonly engaging successfully with stone walls.’ He had no recollection, in all his experience, except the recent instance on the coast of Syria, of any fort being taken by ships, except two or three years ago, when the fort of St. Juan d’Ulloa was captured by the French fleet.”

Mr. O'Brien's book is also fair reading in its way; but it is mostly narrative, being a brief summary of a tour to Wallachia during the operations of the two armies on the banks of the Danube last autumn. Mr. Smyth, too, journeyed in an equally unsophisticated way, adopting the manners and dress of a native, and showing, to the best of his ability, the character and condition of the people, and the mode in which the government of the countries he passed through was administered; we recommend, therefore, these two volumes, as containing much useful and entertaining information upon a matter now exciting so much public attention. From these semi books of travel we pass naturally to the adventures of those of our restless countrymen who, for ever seeking excitement, must, no matter the difficulties in the way, some time or other in the course of their lives, breakfast on the summit of Mont Blanc, or dine on the top of the Pyramids.

We are glad, however, to observe a change for the better in this style of literature. The real enjoyment of travelling consists in understanding and appreciating the novelties and objects of interest *en route*. To know what and how to observe, is an art, which, like every other, must be learnt. Now half, nay, we may safely say nine-tenths, of the people who travel, as the phrase is, return to England very little the better for the excitement, the fatigue, or the sights they may have seen; and certainly, in so far as their capacity for improving or informing their fellow-creatures is concerned, not one whit more capable of describing the peoples or the lands they have visited, than when they first left the fire-side comforts of

Russell Square or the Regent's Park. Some, however, amongst them, fortunately for civilization and the progress of knowledge, are of different metal. They travel with definite objects. Amusement is secondary. A love of science or art is the incentive, and habits of close observation enable them to describe vividly, correctly, and graphically, every matter worthy of observation and note. Of this class Dr. J. D. Hooker, R.N.,\* and Dr. Hermann Burmeister,† of Berlin, are fitting types. The former has especially taken the great Humboldt as his guide; while the latter, equally capable of describing natural phenomena, has thought fit, in the work to which in this place we are about to allude, to render it more generally readable, by eliminating the more strictly scientific results of his travels from his present work, and publishing them separately.

Dr. Hooker, assisted to a very limited extent by Government, and prompted by a genuine love of science, started from England in 1847, with the intention of exploring the Sikkim and Nepal Himalayas and the Khasia Mountains, together with as much of the intermediate country as he could traverse with ordinary safety; and wonderful indeed are the records of these travels. Independently of the value, in a scientific point of view, which nationally attaches to his researches, we greatly hope that, commercially and socially, they may largely increase the interest which is now being felt in our vast Eastern dependencies, by every thinking individual in this country. Conquest becomes a crime, if the conqueror does not strive to improve the condition of the conquered. If the victor comes not also in the character of a benefactor, his triumphs are delusions, which pass away and leave no sign behind them. Few books of travels that we are acquainted with contain as much that is not only interesting to the general reader, but valuable to the man of scientific attainments. For those too who only read them for the adventures and hair-breadth escapes which they contain, here, as old Quarles said, "there is plenty, and that light of digestion." Dr. Burmeister's work is also full of interest. Brazil is a country of whose resources and peculiar character we have yet much to learn. As yet little is known about it, except its marvellous vegetation, and the fearful scourge with which it has been during latter years so often visited, which decimates its foreign population, and periodically casts a gloom over the most splendidly situated city in the world. Further south, in the same hemisphere, Mr. Bonelli,‡ of H. B. M.'s Legation, recites his adventures in a tour across the Pampas to Buenos Ayres; and very spirited are the pictures he draws of that wild, desolate region, which yet, and not improbably, for all we know to the contrary, watered as it is by some of the finest rivers in the world, may be destined to give birth to nations whose energy and industry shall found a commerce, the full value and importance of which our posterity will not fail to perceive and profit by.

In the same way we might journey with Mr. Lloyd § in Scandinavia,

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\* "Himalayan Journals; or Notes of a Naturalist in Bengal, the Sikkim and Nepal Himalayas, the Khasia Mountains, &c." By Joseph Dalton Hooker, M.D., R.N. Murray.

† "Travels to Brazil." By D. H. Burmeister. Berlin.

‡ "Travels in Bolivia, with a Tour across the Pampas to Buenos Ayres, &c." By L. Hugh de Bonelli, of H. B. M.'s Legation. Two vols. Hurst and Blackett.

§ "Scandinavian Adventures, during a Residence of upwards of Twenty Years, with some Account of the Northern Fauna." By L. Lloyd. Illustrated. Two vols. Bentley.

follow Mr. Baker, with rifle and hound, in Ceylon,\* ramble in search of sport with the Hon. Ferdinand St. John,† through Germany, France, Italy, and Russia, endure the privations which Mr. Mansfield Parkyns ‡ so heroically bore in Abyssinia, and which were, by the bye, neither light nor ordinary, or accompany Mr. Alfred Wallace § in his travels on the Amazon and Rio Negro; although we are by no means favourably struck with his description of the morals of the white colonists. Here, for instance, is a picture of

“Senhor Joas Antonia Delima, a merchant, and a man of some standing at Burra. Going up to his house, says Mr. Wallace, I was introduced to the family, which consisted of two grown-up daughters, two young ones, and a little boy of eight years old. A good-looking ‘Mameluka,’ or half-caste, of about thirty, was introduced to me as the ‘mother of his younger children.’ Senhor L. then informed our traveller he did not patronize matrimony, and thought everybody who did a fool. He illustrated the advantages of this freedom by observing, that the mother of his elder daughters having grown old, and being unable to bring them up properly, or to teach them Portuguese, he had turned her out of doors, and got a younger and more civilized person in her place. The poor woman had since died of jealousy, or ‘passion,’ as he termed it. When young, too, it appears she had nursed him through an eighteen months’ illness, and saved his life; but he seems, nevertheless, to have thought that he did right in turning her off,—‘for,’ said he, ‘she was an Indian, and could only speak her own language; and so long as she was with them, my children would never have learnt Portuguese.’”

From travels for pleasure, we pass to those performed under the pressure of duty and obedience; and nowhere do we find a more plain, unvarnished tale of a campaigning life, than that detailed with so much quiet pathos by Captain King.|| There is always necessarily much that is terrible and painful in details connected with battles and war; but there is something peculiarly awful in the armed struggles between civilization and barbarism. Here is a scene from the great book of life, which, for absorbing interest and powerful portraiture, is almost unequalled. We have it so completely before our eyes, we are in the midst of the bush, the yells of Kaffirs fill our ears, and cheer after cheer seem to tell the tale of the progress of the deadly bayonet.

“The road being exceedingly steep, narrow, and rugged, the cavalry in front marched down at a foot’s space, the infantry following, and the Fingoe levies bringing up the rear. The enemy, concealed in the thick bush, opened fire upon us the moment we entered the pass, wounding one of our men. We returned their fire whenever the smoke showed us where they lay, and thus continued our descent, with a desultory fire on both sides, till about half-way down, when they showed in greater force, filling the bush on both sides of us. The Fingoes in the rear now evinced their fears so decidedly as to encourage a party of Kaffirs armed with assegais, to rush in among them. This completed their panic, and, firing right and left at random, they rushed down the narrow path *en masse* upon our

\* “The Rifle and the Hound in Ceylon.” By S. W. Baker, Esq. With Illustrations. One vol. Longman.

† “Rambles in Germany, France, Italy, and Russia, in search of Sport.” By the Hon. Ferdinand St. John. Illustrated. One vol. Longman.

‡ “Life in Abyssinia; being Notes collected during a Three-years’ Residence in that Country.” By Mansfield Parkyns. Two vols. Murray.

§ “A Narrative of Travels in the Amazon and Rio Negro; with an Account of the Native Tribes, &c. &c.” By Alfred R. Wallace. With a Map, and Illustrations. One vol. Reeve and Co.

|| “Campaigning in Kaffirland; or Scenes and Adventures in the Kaffir War of 1851-2.” By Captain W. R. King, 74th Highlanders. With Illustrations. Saunders and Otley.



rear, with such force as to knock down and trample on many of our men, while by rushing through the ranks they hindered the others from loading. Emboldened by this, the main body rushed from their cover, hurled a discharge of their lighter throwing assegais, and then (with the heavier kind used for stabbing) threw themselves upon us. Our steady fellows had little to depend on but their bayonets; to the use of which they had been fortunately long accustomed, and now used most effectually. The underwood swarmed with Kaffirs. They were perched in the trees, firing upon us from above, and rushed from the bush below in hundreds, yelling in the most diabolical and ferocious manner, hissing through their white teeth; their brawny limbs, bloody faces, and enormous size, giving them a most formidable appearance.

"The narrow road was crowded with a mass of troops, levies, and Kaffirs, the ringing yells of the latter heard above the din of the firing. Some, wrestling with the men for their firelocks, were blown almost into pieces, and many were felled and brained by the butt end of clubbed muskets. Our gallant fellows fought most bravely; one man, with an assegai deeply buried between his shoulders, singled out its owner and shot him through the head, with the weapon nearly protruding through his chest. A grenadier killed four Kaffirs with his own hand. The huge fellow already mentioned appeared suddenly amongst us, and seizing a soldier in his powerful grasp, hurled him to the ground; but the man jumping to his feet in a moment, buried his bayonet in the fellow's back, and he fell dead on his face. Three Kaffirs caught one of our men by the blanket folded on his back, and were dragging him into the bush, when the straps slipping over his shoulders released him, and he threw himself unarmed on the nearest, and wrestled with him for his assegai, both rolling over and over, scuffling on the ground; the well-greased body of the Kaffir giving him the advantage over the dressed and belted soldier; whose death-wound was, however, amply revenged. The ground was soon thickly strewn with the black corpses of the enemy; a score lay in the path, and here and there the lifeless form of a dead or dying Highlander; eight of whom fell, while as many more were wounded. Fighting our way through hundreds of the infuriated savages, we effected the descent of the pass: by the time we had reached the foot, the enemy's fire had almost ceased."

From scenes such as those, we gladly hasten to more congenial themes; and first on our poetic list, we will mention the ballad of "Babe Christobel,"\* with other Lyrical Poems, by Gerald Massey.

This is really a charming little volume of poems, to which, to the merit of cheapness is also to be attached that of much real natural beauty. Mr. Massey is a workman; but his claim to rank as a poet is indisputable; and to those who love the soft lyric style of verse, full of beautiful images fresh from Nature's hand, the volume will present many attractions. Mr. Massey, however, travels out of the ordinary regions of poetry. He converts his muse into a political heroine. He sings of the wrongs done to democracy, he denounces the tyrants of his class, upholds Socialism, and generally seeks to propagate the doctrines of a school, which had its birth in the first French Revolution, and died, we had almost said, a natural and unregretted death in the last. In extenuation of all this, it may be said that Mr. Massey is evidently a sincere man, and one who has suffered much, and perhaps undeservedly, for his opinions' sake. In another form of society, and under other and different educational auspices than those which now train the youth of the labouring classes in this country, Mr. Massey might have been more useful to his class, and a greater social benefactor than he is likely to prove to this generation.

The "Annotated Edition of the English Poets" † bids fair to equal the

\* "The Ballad of Babe Chistobel, with other Lyrical Poems." By Gerald Massey. Bogue.

† "The Annotated Edition of the English Poets: Poetical Works of Henry

high expectations which the acknowledged reputation of the editor had excited. The poetical works of Henry Howard, Earl of Surrey, Thomas Sackville, and minor contemporaneous poets, are readable; and although the pleasure attaching to their perusal is seriously diminished by the difficulties incident to the use of obsolete words and pedantic expressions, there are so many passages of real beauty, and so much truth in the sentiments, that they can never, while the English language endures, be wholly forgotten or uncared for by a large majority of thinking readers. To Surrey, English poetry is greatly indebted. He found it degenerated to a mass of forced conceits and idiomatic phrases. He left it, with examples from his own pen of what national poetry ought to be, and enriched the literature of his country with many a rare specimen of his taste and poetical genius.

It is curious to observe in our own eminently practical times, how, in spite of the little encouragement that is given to poetry, the passion for verse-making, or, to use a term more consistent with the dignity of art, for an expression of thought in rhythm, struggles through every obstacle, until it bursts into print; only, in a vast majority of instances, to live the short life of a tender flower. Within the last few months we have read the volumes of more than a dozen of these butterflies of song; and many of them have well repaid the devotion of an idle hour. Amongst those most deserving of notice may be mentioned, the "Nugæ; or, the Solace of Rare Leisure," by the Rev. James Banks; full of unpretending merit, because simple in style, and homely to a fault. Miss Caroline Dent's "Thoughts and Sketches in Verse," notwithstanding their semi-religious character, are praiseworthy effusions, evidencing nerve and character, and a wholesome contempt for the merely sentimental and the burlesque. "Zohrab, and other Poems," by W. T. Thornton, are the production of a man of taste and education; and "Janus; Lake Sonnets," &c., by David Holt, are as full of the oft-sung praises of the Lakes of Westmoreland as William Wordsworth himself could desire.

Mr. Bell's edition of "Dryden's Poetical Works" \* is one of the most satisfactory proofs that a taste for good and wholesome reading is becoming apparent among the masses. Cheap editions of our British classics, when studied and read by all those who can read, will aid greatly in purifying the spoken language, and probably induce a greater earnestness of thought than is at present visible in the writings of those whose professed object is popular progress. Prefixed to the volume before us is an excellent memoir of Dryden; and the occasional annotations to the poems materially and usefully assist the perusal. We trust that the works of Dryden will now be more generally known and more highly appreciated than, we are sorry to say, they have been during the last half-century.

And now, before we close our notice of the poetry which has come before us during the last three months, let us make single yet emphatic mention of a touching tale of deep and dread distress. We believe, thanks to Dr. Elliotson's kindness, that help has been to a certain extent rendered; but even if it has, the brief recital can do no harm, and may do much good. In a letter to the editor of the *Times*, during the last month, Dr. Elliotson thus writes:—

"On the site of a building in the city of London that contains the memorial

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Howard, Earl of Surrey; Minor Contemporaneous Poets; and Thomas Sackville, Lord Buckhurst." Parker and Son.

\* "Poetical works of John Dryden." Edited by Robert Bell. Vol. I. Parker and Son.

erected by the citizens, of your fearless and costly exposure of an elaborate fraud, there existed, some years ago, a firm which ranked high in their day. From causes unknown to me it fell into misfortune. Two daughters of one of the most eminent partners are now in the depth of poverty, and to poverty is added sickness. They have for some time been struggling to maintain themselves by their literary abilities. A small volume of poems, published at a shilling, and dedicated to my friend Mr. Dickens, displays a poetical taste and sensibility of a superior order. From the slender and precarious profits derived from this and another similar little volume for the young, they have endeavoured with great difficulty to subsist.

"The intellect of one has sunk in the struggle; and the other sister, while making an effort to write a few additional pieces, has fallen into sickness, and lost the use of one hand. 'Even from my sick bed,' she touchingly writes, 'the success of my poems has been nearest my heart, as well for the sake of my poor sister as for myself. These poems are our only reliance. How many have been my trials,—how arduous my struggles,—how enduring my determination, I cannot describe to you! To keep a home for myself and my beloved sister,—to keep up the proprieties of life, to avoid debt, I have taxed my poor failing health too far! Oh! Sir, if a word from you would do us good, pray speak it.'"

We feel that they have neither kith nor kin with our ancient Order, or they would not be in the distress from which we trust the "word in time," so unhesitatingly spoken by Dr. Elliotson, has at least partially relieved them. But there is a national Freemasonry in suffering, which we do not hesitate to enlist in their cause. The *Examiner* has, with a fine tact, suggested that the most efficient means will be by the purchase of their poems, and as an example of them, it quotes the following lines to Hope:—

"Hope was a rosy maiden,  
With laughing merry eyes,  
But she always shut them pretty close  
When storms were in the skies.  
" 'Pho! pho!' she cried, 'tis but a sham,  
The sun is peeping out,  
He has only been inquiring  
What the moon has been about.'  
" One day she lost a treasure,  
'I'll find it,' was the cry;  
'Or if I don't I'll do without,  
Or know the reason why.'  
" Her little lambkin sicken'd,  
'Cheer up, my pet,' she cried;  
'I haven't heard these dozen years  
Of any lamb that died.'  
" The dead leaves lay by thousands,—  
'Twould be very sad,' said she;  
'But I see the green buds breaking out,  
Upon the molten tree.'  
" The coffin by the cradle  
Told the struggle that was o'er;  
Hope whisper'd in the mother's ear,  
'Tis but an angel more!'"

These lines tell their own tale.

Of novels, there have been during the last three months a remarkable paucity. The "Slave Son,"\* by Mrs. William Noy Wilkins; and "Ticon-

\* "The Slave Son." By Mrs. William Noy Wilkins. Chapman and Hall.  
VOL. I. G

deroga,"\* by G. P. B. James, being the only two entitled to notice at our hands. The former, written long previous to Mrs. Stowe's work, but only very recently published, is an account of slave life in Trinidad, and an excellent as well as faithful picture does it give of slavery in that island in 1832. Without, however, exciting the dramatic horror which it was Mrs. Stowe's object to inspire, and to which the success she met with is principally due, we have quite sufficient of the revolting and cruel to make us regard with dread an institution so opposed to religion and humanity. Mrs. Wilkins has treated the subject with skill and power; the story is not only well conceived, but well told, and it is richly deserving of the time which may be given to its attentive perusal.

"Ticonderoga" is by no means as interesting a work as many others from the same pen; and even had not Cooper exhausted the field over which the well-worn quill of Mr. James has sought to travel, we should hardly have much to say in its praise. Nevertheless, this author is too old a hand at romance-writing to have written a work wholly devoid of interest or amusement. There are, accordingly, many scenes of great power, many a fair description of beautiful lands, while, by judicious management, the curiosity of the reader is kept on the *qui vive* to the end of the third volume. As a whole, however, it is not equal by many degrees to many of Mr. James's other works.

We must not, however, forget to mention "Castellamonte,"† which is really deserving of considerable praise. It is an autobiographical romance of a period of Italian history which no patriot or lover of liberty can pass by unheeded. It is a tale of suffering and wrong; and if we cannot always sympathize with the author, we are, at least, free to acknowledge that, whether misled or misleading, the privations he underwent were of no ordinary kind.

In the artistic and scientific world there is little which calls for our attention. Photography is taking a place among the arts within the last year or two, to which it has been laying a substantial claim. The war, however, acts as an absorbent, and we have really in this department nothing to record. Conical balls, long ranges, ingenious contrivances for swinging horses on board ships, and for keeping them secure when there, monopolize public attention, and in the present state of things perhaps deservedly. Most heartily, however, do we close these brief and imperfect notices, with the sincere prayer that the calamities incident to a prolonged state of war may be spared us, and trust that the peace of Europe may be speedily and satisfactorily restored in the present, and established on some secure basis for the future.

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\* "Ticonderoga, or the Black Eagle; a Tale of Times not long Past." By G. P. B. James. Three vols. Newby.

† "Castellamonte; an Autobiographical Sketch illustrative of Italian Life during the Insurrection of 1831." Two vols. Westerton.

## CORRESPONDENCE.

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

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WE have received many communications from worthy and esteemed Brethren in all parts of the country, urging upon us the advisability of changing the FREEMASONS' MAGAZINE from a Quarterly publication at 2s. 6d. to a Monthly publication at 1s.

As we are at all times ready to meet, as far as possible, the suggestions of our Brethren, we should esteem it a great favour if our numerous friends and subscribers would intimate their opinions on this subject to us at their earliest convenience, in order that, if such a proposition meets with general approbation, and affords sufficient promise of support and remuneration, we may make such arrangements as may be necessary to adopt the proposed course. Most assuredly we should be better able to keep pace with the Masonic Intelligence, if the Magazine were issued Monthly, instead of Quarterly, as at present; and although the labour such a change would entail upon us would be very great, we should be most willing to undertake it, in order that the value of the publication might in every respect be increased as the organ of the Craft. Communications (prepaid) will therefore gladly be received by the Editor, 74, 75, Great Queen Street, Lincoln's-Inn Fields, London.

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### OBSERVATIONS

*On certain Passages in the LIFE OF JOSHUA, with a View to reconcile the Second F. C. Sign with one or other of the Verbal Formula used in illustrating that Sign, and to test the whole by the recorded Facts in the V. of the S. L.*

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

THE letter of B. A. in your January number, "On the Valley of Jehoshaphat," shows, I think, that he, in common with many of our Brethren, does not give to this subject a sufficiently critical can-

sideration in construing the discrepancy between our language and the fact, to lie in the words, "Valley of Jehoshaphat;" or by trying to get over the difficulty by substituting, "in the going down to Bethoron," for, "in the Valley of Jehoshaphat."

I do not quarrel with Bro. A. for suggesting any means to get over the difficulty; because he thereby leaves it to be inferred, that those who say "Valley of Jehoshaphat," feel the necessity of getting out of the natural consequences of their own saying. And, although he states this difficulty to be "a geographical error of about ten or twelve miles" (whereas those who say, the "Valley of Rephidim," make, according to Bro. A., a chronological error of forty years), and urges such difference as a reason why the first class is right, and the second wrong; yet I fear that those who say "Valley of Rephidim," will hardly accept Bro. A.'s reasoning on this subject as a satisfactory solution of the difficulty; because we know that the chronological error committed by those who say the Valley of Jehoshaphat is 450 years at the least, and the geographical error they commit is "all creation;" and for this simple reason that Jehoshaphat was not king of Judah until more than 400 years after Joshua defeated the league of the five kings "at Gibeon." And there was no place in Judea called "Valley of Jehoshaphat" until his reign; although (as we have some reason to believe), after his death, two localities have received that designation *from profane writers*, although perhaps not before, nor at his death. In short, on Scripture authority, the term, "Valley of Jehoshaphat" does not exist at all until used by the prophet Joel (who wrote about 650 years after Joshua) in a figurative sense; or rather, perhaps, not so much in a figurative sense as in the ordinary meaning of the Hebrew words, "Jeho-shaphat;" *i. e.* judgment of God.

But in truth, neither geography nor chronology has any share in *the* difficulty; and, therefore, cannot have any share in its removal.

The great difficulty, I take it, lies in reconciling the Masonic light on this subject to those who, previous to their being brought to it, have been accustomed to the pure light emanating from that glorious sun of truth, the Sacred Volume.

Now, to those who say "Valley of Jehoshaphat," I conceive this difficulty is insurmountable; whilst, on the other hand, to those who say "Valley of Rephidim," there is no *such* difficulty to be got over; because, if it be simply allowed to Masonry to clothe facts in allegorical language, it will surely follow that Rephidim, Joshua, the 2nd F. C. sign, the "battle of the Lord," "the going down of the sun," and the "completing the overthrow of God's enemies," *connectedly*, stand in holy writ recorded, and in a natural way representing the attitude, and justifying the language *we* use on the occasion of explaining the sign, and accounting for its origin. Let us then inquire if Joshua fought "*the battle of the Lord*" at Gibeon, or in the going down to Beth Horon. We know that Joshua did fight a battle at Gibeon, and chased the five kings thence, even unto Makkedah; and that, "in the way going down to Bethoron," *the*

Lord, "who had discomfited them before Israel,"\* "cast down great stones upon them unto Azekah, and they died."† But, in this battle, "the Lord fought for Israel,‡ and not Joshua fought for the Lord."

The miracle, also, is not greater than the fall of the walls of Jericho at the blast of the trumpet, &c.; nor is this contest to be designated as "*the battle of the Lord*" fought by Joshua, more than any other of the many victories gained for the Israelites by the special interference of God in their favour under Joshua's leading. Again, let us inquire if Joshua took any special position in praying fervently that the light of day might be prolonged to enable him to complete the overthrow of his enemies. Scripture contains no warrants for assuming such to be the case; neither can it be assumed from *that authority* that Joshua, on this occasion, prayed at all. But Joshua "spoke to the Lord," and he said in the sight of Israel, "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon."§ "And the sun stood still, and the moon stayed until the people had avenged themselves upon THEIR enemies."

"And there was no day like that, before it nor after it, that the Lord hearkened to the voice of a man."||

Now it must, I think, be conceded, that the Lord had often hearkened to the voice of a man before this,—e. g., Abraham, Isaac, Jacob, Lot, Moses, Aaron, &c., when spoken to in the attitude and language of fervent prayer. Nay, even in rebellious complaint and over-bold remonstrance (so much so, as even to merit and receive rebuke and punishment), the voice of man had often reached the ear of his Maker; and yet, in Joshua's case, the speaking to the Lord, and his hearkening "to the voice of a man," were of so singular a kind of speaking and hearkening, as to designate the day as a most remarkable occasion. And, unless we come to the conclusion that Joshua *did not* assume the attitude, or use the language of fervent prayer, we must conclude that the 14th verse of the 10th chapter of Joshua is divested of any sensible meaning. Nay, more, the miraculous events recorded in this chapter lose their force altogether, unless we allow that Joshua (doubtless inspired and permitted by the Almighty) *did, on this occasion, exercise a power of arresting the sun and moon in their course*, and exhibited this power to the Israelites and their enemies in a way to strike the terror of despair into the hearts of the latter, when they saw *their Gods*, the sun and moon, obey the *openly-uttered command* of the Israelitish captain.

I think enough has been said to show all F. C. who are Scripture readers and believers, that it is altogether in vain to look to the battle began *at Gibeon*, fought in the way going up to Bethoron, and in the way going down to Bethoron unto Azekah and Makkedah, for the types of the 2nd F. C. sign, or the traditional origin of that sign.

It now remains, either to conclude that there is or is not scripture warrant for the position, and for a traditional history of that position:

\* Josh. x. 10.  
§ Josh. x. 12.

† Id. 11.  
|| Id. 13, 14.

‡ Id. 14.

Let us inquire of those who say the "Valley of Rephidim;" and here I would respectfully suggest to Bro. A., that there does not seem to be anything dependent upon the Law having been given from Mount Sinai, or upon the Israelites having begun their forty years' probation. I think it quite sufficient to have it granted, that Israel had commenced their wonderful progression from the bondage in Egypt towards that Land of Promise which they afterwards settled in, and in which Shiloh was to come.

This was undoubtedly the case; and, irrespective of the miracles wrought in Egypt to convince Pharaoh that Israel was indeed God's chosen people, the regurgitating billows of the Red Sea (which had divided to permit the safe passage of Israel) had overwhelmed the pursuing host of the king of Egypt, in a way to point out to all people, cognizant of the miracle, that the Lord of all things was indeed the God of Israel, and still the same who had "stretched forth his hand upon Egypt."

Israel was now in Arabia Petrea, the *Land of Amalek*. The glory of the Lord had appeared in a cloud to the congregation of the children of Israel. The miraculous supply of quails and manna, and the sweetening of the waters of Marah, *had taken place*; and the children of Israel had journeyed from the wilderness of Sin, "*after their journeys according to the commandment of the Lord,*" and pitched in Rephidim. Here the smitten rock of Horeb had *attested*, in the sight of Israel, that the Lord was amongst them. And "*then came Amalek, and fought with Israel in Rephidim. And Moses said to Joshua (the son of Nun, Moses' minister), 'Choose us out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill, with the rod of God in my hand.'* So Joshua did as Moses had said to him, and fought with Amalek. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. And his hands *were steady until the going down of the sun. And Joshua discomfited Amalek with the edge of the sword.*" "Because the Lord hath sworn that the *Lord will have war with Amalek from generation to generation.*"\*

Now let the F. C. keep his eye upon the scene on the top of the hill, where Moses, supported by Aaron and Hur, *persevered* in holding up his hand steady until the going down of the sun, when Joshua discomfited Amalek with the edge of the sword in a war which the Lord had declared with an oath, and I think he cannot fail to see a connection with the second sign, which it is vain to seek in the battle on Gibeon; besides, he will see in the very language of holy writ almost the *ipsissima verba* of our ceremony on this point, a circumstance in itself almost sufficient to determine the point in dispute.

In conclusion, I cordially join with Bro. A. in the desire to see unanimity of working in our Lodges, which can only be obtained by unanimity of fact, in the first place, and rigid adherence to Scripture

\* Exod. xvii. 9—18, 16.



in every instance where its language or authority is quoted. If G.L. *would* take up the question with a sincere desire to come at the truth, it would command unanimity of working. But I fear the necessary knowledge and leisure, to profitably use it, could not easily be obtained by P. M.'s, members of G. L.

This subject deserves to be treated much more at length, in order to take in all the collateral evidence the Bible affords in support of the view taken by those who say the "Valley of Rephidim," and the opinions of learned commentators as to the true intent and meaning of Bible language. But your space would not suffice for this; and therefore, although disclaiming love of change for change's sake, yet being most desirous to see the "crooked places made straight," I shall be amply satisfied if this letter call the attention of learned and critical Brethren more fully to this, and some other disputed points of our ceremonies and lectures.

I am, dear Sir and Brother,

Yours faithfully and fraternally,

J. B., P. J. G. W. S.,

Who says, "In the Valley of Rephidim."

P.S.—Can any of your readers tell how or when the Valley of Jehoshaphat came to be used? I have been informed that "Rephidim" was *an*, if not *the* old working.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

March 8th, 1854.

DEAR SIR AND BROTHER,—

IN your second number, published July, 1853, your correspondent "ELIS" suggested some means by which a uniformity of working could be attained in Provincial Lodges, and expressed a hope that some notice might be taken of them by other brethren. It is to be regretted that some plan is not in operation, whereby a uniformity could be effected; and I conceive the subject is one well worthy the consideration of G. L. I have frequently visited Lodges where I have found the phraseology, and in some instances the formularities, so entirely different from those in which I have been instructed, that, had I been requested to take any part in the ceremonies, I must have declined, as the two systems would not accord. I do not pretend to say that I am right and they are wrong, but it seems to me that such a variance ought not to be allowed to exist, if any means could be devised to ensure a uniformity. The appointment of a duly qualified teacher, by the G. L., to visit the Provincial Lodges, would have a good effect in several ways; one of which, not the least important, should be the promulgation of the beautiful lectures in the several degrees. The ceremonies of Masonry, however correctly and impressively performed by the various offices of a Lodge, soon

become uninteresting to those members not actively engaged in them ; and country Lodges generally labour under the disadvantage, that none of the members are able to deliver those lectures, which explain so minutely and satisfactorily every point in the ceremonies, and give a reason for the observance of the formalities used in them, which at first sight (and especially to a candidate for initiation) may appear trifling and absurd. I am aware that many country brethren make it a rule, whenever they are in town, to visit the Lodges of Instruction, in which those lectures are so admirably worked ; but it must be at a great sacrifice of time and money, that any individual Brother could, by such means, make himself master of the whole of them. I feel convinced that the country Lodges generally would hail with satisfaction any well-matured plan, whereby their mode of working could be rendered perfect. Leaving the consideration of this subject to older and more expert brethren,

I am, dear Sir and Brother,

Yours fraternally,

P. M. 786.

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TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

*St. Germain's en Loge, March 6th, 1854.*

DEAR SIR AND BROTHER,—

In reading the last number of the *Freemasons' Quarterly Magazine*, I observed that at the Festival of the Annual Provincial Grand Lodge for North Wales, the Provincial Grand Master, Sir W. W. Wynn, in proposing the health of Lord Combermere, said—"As Welshmen, we must all be proud to think that three Peninsular Brothers were present at the funeral of the illustrious Brother, the Duke of Wellington." Now I have been writing for the last five years, a work to be entitled the "Ancient Builders of the World," intended to furnish a history of Ancient Masonry and Modern Freemasonry, and among several subjects, I was anxious to have the name and date of reception into Freemasonry of every illustrious man, whether a warrior, philosopher, or poet, &c. &c. For this purpose, I wrote to the Duke of Wellington, and the following is his reply :—

*London, October 18, 1851.*

"F. M. the Duke of Wellington presents his compliments to Mr. Walsh. He has received his letter of the 7th ult. The Duke has no recollection of having been admitted a Freemason. He has no knowledge of that association."

I am perfectly aware that many Lodges which met immediately after the death of the Duke, drank his memory in silence; but is it not a curious fact that the Duke should disavow his knowledge of any intimacy with such a fact? I have looked into several Masonic biographies, and cannot find his name; and it is also a most curious thing that the old Napoleon's name, although he was a Mason,

does not appear but in one work, and that of the French author, Clarel. I have troubled you with this, thinking it might be interesting.

Yours fraternally,

J. W.

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TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

*Gray's Inn, February 23rd, 1854.*

DEAR SIR AND BROTHER,—

I HAVE long contemplated addressing you on the subject of Sunday Evening Lodges of Instruction, and feel glad that my delay has not prejudiced the argument I wish to raise against them, but afforded Brother P. Y. W. an opportunity to open the subject, by his excellent letter which appeared in the October number of the *Freemasons' Quarterly Magazine*.

Brother A. S. D. has replied in the last number of the Magazine, and his temperate remarks form such an agreeable contrast to the vituperation, which is too generally indulged in by the defenders of a proposition that cannot be maintained, that one is inclined to wish he were in the right; indeed, in one sense he is, for although he comes forward as the defender of Sunday Lodges, yet the substance of his letter, so far as it relates to the matter in question, only deprecates a harsh judgment being passed, and asserts that pure and pious feelings may be excited by the study of Freemasonry, to which expressions assent may very readily be given.

While I remember with him that it is written "Judge not that ye be not judged, and with what measure ye mete, it shall be measured to you again," I would premise that I have no wish to condemn those who think attendance in a Sunday Lodge innocent, or at least allowable under peculiar circumstances to some; my object is to remove from the fair escutcheon of Freemasonry a blot, which, if known to the world, would deter right-thinking individuals from wishing to enter our Order. I was so surprised and pained at learning, soon after my initiation, that Sunday Lodges were permitted to be held, that I entertained serious doubts of the propriety of remaining a member of an Institution, which apparently sanctions that which is a desecration of the Lord's day; but subsequent conversations with several brethren who think such Lodges ought to be discountenanced, have led me to hope that the subject will receive due consideration, and that they will be declared irregular.

The spirit of so-called liberalism of the present day, which affects to consider the strict observance of the Sabbath as only obligatory under an obsolete law, would turn the latter half of the day into a time to be devoted to amusement; but I would ask all who hold such views, to consider what the continental Sabbath is, and whether, if amusement be once permitted, trade and business, buying and selling, will not assuredly follow.

There are, doubtless, Brethren who are unable to acquire Masonic

knowledge during the week, without a sacrifice of personal comfort, as A. S. D. has suggested; let them, then, if they are zealous Masons, make the sacrifice, as I would, if asked to help them forward, and they will reap a double benefit, if the hours of the Sunday, no longer interfered with, are well spent; there are others, perhaps, who cannot by any amount of personal sacrifice obtain time to attend a week-day Lodge of Instruction, and to them I say emphatically that they are better without Masonic and all other knowledge, if they can only obtain it by breaking the repose of the day, which by that great Masonic light, the Volume of the Sacred law, we are enjoined to honour, "not finding our own pleasure, nor speaking our own words."

There are other important considerations bearing upon the subject, irrespective of the moral welfare of the individual Mason, who may thus employ his Sunday evenings, such as the encouragement given to the tavern-keeper to open his house and pursue his daily calling, the unnecessary employment given to the Tyler and waiters, and the evil example set them of engaging without restraint in secular occupations on the Sunday; but the matter may be reduced into very narrow limits, putting aside all questions of necessity, expediency, harmlessness, &c. The practice is wrong, and I, with many of the best members the Craft can boast, sincerely join in the hope expressed by A. S. D. at the conclusion of his letter, that the Grand Lodge will decide upon the subject "in accordance with religion and morality."

I am, dear Sir and Brother,

Yours fraternally,

F. D. F.

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TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

—shire, March 2nd, 1853.

DEAR SIR AND BROTHER,—

I FEAR that the letter of your correspondent A. S. D. in answer to mine of last September, contains but a weak defence against, and consequently strengthens, the accusations which I then brought against some of the London Lodges of Instruction.

A. S. D. acknowledges that smoking and drinking are permitted "in moderation." He and I differ as to the meaning of the word "moderation." Perhaps he would like to follow the example of Captain Duncan Knockdunder, and smoke his pipe in church "in moderation."

A. S. D. asserts, with truth I have no doubt, that he never saw any such disgraceful scene as that which I described. To this I can only reply, that I *did* see it, and join most heartily in the hope of your correspondent, that the conduct of the Brethren on that occasion may have been unique.

Perhaps we might not positively insist on Masonic clothing, (though it is undoubtedly more in order); but, at all events, the common courtesies of civilization demand that Brethren should not denude themselves of coats and waistcoats, as well as aprons and collars.

With regard to Sunday meetings, I may as well observe, that, as Freemasons are not gifted, any more than other mortals, with duality of body as well as of mind, it is impossible that they can attend the evening service of the metropolitan churches, as it is celebrated at precisely the same time at which the Lodges in question meet; and, therefore, although A. S. D. states that "desecration of the Sabbath cannot be sanctioned by Masons," I contend that it is sanctioned by them if they meet on Sunday anywhere else but in a place of, and for the purpose of, public worship. I must repeat, it is *not* a pursuit for Sunday, and that, if Brethren are not at church on Sunday evening, they ought to be at home with their families; and that we do not, therefore, judge those "*harshly*" who devote their Sunday evenings to purposes so opposed to those for which the Sabbath was originally intended.

The Grand Lodge is undoubtedly the authority to which such irregularities should be referred; but I preferred giving a friendly notice in your Magazine, to sending a formal report to the Grand Lodge. For the same reason I refrained from publishing the name of the Lodge, although its numbers and the names of some of the Brethren present are in my pocket-book.

Having dismissed this subject, let me call your attention to another point, namely, the *houses* at which many of these Lodges of Instruction are held. Some meet at houses of well-known respectability, such as Freemasons' Tavern and the George and Vulture; but others are held at (and the fact is well known to Cowans, as well as to Masons) regular public-houses, which, though perhaps quite respectable, are still public-houses. And this may also refer to country Lodges, as well as the Lodges of Instruction in London. The mere fact of these meetings being held at public-houses, is enough to keep gentlemen, and certainly the clergy, away from them altogether. We cannot doubt that the clergy are a body of men whom it is most desirable to retain among us, and who may be of the greatest service to the Order. I know that many a young man, on taking Holy Orders, refrains from attending the Lodge nearest to his curacy, from the habits in which the Brethren indulge, and on account of the *character* of the place in which they meet; and I think that, considering the professions made by Freemasons, a Mason's Lodge ought to be a place which both clergy and laity may frequent without the fear of scandal.

I am glad to find, on good authority, that one Lodge of Instruction has since my last letter changed its night of meeting from Sunday to Wednesday; and I hope that, before long, others will follow such a good example, and that Brethren, instead of making paltry excuses to themselves for practices which admit of no justification, will at once abandon them, and thus once more set themselves on a proper footing with their families and with the rest of the world.

I am, dear Sir and Brother,  
Yours, very sincerely and fraternally,  
P. J. W.

## MASONIC INTELLIGENCE.

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### SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *Feb.* 1, 1854.

*Present.*—W. F. Beadon, as Z.; H. L. Cröhn, as H.; F. Pattison, as J.; W. H. White, E.; R. H. Giraud, as N.; H. Stuart, *M.P.* as P. Soj.; T. B. White, as Assist. Soj.; J. Hodgkinson, as Assist. Soj.; C. Baumer, P. Assist. Soj.; B. Lawrence, P. Stand. B.; J. Havers, P. Stand. B.; J. H. Goldsworthy, P. Stand. B.; T. Tombleson, P. Stand. B.; Rev. J. E. Cox, Dir. of Cer.; J. B. King, P. Dir. of Cer.; T. Parkinson, P. Dir. of Cer.; A. A. Le Veau, P. Dir. of Cer.; G. Biggs, P. Dir. of Cer.; the Principals, Past Principals, &c., of several subordinate Chapters.

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

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

Charters were granted for Chapters to be attached to Lodge No. 895, London, Canada West.

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

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### UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *March* 1, 1854.

*Present.*—The Rt. Hon. the Earl of Zetland, M. W. G. M., on the Throne; the Rt. Hon. the Earl of Yarborough, D. G. M.; R. W., W. F. Beadon, as S. G. W.; H. Stuart, *M.P.*, J. G. W.; W. Stuart, Prov. G. M. for Herts; A. Dobie, Prov. G. M. for Surrey, and G. Reg.; S. Rawson, Prov. G. M. for China; H. C. Vernon, Prov. G. M. for Worcestershire; C. P. Cooper, *Q. C.*, Prov. G. M. for Kent; W. Tucker, Past Prov. G. M. for Dorsetshire; Lieut.-Col. W. Burlton; Past Prov. G. M. for Bengal: F. Dundas, P. S. G. W.; J. Pattison, P. S. G. W.; V. W., Revs. J. E. Cox and E. S. Moore, G. Chaps.; S. Tomkins, G. Treas.; W. H. White, G. Sec.; H. L. Cröhn, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburg; W., H. Giraud, S. G. D.; G. Leach, J. G. D.; S. C. Norris, P. J. G. D.;

C. Baumer, P.J.G.D.; J. H. Goldsworthy, P.J.G.D.; T. Parkinson, P.J.G.D.; J. Havers, P.S.G.D.; J. B. King, P.J.G.D.; J. Nelson, P.S.G.D.; G. W. K. Potter, P.S.G.D.; T. R. White, P.J.G.D.; J. Hodgkinson, P.J.G.D.; W. F. White, P.S.G.D.; R. W. Jennings, G. Dir. of Cer.; J. Chapman, Assist. G. Dir. of Cer.; A. A. Le Veau, G. S. B.; J. Masson, P. G. S. B.; E. H. Patten, P. G. S. B.; J. R. Spiers, P. G. S. B.; F. W. Breitling, G. Pur.; Rev. W. J. Carver, Rep. from G. L. Massachusetts; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last Quarterly Communication having been read for confirmation,

Bro. Barrow rose to ask the G.M. a question: whether it was his intention to instal Bro. Cooper, the Prov. G.M. for Kent, in an adjoining room, as Bro. Cooper had never been the W.M. of a Lodge?

The G.M. said, "such an idea never entered his head."

Bro. Allen, W.M. of Lodge No. 528, then rose to inquire of the M.W. the G.M. as to the reason why Bro. Wm. Tucker had been deposed from his office as Prov. G.M. for Dorsetshire.

The M.W. the G.M. said if the Brother had been present at the last Grand Lodge, he would have heard his reasons; he could not again open the question.

Bro. Massy Dawson said he was present at the last meeting of Grand Lodge, but did not rightly understand the question.

Bro. R. W. Jennings rose to order.

Bro. Dawson, in explanation, stated he was in order, and was proceeding with the discussion, when

Bro. Dobie called the attention of Grand Lodge to the prerogative of the G.M.

The M.W. the G.M. here rose, and stated that this discussion was irregular. He had felt it necessary to exercise his undoubted prerogative, and could not give any further answer to the question.

Bro. Dr. Jones spoke as to the confirmation of the registry of facts; if they did not require confirmation, he thought they should not be discussed.

Bro. C. P. Cooper rose and gave an explanation of his views as to the meaning of confirming minutes,—that it was merely an assurance that they had been correctly recorded. This opinion, not being in accordance with the established custom of Grand Lodge, met with considerable disapprobation.

The M.W. the G.M. said, any communication he thought proper to make to the Grand Lodge, and ordered to be entered on the minutes, could not be subjected to confirmation or rejection.

Bro. Allen thought he should be in order if he then moved, that any part, or the whole of the minutes, be not confirmed; he should therefore move, that that portion of the minutes, which related to the

removal of Bro. Tucker from his office as Prov. G.M. for Dorset, be expunged.

The M.W. the G.M. said he could not put such a motion.

Bro. Allen then moved, that the minutes be not confirmed; which, having been seconded by Bro. Falconer,

The question was then put, that the minutes of the last Grand Lodge be not confirmed; which was negatived by a very considerable majority.

The question was then put, that the minutes be confirmed; which was carried almost unanimously.

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#### RE-ELECTION OF THE GRAND MASTER.

Bro. John Savage proposed the re-election of the Right Hon. the Earl of Zetland, as Grand Master of Masons.

Bro. John Elliott seconded the proposition.

The Earl of Yarborough, as Dep. G.M., put the question, when seven hands were held up against it.

The Earl of Yarborough then communicated the result to the M.W. the G.M., who was proclaimed and saluted in due form, according to ancient custom.

The G.M. then addressed the Grand Lodge, thanking the Brethren for this mark of their confidence.

Bro. Beadon proposed the re-election of R.W. Bro. S. Tomkins, Grand Treasurer for the ensuing year; which, being unanimously agreed to, Bro. Tomkins was proclaimed accordingly.

The Earl of Yarborough rose, and in an elegant speech apologised for his absence at the commencement of Grand Lodge. The R.W. the Dep. G.M.'s speech was listened to with great attention, and was most cordially received.

The Report of the Audit Committee for the past year was then read, and ordered to be entered on the minutes.

The Report of the Board of Benevolence for December, January, and February last, was read, and ordered to be entered on the minutes.

Report of the Board of General Purposes, stating the amount of receipts and disbursements for the last quarter, was read, and ordered to be entered on the minutes.

Bro. George Barrett addressed the Grand Lodge, and moved that 350*l.* be granted from the fund for General Purposes, in aid of the Building Fund for the Masonic Asylum at Croydon, which sum, with that already in hand on that account, would be sufficient to complete the building. He also moved, that the sum of 350*l.* be granted in aid of the Building Fund for the Boys' School; and further, that a sum of 350*l.* be granted in aid of the funds of the Royal Freemasons' School for Girls. This proposition having been seconded by Bro. Dobie, Grand Registrar, was carried unanimously.

Bro. Elliott read a notice of motion, and moved that the warrant of the Castle Lodge, No. 36, be restored.



Bro. James Townend moved, that the application be not entertained.

Bro. Dobie moved, as an amendment, that the Master and Wardens of the Castle Lodge be summoned to attend the next Quarterly Communication, to show cause why the Lodge should not be erased.

Rev. Bro. J. E. Cox addressed the Grand Lodge at some length, and urged that Bro. Dobie's motion be adopted. The consideration of this painful dispute, he said, had occupied much of his attention; and he lamented to say, that he had come to the conclusion that there was no possibility of restoring the harmony of the Castle Lodge, and that erasure was the only course the Grand Lodge could adopt. The Brethren of the Castle Lodge, he regretted to say, seemed quite to have forgotten the injunctions given to them at their initiation into Masonry, and that charity did not mean mere almsgiving, but was a much higher principle, "which suffered long, and was kind; did not behave itself unseemly; was not easily provoked, and thought no evil."

Bro. Partridge, the W. M. of the Castle Lodge, said he had called the Brethren together twice, but could not restore anything like unanimity. He believed reconciliation to be hopeless.

After a few observations from Bro. Beadon, with reference to the partisan character of the speech of Bro. James Townend,

Bro. Dobie moved, that the Master and Officers of the Castle Lodge, No. 36, be summoned to attend the Quarterly Communication in June, there and then to show cause why the Lodge should not be erased.

The proposition having been seconded by Bro. Beadon, was carried unanimously.

Bro. Allen here rose, and stated, that the late Prov. G. M. for Dorsetshire, did before he was Prov. G. M., and during his office had done, as much, if not more, than other Prov. G. M.'s for the good of Masonry; he therefore moved, "That the members of this Grand Lodge do express their cordial sympathy with Bro. Tucker, on the occasion of his deposition from the Prov. Grand Mastership of Dorsetshire, and that the same be communicated to Bro. Tucker."

Bro. Falconer seconded the motion.

The Earl of Yarborough called the attention of Grand Lodge to the Book of Constitutions on the subject, and to the form which this motion ought to have taken to be regular. After much discussion, Bro. Tucker rose, and requested that this matter should drop. He felt that it ought to go no further; as it could not much matter to him now what the decision might be, to which Grand Lodge might come. His deposition from the office of Prov. G. M. for Dorset, would make no difference in his zeal for the advancement of Freemasonry, to which he was as much devoted as ever.

Bro. Allen said that as he should now obtain as much as he desired by withdrawing his motion as by carrying it, he would ask permission to withdraw it.

Bro. Dobie said all the discussion with regard to Bro. Tucker had been irregular.

The Earl of Yarborough said that this matter had now become an exceedingly serious question, and he doubted very much whether the motion ought to be withdrawn. After the observations of the worthy Brother (Allen), he felt that a division must take place, in order to show the feeling of the Grand Lodge on the subject.

The M.W. the G.M. having then read the motion of Bro. Allen, and put the question, nine hands were held up for it. The motion, being then put on the contrary, was rejected.

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

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## LODGE OF BENEVOLENCE.

THE amount of relief granted by the Lodge of Benevolence during the months of December, January, and February last, was 164*l.*; viz. :—

On Wednesday, Dec. 28, 1853, W. Bro. Thos. Parkinson, P.J.G.D., in the chair, seven petitioners were relieved, to the extent of 61*l.*

On Wednesday, Jan. 25, 1854, W. Bro. Leonard Chandler, P.S.G.D., in the chair, three petitioners were relieved, to the extent of 25*l.*

On Wednesday, Feb. 22, W. Bro. Thos. E. White, P.J.G.D., in the chair, eight petitioners were relieved, to the extent of 78*l.*

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## MASONIC CHARITIES.

### ROYAL FREEMASONS' GIRLS' SCHOOL.

THE first meeting of the Stewards for conducting the approaching Festival, to be held on Wednesday, May 17th, in aid of the funds of this most interesting Masonic Institution, took place on Wednesday, March 15th, at the Freemasons' Tavern, when Bro. Rev. J. E. Cox, G.C., was unanimously elected President of the Board of Stewards; Bro. Stewart, P. Prov. J.G.W. for Herts, and P.M. of the Lodge

of Antiquity, No. 2, Vice-president ; and Bro. Head, W.M. of No. 5; Treasurer ; Bro. Crew being requested to act as Secretary. Various arrangements having been made, a sub-committee was appointed, to consider the musical part of the festival, which it is intended, if possible, to render more than usually attractive and *recherché*. The Stewards then adjourned until the 5th of April.

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## ROYAL MASONIC INSTITUTION FOR BOYS.

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ON Wednesday, the 8th of March, the Anniversary Festival of this excellent Institution, established for the purpose of clothing, educating, and apprenticing, the sons of indigent and deceased Freemasons, was celebrated by a very elegant dinner at the Freemasons' Tavern. The chair was occupied by the Most Noble the Marquis of Huntley, Prov. G. M. for Northamptonshire and Huntingdonshire, supported by the Right Hon. the Earl of Zetland, M. W. G. M.; the Right Hon. the Earl of Yarborough, D. G. M.; Bro. B. B. Cabbell, *M.P.*, Prov. G.M. for Norfolk, Treasurer of the Charity, and P.J.G.W.; Bro. Rev. C. J. Ridley, Prov. G.M. for Oxfordshire; Bro. Beadon, P.S.G.W.; Bro. Rev. J. E. Cox, Grand Chap.; Bro. White, Grand Sec.; and nearly 180 other Brethren, including many Present and Past Grand Officers.

Upon the removal of the cloth, the noble chairman proposed the health of the Queen, which was most enthusiastically drunk by the company. The next toast was "H. R. H. Prince Albert, and the rest of the Royal Family;" which was also drunk with all the honours.

The CHAIRMAN then said,—In proposing the toast I am about to commend to your notice, it is due to you to state, that I am aware it is rather unusual to be drunk on these occasions in this room ; but I think you will agree with me, that at the present moment, in every assembly of Englishmen, we are peculiarly called upon to drink success to our Brethren, relations, and friends, about to proceed to the East (cheers) ; whether they are about to serve on land, or join that gallant and unrivalled fleet, which is in a few days to sail from our shores for the purpose of curbing the ambition of the Czar, and bringing him to his senses by the aid of English bullets (cheers). I have only just arrived in town, and therefore I have had very little time to give attention to the proceedings at the meeting at the Reform Club yesterday, when a dinner was given to Sir Charles Napier ; but everything appears to have gone off well and satisfactorily (cheers). I hope you will charge your glasses, Brethren, and drink with me to the success of the united armies and fleets of England and France (cheers).

The toast having been drunk,

The CHAIRMAN said,—I am sure every member of the Craft will join me with great pleasure in drinking the toast I am about to propose, viz., the health of the M. W. Grand Master (loud cheers). I am proud to say that I have had the honour of enjoying the Earl of Zetland's friendship for many years, and have always met with the greatest kindness and consideration at his hands (cheers). I feel that it would be superfluous and ridiculous on my part to make a long speech, in recommending the toast to your notice ; as, whilst I could not do

justice to it, I am aware my noble friend's merits are so well known to you, that no further recommendation than the mention of his name is required to insure its being heartily responded to (cheers). You are all aware how well and ably the noble Earl has filled the high and distinguished position he holds in the Craft; and I will therefore now only request you to join me in drinking the health of the M.W. the Grand Master, who has done me the honour to support me on this occasion (cheers).

The GRAND MASTER, who was received with loud cheers, said—Brethren, I trust you will allow me to return you my most grateful thanks for the manner in which you have received the toast of my health, which my noble friend and Brother Lord Huntley has done me the honour so kindly to propose. I argue well for the Charity that so distinguished a Brother as the noble Marquis should have travelled upwards of a hundred miles to preside over this meeting. I am sure our noble Brother will ever continue to take the deepest interest in the Institution, and I shall be ever grateful for the kindness, which I have received from him and you on this and many other occasions (cheers). I am gratified to feel that every one knows there is no more peaceful body of men in the United Kingdom than the Fraternity of Freemasons; at the same time, I think it right that we should drink a former toast proposed by the noble Marquis, to show our approbation of the conduct pursued by the Ministry, in the steps they have taken to meet unjust aggression; therefore, however charitable and peaceful we may be, I trust we shall always be ready to join one another in defending ourselves and our friends against the overbearing and unjust demands of the strong (cheers). Once more, Brethren, I heartily thank you for the honour conferred upon me (cheers).

The CHAIRMAN had now the pleasure of proposing to them the health of their Deputy Grand Master, the Right Hon. the Earl of Yarborough (cheers). He was most fortunate in being so ably supported by old friends that day, for he believed that he had known the noble Earl ever since he was a boy, and was sure there was no man for whom he had a higher respect and affection, or who took a deeper interest in the prosperity of the Masonic Charities. The noble chairman concluded by proposing the health of the Deputy Grand Master and the rest of the Grand Officers.

The DEPUTY GRAND MASTER rose amidst loud cheers, and begged to return his most sincere thanks for the cordial reception they had given to the last toast. Their noble chairman had told them that he had known him from boyhood. Was it surprising, then, that he had continued to retain his friendship when they were both engaged in promoting the same good cause! (cheers). In the present position, he (the Earl of Yarborough) had the honour to fill, he felt he should not be doing his duty, if he did not do all in his power to promote the prosperity of the Masonic Charities, the value and importance of which could not be over-rated. If, as Freemasons, they wished to do good to the children of their indigent Brethren, as all good Masons would, they must always consider that they could not better promote their future welfare than by giving them a good and liberal education, and that was the object of this Institution, without regard to the religious tenets of their parents or guardians (cheers). He considered that they stood in the position of trustees to the children of those Brethren who might have fallen into misfortune, or whom it might have pleased God to remove from this life; and as such they were bound to give them an education, such as their parents would have wished to give them, had they the opportunity. Seeing the importance of this Institution, it was not surprising that their noble chairman with himself and the M.W. the G.M. should take a great interest in its prosperity, and he was glad to see his noble friend in the chair that day, as the best means of doing good was to set an example to others; he trusted that upon this occasion the Craft would remember that they were making great exertions to improve the education given to the children, so as to enable them successfully to run the race of life with others, and that that could not be done without increased means (hear, hear). They must meet the spirit of the times, and the education, which was sufficient twenty-five years since would be altogether insufficient now (hear, hear); he hoped the time was not far distant, when they would have sufficient funds to aggregate the children in a school-house of their own, where the education might be still

further improved ; and he could assure them that no person took a deeper interest in that desirable object than himself and the Grand Officers (cheers). It was only a year or two since, when presiding at the Festival of this Charity, he told those boys who were presented to him by the Committee, as having had prizes awarded to them, that if, in after life, anything should occur that they thought his advice or assistance might be useful to them, he should be always happy to afford it. During the past year, one of the boys came to him and reminded him of his promise, and he was happy to say that he had it in his power to render him the assistance he required (cheers). He felt bound, when the children had been educated in their school, and had so conducted themselves as to receive prizes, to do all in his power to promote their interest ; and, indeed, he felt that he should not be discharging his duty to the Craft if he did not do so (cheers), as it was the only way he had of evincing his gratitude for the kind support which they had always given to him. Once more he begged to thank them on behalf of himself and the rest of the Grand Officers, for the kind manner in which they had received their healths, and to assure the Brethren that nothing could give them greater pleasure, than to promote to the utmost of their power, the welfare of this and the other Masonic Charities (cheers).

The GRAND MASTER had to propose to them a toast, which he was sure they would all drink with the greatest pleasure,—“The health of their noble Chairman, the P.G.M. for Northamptonshire and Huntingdonshire.” Their noble Chairman, he believed, although well known in his Provinces, was, from his retiring habits, almost a stranger among the Brethren of the metropolis, and he might, therefore, be allowed to say a few words recommending him to their notice. The noble Marquis had informed them that he had been long acquainted with him (the Earl of Zetland). The noble Marquis was a very young-looking man ; but he might venture to tell them that he had known him for upwards of forty years, and during that long period he could truly say that the noble Marquis had always evinced those qualities and goodness of heart which entitled him to their warmest consideration (cheers). He trusted that on future occasions the noble Marquis would give them in the metropolis more of his countenance and support, and he was sure that the more they knew of him the more they would esteem him (cheers).

The CHAIRMAN returned thanks for the very kind manner in which the last toast had been received. He had not ventured to tell them how many years he had known the noble Earl, because, as his noble friend was younger than himself, he was afraid that he might think that he was taking advantage of him (cheers and laughter). He might, however, now be allowed to state that he felt it a great pleasure to have known him so long, and he sincerely wished that he had been better acquainted with the other Brethren whom he saw around him. Of late years he had lived but little in London, though he had for a long period the pleasure of presiding over the Brethren of Northamptonshire and Huntingdonshire, one of the last acts of his late Royal Highness the Duke of Sussex being to appoint him to the distinguished office which he had the happiness to fill. He had had the pleasure of presiding for the last ten or twelve years at the annual Festivals of his Provinces, and he took no little credit to himself that he had assisted in establishing a Charity for the widows of deceased Freemasons of the Province, from which they received annuities of 20*l.* per annum. He thanked them most cordially for the reception which they had given him, and he sincerely hoped that it would not be the last time that he should have the opportunity of meeting them, and assisting them in promoting the interests of so noble an Institution (cheers). The noble Marquis concluded by proposing the healths of the Provincial Grand Masters.

Bro. the Rev. CHARLES J. RIDLEY, P.G.M. for Oxfordshire, returned thanks, and assured the Brethren that he had great pleasure in being present on that occasion, and should be happy at all times to promote the interests of the Charity.

The boys now under education were then conducted into the room, and the Rev. J. E. Cox, G.C., presented to the Chairman the

following boys, who had been recommended to the Committee of Management for prizes:—

First Writing, Albert Goodrich; 2nd or junior ditto, William Turner Manger. 1st History, John William Hill; 2nd or junior ditto, Roland Horatio Ward. 1st Geography, George Bruhl Daly; 2nd or junior ditto, William Turner Manger. 1st General Information, George Henry Joseph Holt; 2nd or junior ditto, William Prentice Howlett. 1st Arithmetic, John William Hill; 2nd or junior ditto, Frederick Kislingbury.

The Rev. BROTHER said he had great pleasure in making the presentation, as, in consequence of an untoward circumstance, to which he need not particularly allude,—the examination had this year almost entirely devolved upon himself; but that circumstance had enabled him more particularly to notice the great progress which the various boys had made in every branch of education, and which had rendered it a most difficult task to award the prizes. In the French examination he had had the assistance of Mons. Delille, master at Christ's Hospital, who had also expressed his great satisfaction at the progress made by the boys. The education they now gave to the children was certainly much improved within the last two or three years; but he could not help feeling how great would be the advantage of bringing them together under one roof; for, though the Committee might exercise, under the present arrangement, great and useful supervision over the boys educated in the metropolis, it was impossible that they could do so effectually with those residing in the Provinces. The Rev. Brother then introduced each of the boys to the Chairman, who briefly explained in what branches of education they excelled, and the reasons for bestowing the prizes. He also introduced to the notice of the noble Marquis, Robert Shackle, one of the late pupils, who, having left the school, had been apprenticed to a wharfinger at Southampton; but, on hearing that the examination was about to take place, had voluntarily come up to town, and presented himself for examination. He was happy to say that Shackle had shown how well he had bestowed his time in improving himself in the various departments of education; and though he trusted that it would not be established as a precedent to give prizes to the boys after they had left the school, he had felt no hesitation in recommending Shackle to the Committee for some mark of their favour, and he was happy to say that the Committee had agreed with him that he ought to be presented with a prize.

The prizes having been distributed,—

The Earl of YARBOROUGH, addressing the children, said he could not allow them to pass without informing them that the Committee felt that they had done their best at school in improving themselves in the various branches of education; and he trusted that they would continue to do so. With regard to Shackle, he felt that his exertions to improve himself had done him great credit; and though he, too, hoped that the presentation of a prize to him might not be drawn into a precedent, he was very glad that he had been recommended to the Committee for such distinction, as it would show to the other children that they never forget a boy whose conduct entitled them to support. It did so happen that, in the position which he had the honour to fill in society, it sometimes fell to his lot to be able to assist others; and he begged to assure those boys who had received prizes from the Committee, that if hereafter he could be of any use to them, either in giving them advice or finding them employment, he should feel it his duty to exercise his influence to the utmost of his ability, and every boy might feel assured that they would never have any difficulty in gaining access to him.

The CHAIRMAN would say very few words in recommending the toast he was now about to propose. Of the merits of the Institution he was sure they were all fully convinced, and the very satisfactory report they had received of the progress of the boys must be highly gratifying to them. He felt that the success of the Institution, in a great measure, depended upon the exertions of the Officers, and of none more than their respected Treasurer, Bro. Cabbell. He would therefore ask them to drink "The health of the Officers, and prosperity to the Institution" (cheers).

Bro. R. B. CABRELL acknowledged the compliment. He felt, after the very many eloquent speeches they had heard that evening, there was very little left for him to say to recommend the Institution to their notice. He might be allowed, as Treasurer, however, to remind them, that improved education would require increased means. He perfectly agreed with his noble Brother, the Earl of Yarborough, that the education of twenty-five years since would not do for the present day; and in improving that education, he should be pleased to find the boys brought together under one roof; but they must remember that that measure would be attended with increased expenses, which could only be met and overcome by the liberality of the Craft. He trusted that the boys would continue to profit by the instruction afforded to them, and that that instruction would ever be such as to lead them to prosperity in this world, and happiness in the world to come (cheers).

The SECRETARY (Bro. Thiselton) then read a long list of subscriptions, including her Majesty, £10. 10s.; the Chairman, £10. 10s., &c.; amounting, in the whole, to upwards of £750.

"The Stewards," "The Ladies," and other toasts were drunk, and the company separated shortly before eleven o'clock.

Bro. Toole was the Toast-master, and the musical arrangements were ably carried out by Bros. Leffler, Young, and Donald King, and Misses M. and J. Wells and Eyles, under the direction of Bro. Hatton. The gallery was occupied by about ninety ladies, who, during the dinner, partook of a very elegant cold collation.

At the conclusion of the dinner, music was resumed, after an interval of half an hour, in the glee-room, where the ladies were joined by many of the Brethren. In our opinion, this second entertainment is altogether unnecessary, and would be better omitted at future Festivals. The interval of half an hour between the closing of the proceedings in the dinner-room and the opening of the glee-room, is felt to be an intolerable nuisance by many of the Brethren; more especially where, as upon this occasion, the restriction was so rigidly carried out, that Brethren wishing to retire immediately upon the Chairman quitting the room, were prevented communicating with their wives and daughters until the opening of the glee-room at considerably past eleven o'clock. If, however, the entertainment in the glee-room must be continued, the half-hour interval should be abolished; and that it can be done with advantage, was evidenced by the success of the experiment at the late dinner of the Benevolent Institution for Aged Masons and their Widows, on the 8th of February. If, however, the practice be not abolished, it is to be hoped that greater discrimination may be used on future occasions as to the privilege of admission to the glee-room.

The following report from the Committee of the position of the Institution, was circulated among the Brethren during the evening:—

The Committee, after another year of their duties has elapsed, have great pleasure in again offering their thanks to the supporters of the Institution for their continued and increased liberality, and refer with great gratification to the subjoined comparative statement of the receipts of the last four years:—

	1850-1	1851-2	1852-3	1853-4
Donations .	251 8 6	472 10 0	812 8 6	962 19 6
Subscriptions	220 10 0	247 16 0	297 3 0	273 19 0
	<hr/>	<hr/>	<hr/>	<hr/>
	£471 18 6	720 6 0	1109 11 6	1236 18 6

While acknowledging, however, the great exertions made by the subscribers to extend the benefits of the Charity by providing a home, as well as education and clothing, for the boys, and referring with thankfulness to the fund accumulated in the short space of less than two years in furtherance of that object, the Committee cannot but impress on the Craft the necessity of yet greater exertion to enable those benefits to be conferred at as early a period as possible, and rely confidently that the Masonic body will not rest satisfied until this great desideratum has been attained.

Impressed, as the Committee are, with the great advantages which will be attained by having the boys under their immediate supervision, they nevertheless have great satisfaction in stating, that the conduct of the boys during the last year has been, with one or two exceptions, most satisfactory, and their progress in their various studies such as to reflect credit on their instructors, and to merit the approbation of the examiners, whose report is annexed, and to whom the Committee beg to offer their grateful thanks for the time and trouble devoted to that service. In stating what they have done about the conduct of the boys, the Committee refer more especially to those in London, as they necessarily can judge but little of those receiving education in the country.

The Committee think it very desirable to call attention to the fact, that, even when the proposed building is completed (which they hope will be at an early period), the same system of education as at present, will be extended to those boys whose parents, from religious scruples, object to their entering the establishment.

The funded property of the Institution has been increased this year by the purchase of £400, making a total of £11,200 on account of the general fund. The building fund invested now amounts to £1,100, independently of £500 granted by Grand Lodge on the recommendation of the M.W.G. Master as a sustentation fund.

The Committee cannot conclude their report without expressing their gratification, that at the moment the question of education is forcing itself on the consideration of every philanthropist, the Masons of England, by providing for the wants of the children of their less fortunate Brethren, are desirous to evince their anxiety to anticipate, if possible, the spirit of the age.

(Signed)

JOHN HERVEY, *Chairman.*

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## ROYAL MASONIC BENEVOLENT INSTITUTION.

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ON Wednesday, Feb. 8th, the anniversary of this excellent Institution was celebrated by a very elegant dinner at the Freemasons' Tavern, under the presidency of the M. W. the G. M., the Right Hon. the Earl of Zetland, supported by the Right Hon. the Earl of Yarborough, D.G.M.; Bro. Dobie, Prov. G.M. for Surrey; Bro. Purton Cooper, Prov. G. M. for Kent; S. Rawson, Prov. G.M., China; B. B. Cabbell, M.P., P.J.G.W.; Rev. J. E. Cox, G.C.; Rev. E. Moore, G.C.; S. Tomkins, G. Treasurer; W. H. White, G.S.; H. L. Crohn, G. Sec. for German correspondence; with several other Present and Past Grand Officers, and about 190 of the Brethren. After the removal of the cloth,—

The EARL OF ZETLAND, M. W. G. M. rose, and said,—Brethren, I rise to propose to you a toast which is always well received amongst Masons. It is a toast which, I am sure, has no need of comment from me; and, therefore, I shall not detain you any longer, but give you at once, "The health of her Majesty the Queen," with which, as usual, I couple "The Craft."

The M.W. GRAND MASTER.—I shall now call on you to drink the toast which is next in order—the health of that illustrious prince, who has always shown himself anxious to promote the welfare of the country which he has adopted; and who, by his judicious conduct and great intellectual powers, has been enabled to offer suggestions, which have



conducted most materially to the welfare of this nation (cheers). I call upon you, Brethren, to do that honour also to those who, though youthful in years, are likely, from the excellent manner in which they are brought up, to become ornaments of society, and objects of national affection. Allow me, then, to give you, "The health of His Royal Highness Prince Albert, His Royal Highness Albert Prince of Wales, and the rest of the Royal Family."

The EARL OF YARBOROUGH, D.G.M., said, I take this opportunity, Brethren, of expressing my appreciation of the privilege of belonging to this Society, and of proposing to you the health of one, who has at all times shown us a most excellent example in proving that he has the interests of the Craft at heart. He truly practises what he preaches, and is sincerely admired by all those who can appreciate his character and services. He has always shown his desire and anxiety for the success of their Charities; he has been willing, at all times, to take his part, and has always been desirous that others should take theirs. As President of this Institution, particularly, in behalf of which we are assembled here to-day, I say that he has such countenance and support, on the present occasion, as cannot fail to be most truly gratifying to him. I may further say—and I do so, I am sure, without fear of contradiction—that at no time has the Craft been in a more flourishing condition than it is at the present moment under his presidency. I have therefore, Brethren, to propose to you "The health of the M.W. the G.M.;" and I wish him, as I know you all do, health, long life, and prosperity (applause).

The M.W. the GRAND MASTER said, I beg to return you my thanks for the polite manner, in which the toast has been received, which has been proposed to you by my worthy Brother, the D.G.M. It has been my anxious desire to merit your approbation in the fulfilment of the duties of that office, to which you have raised me. I do not arrogate to myself any claim to your praise for the manner in which I have conducted myself in your service, for my official labours have been rendered easy by the kind manner in which I have been supported; and whatever I have done in that office has been with a sincere desire to promote the general welfare of the Craft. I am happy to tell you, that in every instance I have been ably seconded and warmly supported. I am glad to see that we are favoured to day with the company of the D.G.M., and a few of the P.G.M.'s. In conclusion, I have to call your attention to another toast, "The health of the Earl of Yarborough, D.G.M., and the other Grand Officers" (applause).

The Dep. GRAND MASTER.—Allow me, Brethren, on behalf of myself and the other Grand Officers, to thank you for the manner, in which you have received the toast which has been proposed to you by the M.W. the G.M. I assure you that I am correct in saying, that we are at all times anxious to do our duty; and in the position in which we are placed, we wish to encourage you by our example, and to assist, by every means in our power, your efforts to benefit one another; and we can only wish, on this interesting occasion, that those who are now supporting their Brethren may, in their turn, if unfortunately it is found necessary, be cheerfully supported themselves. Our excellent Society soothes the sorrows of the widow; when her husband is gone, she finds his place in some measure supplied, and her declining years comforted, by means of this Institution: and how com-

forting it is for a woman who is the wife of a good Mason, to whom she looks up for every comfort his position in life can afford her, to know that, in case of his removal, she has others to look up to, who are following the precepts of her husband, and will take care that her necessities are supplied. As Grand Officers, we do no more than is expected of us ; we assist you in carrying out your benevolent intentions, and I think we are fortunate in doing so. We feel, also, that to the M.W. the G.M. it must be a source of gratification that we have succeeded in showing the rest of the Craft, that the objects for which we have invited them to subscribe are good. We must not forget those duties which, when first initiated into Masonry, we were disposed to do, and which, I hope, we shall still continue disposed to do. Our object is to benefit others ; and it is a gratification to us all when we have the power of doing so. We feel, as Grand Officers, that much is expected of us ; and we have not forgotten this. We wish at all times to show, that we consider we hold a position in which we ought to be looked up to by others ; and I trust we shall ever so conduct ourselves, as that we may reasonably expect to be so looked up to by others (applause). I regret, for my own part, that I have not been able to attend our meetings so frequently as I could wish ; but, Brethren, permit me to assure you that this is not the result of indifference (hear, hear, and cheers) ; it has been caused by circumstances utterly beyond my control (hear). I have not been able, lately, to attend the meetings of this particular Charity ; on the last occasion I was unable to do so : but I hope, for the future, to take a more regular part in them. In behalf of my brother Officers, I beg to tender you our thanks for the honour you have done us.

The M.W. the GRAND MASTER.—I am now going to propose a toast, in which, I am sure, you will all heartily join me. I give you "The health of the P.G.M.'s :—" and, in giving that toast, I am sorry to see only three of them present on this occasion : but, when you consider the period of the year, you will perhaps not expect that it should be otherwise. Do not think, however, that these Brethren are not actively engaged in the cause of Masonic charity ; for I have recently had no fewer than fifteen applications to preside, or take part in Masonic balls, and other proceedings in behalf of the Masonic Charities (applause). On the present occasion, we are favoured with the presence of three P.G.M.'s, all of whom are well known to the Craft. There is Brother Dobie, P.G.M. for Surrey, whose exertions in behalf of the Order cannot well be surpassed. Then we have here Brother Purton Cooper, P.G.M. for Kent ; and Bro. Rawson, the P.G.M. for the far-distant Province of China.

BROTHER DOBIE, P.G.M. for Surrey, returned thanks in the following terms :—For the Grand Officers, who are associated with me in this toast, and to the M.W. the G.M., for the kind manner in which he has introduced it, and you have been pleased to receive it, on their behalf, and for myself, I beg to return you my most sincere thanks. It is gratifying to us to find that our exertions have met with his Lordship's approbation ; and, as Freemasonry has flourished to a greater extent under his Lordship's guidance than ever it has done under that of any of his predecessors, you may rest assured that we, the Prov. Grand Masters, in our respective Provinces, will use every exertion to follow his example. For myself, as representing the Province of Surrey, I am exceedingly desirous of seeing the asylum completed, although I trust that it will not be done to the injury of either of the two other Charities with which it is this evening associated ; for, I assure you, it is anything but a pleasant sight to look at it in its present forlorn condition."

BROTHER COOPER, P.G.M. for Kent.—I regret that I have not done more to promote the prosperity of the Craft, and that, although I am a very old Mason, I am a very bad one (no, no). I will, however, endeavour to do better for the future (cheers). I shall always endeavour, in my Province, to earn the good opinions of the Brethren, and to promulgate those great principles which have rendered English Craft Masonry the envy of the whole world. I have found, from the observations I have made in my Province, that, speaking generally, a good Mason has been a good master, a good servant, a good husband, a good father, and has performed all the duties of life in a satisfactory manner (applause). And I have come to the conclusion that, *cæteris paribus*, a Mason will better perform those duties than a man, who has not the privilege of belonging to the Order (cheers).

The M. W. the GRAND MASTER then came to the toast of the evening, "Prosperity to the Royal Masonic Benevolent Institution;" which was drunk with much enthusiasm. The M. W. G. M. spoke as follows:—I must beg to call to your recollection some circumstances, though known already to most of you, with respect to the Institution we are now met to support. It will be in the recollection of many of you that this Institution originated in two distinct plans; one of which was brought forward by the illustrious personage whom I had the honour to succeed as G. M.—H. R. H. the Duke of Sussex—for granting annuities to aged and distressed Masons. At the same time there was a counter project, originating in feelings equally charitable and equally laudable, viz., to found an Asylum for aged and decayed Masons. Both these plans were prompted, as I have said, by the most benevolent intentions, and both were capable of doing much good; but, unfortunately, as in all such projects, some little jealousies prevailed—one set of men were anxious to out-do the other. These two schemes are happily now united, and I am pleased to tell you that this has been accomplished under my auspices as G. M. (applause); and another object has since been set on foot, prompted by the same laudable motives, and attended with the same gratifying amount of success, viz., the granting of pensions to the widows of Freemasons. This is an object which I am sure deserves our support. The only hesitation we had in bringing it forward was that the number of Masonic Charities was already so great, that we thought it would be too great a demand on the liberality of the Craft, to bring any additional claim before them. But, Brethren, I am happy to tell you that all these Charities are supported liberally—I may say Masonically (cheers); and they are all in a flourishing condition. This says something for the state of the Craft (hear, hear). I may add that the greatest cordiality and unanimity prevail throughout the Craft, and hence these Institutions are not only well supported, but this last has been added without at all intrenching on the funds of those previously in existence; for, on the contrary, the Boys' and Girls' Schools were never in a better position. I trust this Charity will go on increasing, for it is deserving of your support. The Asylum which forms one branch of this Charity is not yet completed. There is to be, in that building, a suite of apartments ready for any annuitants or widows who may choose to avail themselves of them. I don't wish to give you any encouragement; but I may state it as my opinion, that as that present building is not fully occupied, and has been found more than sufficient for the number of applicants, it would perhaps have been better to have made the existing building more comfortable, rather than to erect a new edifice. But still, I have no doubt but that before many years the number of applicants will be greater. I am sure this Institution will be cheerfully and liberally supported;—therefore allow me to give you "Prosperity to the Royal Masonic Benevolent Institute, and the Freemasons' Widows' Fund."

The M. W. the GRAND MASTER then gave "The health of the Earl of Southampton, Past President of the Asylum for Decayed Freemasons, and the Trustees and Vice-Presidents of that Institute," which having been duly honoured, was responded to by Brother Benjamin Bond Cabbell.

The GRAND SECRETARY then read the list of subscriptions, which amounted to £1,591.

The M. W. the GRAND MASTER gave the health of Brother Charles Brown, whose deceased brother, the late lamented Brother Colville Brown, had left a legacy of £500 to the Institute.

Brother C. BROWN returned thanks.

"The Ladies," "the Stewards," and some other toasts having been drunk, the Company separated.

There were about seventy ladies present during the proceedings, who had previously partaken of an elegant collation, at which Bro. W. Evans presided, who was ably supported in his endeavours to promote their happiness by Bro. Beattie and the other ladies' Stewards.

The harmony of the evening was considerably enhanced by the exertions of Mrs. Lockey (late Miss Williams), the Misses Wells, Mrs. Temple, and Brothers Genge, Lawler, Shoubridge, Holmes, and Smythson, who presided at the piano-forte.

## THE ANCIENT AND ACCEPTED RITE.



THE Supreme Council of Sovereign Grand Inspectors-General of the Ancient and Accepted Rite for England and Wales, and the Dependencies of the British Crown, held a Convocation of the Higher Degrees of the Order, at Freemasons' Hall, London, on Friday, the 10th of February, A.D. 1854.

The Ill. Sov. Grand Inspector-Gen. Henry Udall, Grand Treasurer-Gen. of the Order, and Past Grand Cap-

tain, and one of the Committee of Management of the Grand Conclave of Knights Templars, occupied the throne. The stalls in the Senate were occupied by the Ill. Sov. Grand Inspector-General William Tucker, Grand Almoner of the Order, and Prov. Grand Commander of Knights Templars, and Past Prov. Grand Master for Dorsetshire; the Ill. Sov. Grand Inspector-General Henry Emly, Grand Chancellor, and one of the Committee of Management of the Grand Conclave of Knights Templars; the Ill. Sov. Grand Inspector-General Col. Vernon, Prov. Grand Master of Freemasons, and Prov. Grand Commander of Knights Templars for Staffordshire; the Ill. Bro. Matthew Dawes, Sov. P.R.S. of the 32nd Degree, and Prov. Grand Commander of Knights Templars for the Palatinate of Lancaster; the Ill. Bro. Sir John George Reeve de la Pole, Bart., of Shute, in the county of Devon, Grand Inqr. Commander, of the 31st Degree; the Ill. Bro. George Beauchamp Cole, of Heatham House, Twickenham, in the county of Middlesex, Grand Inqr. Commander, of the 31st Degree; the Ill. Bro. Michael Costa, of Eccleston-square, London, Grand Inqr. Commander, of the 31st Degree; the Ill. Bro. Charles John Vigne, of Westfield Lodge, Weston, Bath, Grand Inqr. Commander, of the 31st Degree; the Ill. Bro. the Rev. John Edmund Cox, Grand Chaplain of the Grand Lodge, Kt. K. H. of the 30th Degree; the Ill. Bro. Henry Atkins Bowyer, of Steeple Aston, Oxon, Deputy Prov. Grand Master of Oxfordshire, Kt. K. H. of the 30th Degree; the Ill. Bro. Alexander William Adair, of Heatherton Park, Taunton, Somerset, Kt. K. H. of the 30th Degree; the Ill. Bro. Richard Henry Goolden, *M.D.*, of St. Thomas's Hospital, and Sussex-gardens, Hyde-park, London, Kt. K. H. of the 30th Degree; the Ill. Bro. Arthur Hudson Royds, of Brownhill, Lancaster, Kt. K. H. of the 30th Degree; the Ill. Bro. Edward S. Snell, of Eaton-square, London, Kt. K. H. of the 30th Degree; the Ill. Bro. Thomas Robert Andrew, of Harlstone, Northamptonshire, Kt. K. H. of the 30th Degree; the Ill. Bro. George Barlow, of Ardwick, Man-

chester, Kt. K. H. of the 30th Degree; the Ill. Bro. Harvey Boys, of Margate, Kt. K. H. of the 30th Degree; the Ill. Bro. Captain Cholemlay Ed. Dering, Junior United Service Club, London, Kt. K. H. of the 30th Degree; the Ill. Bro. Henry Hughes Still, of Tunbridge Wells, Kt. K. H. of the 30th Degree; the Ill. Bro. George Augustus Trotter, of Margate, Kt. K. H. of the 30th Degree; the Ill. Bro. Charles Goolden, of the United University Club, London, Kt. K. H. of the 30th Degree; the Ill. Bro. George Worley, of Sywell, Northamptonshire, Kt. K. H. of the 30th Degree; the Ill. Bro. George Bishop, junior, of Portland-place, London, Kt. K. H. of the 30th Degree; the Ill. Bro. John Stevens Cosens Stevens, of Furzley, in the county of Devon, Kt. K. H. of the 30th Degree; the Ill. Bro. B. Costa, of Eccleston-square, London, Kt. K. H. of the 30th Degree; the Ill. Bro. W. Evans, of London, Kt. K. H. of the 30th Degree; the Ill. Bro. Francis Thomas Allen, of Bath, Kt. K. H. of the 30th Degree; the Ill. Bro. W. Chandos Pole, of the Temple, London, Kt. K. H. of the 30th Degree; and many other Ill. Brethren of the 30th Degree of the Order.

Amongst the visitors was the Ill. Bro. Massy Dawson, Grand Steward of the Grand Lodge for this year, and S.P.R.S. of the 32nd Degree on the registry of Scotland.

Several distinguished Brethren, Knights of St. Andrew of the 29th Degree of the Order, were admitted as candidates for the Degree of Kt. K. H.

The ceremonies of this Sublime Degree were then proceeded with, the Ill. Sov. Grand Inspectors-General Henry Udall and Col. Vernon presiding respectively in the Senate and Areopagus. They were ably assisted by the Ill. Bros. Charles Goolden, Vigne, and Evans. The very important part of Grand Marshall was given with great effect by the Ill. Bro. George Beauchamp Cole.

This important Degree has never been given with greater effect than on this occasion. Bro. Jolly, junior, was the organist. After the ceremonies were concluded, and the newly-admitted Kts. K. H. had taken their seats in the Council, the Senate was closed in ancient and solemn form. A meeting was then held of the members of the High Grades Union, and several Brethren who had been proposed at the last meeting, were on the ballot admitted members. The Ill. Brethren of the High Grades Union then banqueted together, presided over by the Ill. Sov. Grand Inspector-General, William Tucker.

After the usual loyal and national toasts had been given, and the national anthem sung, the Ill. Sov. Grand Inspector in the chair gave the health of their Most eminent Puissant Sov. Commander Dr. Leeson, which was received with the greatest applause. He then gave the healths of the Duke of Leinster, and the members of the Irish Supreme Council; and the healths of the Duke of Atholl, and the members of the Supreme Council of Scotland. In proposing the toast of the Scotch Council, he said, that although no member of the actual Council was present, he had great pleasure in connecting with the toast the name of his Ill. Bro. Massy Dawson, a S.P.R.S. of the

82nd Degree under that Council. The Ill. Brother was well known in this country as an intelligent and indefatigable Mason; he was a Grand Steward for the present year, and a Brother in every respect deserving of their affection and esteem.

The Ill. Bro. MASSY DAWSON, on returning thanks, said it was a proud moment for him to stand up in the distinguished assembly he saw around him, to return thanks for the toast of the Supreme Council of Scotland. To that Council he was much indebted for advancing him to the rank he held in the Order. He therefore felt a great pleasure in having his name connected with that Council by the Ill. Sov. Inspector-General Bro. Tucker. On behalf of the members of that Council he tendered them his hearty thanks. For the kindness that had been exhibited towards himself in admitting him to the grand and imposing ceremonies of the day, he felt extremely grateful, and not less so for the hospitality shown him at the banquet. He was glad to observe the cordiality and good feeling that existed amongst them. His especial thanks were due to the Ill. Brother in the chair for the fraternal way in which his name had been brought before them. The Ill. Brother was distinguished throughout a career of great usefulness by the good opinion of the wise and intelligent in the Order, and those who thought they had damaged him had found, to their cost, that they had only damaged themselves. He recollected many years ago, before he was personally acquainted with their Ill. Bro. Tucker, having him pointed out as the most distinguished Mason in the west of England; and from what he had since known, he sincerely believed that the character so given was fully deserved. He had only again to thank them for the honour done him, and concluded by wishing much success to the Supreme Council for England, which he was glad to observe was governed by Brethren of the greatest intelligence.

The Ill. PRESIDENT in the chair said the next toast was peculiarly pleasing to him to give, as he was sure it was so for them to receive. It was the healths of the members of the two American Councils,—those for the northern and southern divisions. The English Council was always proud to acknowledge the kindness received from the Brethren to whom they owed their Masonic position. The revered head of the Northern Council, to whom they were so much indebted, the Most Puissant Commander Gourgas, who had presided with so much success for so many years, had indeed given up the actual government of the Order; but he was succeeded by the Most Puissant Commander Bro. Raymond, who was worthy in every way to be his successor, and to have their esteem and confidence. He called upon them to drink to the healths of the Most Puissant Commanders and members of the two American Councils. This toast was received with great applause.

The Ill. Sov. Grand Inspector-General, Col. VERNON, then rose, and proposed the health of their Ill. Brother in the chair, William Tucker. It was unnecessary to claim their attention long in performing that pleasing duty, as the claims of their Chairman to their

respect and esteem were so well known to them all. He was acknowledged to be a Mason of great ability by all Brethren who were themselves competent to form an opinion of his merits, and in every other respect that could ennoble the man, he was worthy of their admiration. "Let us, then," he said, "dedicate a bumper to the toast of the Ill. Brother in the chair."

The Ill. Sov. Grand Inspector, WILLIAM TUCKER, who, on rising to return thanks, was greeted with a burst of cheers from all parts of the assembly, said: "A reception like this obliterates from my memory much that I have been the subject of in other places. I thank you from my heart for the kindness you exhibit. It shows me that my character and reputation are safe in your hands. I am glad to recognise that the Brethren admitted to the higher Degrees are of such a Masonic and social position as to justify the belief that much of the strength of Freemasonry is to be found within their ranks. The Ancient and Accepted Rite is dearer to me now than ever, and I shall more fully exert myself now than before in supporting it in the proud position which it holds in this country. Again thanking you for the kindness shown me, I can assure you that such kindness will never be obliterated from my breast." (Loud applause.)

The Ill. PRESIDENT again rose and said—It gives me the greatest pleasure in now rising to propose that you should dedicate a bumper toast to the healths of my Brethren of the Supreme Council, who are with us this day. I have on my immediate right my Ill. Bro. Henry Udall, whose exertions for the success of the Order have ever been unremitting. To his efforts the Order is mainly indebted for the position the Higher Degrees have taken in the opinion of the Masonic Brethren. As, however, most of you are as well acquainted with his great Masonic acquirements as I am, I would only thank him for the renewed exertions he has used that day, in giving, in the talented manner he has done, the ceremonies of the Degree of Kt. K.H. I have on my left my Ill. Bro. Emly—so well and so deservedly appreciated for his earnestness in every branch of Freemasonry. Notwithstanding his arduous duties for the good of the Order elsewhere, he found time to attend to their wants and wishes; and as Treasurer of the High Grades Union, his labours were invaluable. My other Illustrious colleague is Col. Vernon; his also is a distinguished name wherever Freemasonry is known. Whether we look upon him in his character of Prov. Grand Master of Masons for Staffordshire, or in that in which you know him better, as a constant attendant at the Higher Degrees, we perceive a Brother always deserving, and at all times obtaining, your good opinion. Let us, then, with the full Masonic honours of this high Degree, drink to the healths of our friends and Ill. Brethren Henry Udall, Henry Emly, and Col. George Vernon.

The Sov. Grand Insp. Gen. HENRY UDALL, in rising, said he addressed them merely for himself. It would be unbecoming in him to speak for his friends the other Sov. Grand Insp. Gen. present.

He congratulated his Ill. Brethren on the great success that had attended their efforts in assisting the Supreme Council to place at the head of Freemasonry the imperishable principles of the Ancient and Accepted Rite. They had begun with firmness and decision; and hence the success that attended them in every forward movement they had made. They had throughout rigidly adhered to Masonic law, and were, as they had ever been, the champions of obedience to all lawful authority. The High Grades Union itself was, from this, as firm an estate as any that is established throughout the realm. The principles that bind the Order together are as immutable as the principles of truth and justice; universal love predominates throughout. There is nothing in the ineffable or sublime Degrees that teaches the Brethren to depreciate those who have not so far advanced in knowledge, or to say, "We are better than you." They are taught to consider as fundamental, that Craft Masonry is the true opening to the light; before that all is darkness. On the outside are the profane. Once admitted, you get to the dawn of day. Is it, however, anything new to say, that the light of a Master Mason even, is only darkness visible? Look through the names of those, who have had the privilege of advancing to yet greater light—who are they in respect to their knowledge of the Craft Degrees? Are they undistinguished there? Have they not been helpers and guides in those Degrees, and men, who have always been looked up to for general Masonic knowledge? The light of a Master Mason then being only darkness visible, was it not our duty to seek for more light? Before the establishment of our Supreme Council, it was well known that greater knowledge could be obtained out of England; that the learned Masons throughout the world, in both hemispheres, were members of Degrees that were not to be attained here. In Ireland, although not with the most complete organization, many of these Degrees were given, under the Supreme Council, presided over by that accomplished and venerated Mason, the Duke of Leinster; and it was thought by my Illustrious colleagues who afterwards formed the Supreme Council for England and Wales, that being offered a legal origin, it was most desirable to accept authority to give those Degrees in this country. We thought, that in doing this we were advancing the character and importance and upholding the dignity of Freemasonry in England. We considered that it was a thing to be deplored, that English Masons should be obliged to leave this country to get Degrees elsewhere. Our desire therefore was, that the fullest light that could be imparted by Freemasonry should be obtained by an Englishman in the land of his birth—the country of his love. The exertions of our Supreme Council were from the first pre-eminently successful, and the good example set in this Council was soon followed by Scotland, and the Supreme Council formed there, which is now presided over by the Duke of Atholl. Our earliest efforts brought about us a gallant band of thoughtful Brethren of the Order, and as they became fully acquainted with the principles of the High Degrees, they also became the active agents in extending



those principles far and wide. We never thought great numbers merely a desirable object, but have always endeavoured to enlist amongst us the true and the trustworthy alone; and be assured of this, should pressure come upon Freemasonry from without; should Craft Masonry be attacked; those that will be found first to ward off the attack, will be the members of the High Degrees; and the banner of Freemasonry—the imperishable standard of the Order—will be successfully upheld and maintained by the Christian Masons of England. The time is past when educated Masons, such as I am now addressing, are to be cheated by the bugbear of a word. Unknowing people have talked of “the universality of Freemasonry,” admitting all persons within the pale, whatever their origin or belief. This is an entire misconception of the terms used; but those who have used them are not consistent, for they do not pretend that “the stupid Atheist” is admissible to the Order, which he must be on such an interpretation. The word “universal,” as properly applied, points to the Order being, like Christianity, spread over the universe, so that where there is the light of day, there is also the light of Masonry; but as the universality of Christianity does not mean, that all persons are Christians, so, on the other hand, the universality of Masonry does not mean, that all persons are admissible to Freemasonry, whatever their creed or belief. The term “universal,” in its secondary sense, may no doubt be made to apply to persons; but however applied, as is pointedly said in one of the leading articles of the last number of the *Quarterly Magazine*, Freemasonry admits none into its body but those, who declare “the Decalogue as part of their belief, and the foundation of their morality.” And it is truly added, that “neither the Grand Lodge nor the Grand Chapter know any universality beyond that.” It is of the last importance that fallacious ideas on such a subject should not gain currency, and one of the enduring advantages of these splendid meetings of the High Grades Union consists in their being a protest, patent to all—that however contrary opinions may exist amongst the shallow and superficial—they are opposed, “*manibus pedibusque*,” by the learned and intelligent Brethren of Ancient Free and Accepted Masonry. After alluding to other matters of interest to the Order, he concluded by thanking the Brethren for the uniform kindness exhibited towards him, and particularly cautioned the Brethren never to recommend for advancement to the Higher Degrees of the Order any one, whose antecedents in Craft or Symbolic Masonry were not well known, and whose social position was not such as to warrant the belief that he would reflect credit on the Order. [This address of the Ill. Brother was listened to with liveliest satisfaction throughout.]

The Sov. Grand Insps. Gen. HENRY EMLY and Col. GEORGE VERNON also addressed the assembly, saying, that so far as it was necessary to express their Masonic views at the present time, they were so much in accordance with those expressed by their Ill. Brother, who had preceded them, that it was unnecessary to add anything to what had been said; they thanked the Brethren for the honour of

the reception given them; and Bro. Emly, as Treasurer of the High Grades Union, explained that their funds were in a satisfactory state, and would satisfy any reasonable pressure upon them.

The Ill. PRESIDENT then gave the healths of the S.P.R.S. of the 32nd Degree of the Order; alluding especially to their Bro. Matthew Dawes, who, whether viewed in his position as a member of the Princes of the Royal Secret, or in other departments of Freemasonry, especially as Prov. Commander of Knight Templars for Lancashire, was worthy of every respect and esteem.

The Ill. Bro. DAWES returned thanks, assuring the Brethren that wherever it was pointed out to him that he could render Masonic service, he would not fail to exert himself for the good of the Order.

The Ill. PRESIDENT then gave the healths of the Ill. Brethren of the 31st Degree, several of whom were present; but there was one, the Ill. Bro. George Beauchamp Cole, to whom they were much indebted for his exertions that day, in the great assistance he had given, in undertaking the arduous duties of Grand Marshall; he proposed, therefore, his health, and the other Ill. Brethren of the 31st Degree.

The Ill. Bro. GEORGE BEAUCHAMP COLE returned thanks, giving an interesting *resumé* of his connection with Freemasonry, and assuring the Brethren, that whenever he could do so, he should be always anxious to assist in promoting the good of the Order, to which he was in his heart and soul attached.

The Ill. Brethren Capt. DERING and HENRY BOWYER addressed the meeting, in return for their healths having been proposed.

The Ill. PRESIDENT then proposed the healths of the Clergy of the Order. He spoke of the great assistance given to the Higher Degrees by the clergy, and the great obligation the Order was under to the varied talents and eloquence of their Reverend Brethren. He especially alluded, as he was present, to the Grand Chaplain, the Rev. J. E. Cox, and called on the members of the High Grades Union to drink his health, in connection with the Clergy of the Order.

The Ill. Bro. J. E. Cox rose and said:—It cannot be otherwise than a source of considerable gratification to me to have so strongly elicited the good feeling of my Brethren; and I cannot but congratulate myself upon such a proof as I have just had given to me, that the little I have been enabled to do for the good of Freemasonry has met with approbation. When it pleased the M.W. the G.M. the Earl of Zetland to appoint me to the high and distinguished rank of Grand Chaplain of the Order, I determined that the office, so long as it was intrusted to my keeping, should be no sinecure, and that it should be used for the promotion, to the best of my ability, of its time-honoured and eternal principles. If I have succeeded in my aspirations, I am more than repaid; and that I have in some measure done so, I am assured by the truly fraternal reception, which has been given to the proposition of my health. On the present occasion I may be

expected to make some allusion to the position in which I stand, as having recently been admitted a member of the Higher Grades, as they are called, of Masonry; and I do so with the greater earnestness, because I know an impression is abroad that there is an intention, in the resuscitation of those Degrees in England, to place them in antagonism to the Grand Lodge of England. If it were so,—if it could be so,—I unhesitatingly avow that I would never have taken a single step beyond the Royal Arch degree, and never have sought to learn the mysteries of the Ancient and Accepted Rite. I know nothing of antagonism in Masonry, and never will know any. I believe its principles to be founded upon the imperishable basis of “*Brotherly Love, Relief, and Truth;*” and whatever be the degree, or whatever the rank, to which any one may attain in Masonry, if he build not undeviatingly and perseveringly upon that basis, I hold that he is not entitled to the designation of “*a true and worthy Brother amongst us.*” I unhesitatingly assert that I am in my heart and soul a Craft Mason, and one, who deeply values that door of entrance, by which alone I am amongst my Brethren present on this occasion. If anything could injure the universality of that—the first and original foundation of the Order—I would shrink from it with dismay, and be the first to put my feeble powers of mind and body into exercise to prevent so unhallowed a catastrophe. But as I could not be here had I not been regularly initiated, passed, and raised in a Craft Lodge, and afterwards exalted in a Royal Arch Chapter, you will be the last persons in the world to consider these observations either obtrusive or ill placed, inasmuch as your O. B.’s compel you to admit and agree to them. I find Brethren in the Higher Grades, who have done suit and service to the cause of Craft Masonry,—Brethren who love it as dearly as I love it myself; and I have yet to learn—should I ever learn it, you will never see me here again—that there is anything in what are termed the Higher Degrees incompatible with my adhesion to a Master Mason’s Lodge, or with my fidelity as a Craftsman to the high and ennobling principles, to which the three first degrees are the regular and only acknowledged steps. I take Charity, in its broadest extent, to be the rock and bulwark of each and every degree of our Order—not mere almsgiving to our noble Institutions; that is but one, and far from being the only, or the most important duty we have to fulfil—but “*Brotherly Love,*” which not only “*doeth,*” but “*thinketh, no ill to his neighbour.*” This is the definition of Charity, which I have been taught by the Volume of the Sacred Law to revere, and of which Masonry is intended to be a practical fulfilment and a positive verification, conferring “*Peace on earth, goodwill towards men;*” and whilst I have a hand to write, a pen to wield, and a voice to speak, this is the principle for which I will alone contend,—this the only imperishable virtue which I will labour to extend. I trust I may be pardoned for detaining you at some length; but I am sure I shall be excused for doing so, when I say that I have felt it to be an imperative duty to say thus much, on the first occasion of my being present at the meeting of the High Grades Union, that we may

mutually understand each other, and work together for the advancement of that glorious period, when strife shall be laid aside, and contention be ever abolished, and one universal feeling of Charity shall pervade every heart, and influence every thought and action of mankind.

[This address of the Ill. Bro. the Rev. J. E. Cox, of which the above is only an imperfect outline, was received with the warmest approbation, and with the loudest expression of thanks for so candid an avowal of his sentiments.]

The Ill. Sov. Grand Inspector, HENRY UDALL, then rose, and said: "The weighty words of my Reverend and Ill. Bro. the Grand Chaplain, in returning thanks for the Clergy of the Order, bring fresh to my remembrance—ah! how keenly!—that one chair in this assembly is unoccupied;—one face, that gladdened us all with its smile, is absent;—one voice, eloquent with words of wisdom, is hushed for ever. Since we last met, we have lost our Rev. Brother, the Chaplain of the High Grades Union. He was with us here on the Friday, did duty in his church on the Sunday, and before that day week he was in his grave! It is a simple statement, but pregnant with solemn thoughts! In alluding to our deceased friend, his numerous virtues rise up in a multitude to my view. His kindness, his urbane and courteous manner, and his invincible attachment to the Order, form part of these. I am, however, forgetting where I am. I must not indulge in the expression of my strongly-awakened feelings here; it would be desecration in the High Grades Union, where, although but a short time amongst us, he was so well known and so much beloved, to amplify words for his praise. Rise, therefore, and let us, with all solemnity, drink to the memory of our deceased friend and Chaplain, the Rev. George Bythesea.

The last toast, "To all poor and distressed Masons," was then given, and the members of the High Grades Union separated.

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\* \* To prevent mistakes, our country Brethren are informed that all petitions for Warrants for Chapters of Rose Croix, &c. (without which that sublime Degree cannot be conferred), should be addressed to Davyd W. Nash, Esq., Secretary-General of the 33rd Degree for England and Wales, &c., Freemasons' Hall, London. To whom, also, all applications should be made in writing for admission into the higher Degrees of the Order.

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## METROPOLITAN.

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**GRAND STEWARDS' LODGE.**—The Brethren of this Lodge gave a public night on Wednesday, March 15th, which was very fully attended, when Bro. J. N. Tomkins, the W.M., assisted by a number of members of the Lodge, most ably worked the lecture of the First Degree in sections.

**GRAND MASTER'S LODGE (No. 1).**—The monthly meeting of this Lodge was held at the Freemasons' Tavern, on Monday, Feb. 20th, under the presidency of our excellent Bro. Potter, the W.M. for the year. At the conclusion of the Masonic business, upwards of thirty of the Brethren dined together.

**ROYAL SOMERSET HOUSE AND INVERNESS LODGE (No. 4).**—The members of this Lodge met together at the Freemasons' Tavern, on Monday, Feb. 27th, when Bro. Le Veau, G.S.B., was installed as W.M., by Bro. J. A. Joseph, P.M., after which a gentleman was ably initiated into the Order. Amongst the visitors were Bro. the Right Hon. the Earl of Yarborough, D.G.M., who was proposed as a joining member; Bros. W. H. White, Grand Sec.; Havers, P.S.G.D.; Parkinson, P.J.G.D.; Potter, P.J.G.D.; King, P.J.G.D.; Farnfield, &c., &c., &c. The business of the Lodge was conducted in the Temple, the use of which had been accorded to this influential Lodge on the occasion of its meeting for the installation of its W.M. for the ensuing year. The W.M. Bro. Le Veau appointed the following Brethren as his Officers:—S. L. Webb, S.W.; Roxborough, J.W.; Randall, S.D.; J. Joseph, jun., J.D.; Peat, I.G.; Chaplin, Dir. of Cer. About fifty Brethren sat down to refreshment. The usual toasts were well received, especially those of the D.G.M., the Right Hon. the Earl of Yarborough, and the W.M., Bro. Le Veau. No Lodge in the Craft is now in a greater state of prosperity than the Royal Somerset House and Inverness; and it bids fair to continue to flourish under the presidency of the W.M., and from the support which it receives from some of the most intelligent, active, and charitable members of the Craft, who are amongst its members.

**ST. GEORGE AND CORNER STONE LODGE (No. 5).**—The monthly meeting of this Lodge was held at the Freemasons' Tavern, on Monday, Feb. 18th, when Bro. Head was most ably installed in the Master's chair by Bro. John Havers, P.M. The W.M. having appointed his Officers, a candidate was duly initiated into the Order. About twenty of the Brethren afterwards dined together, amongst whom were several visitors, including Bro. W. H. White, Grand Sec.; Bro. Kightley; Bro. Crohn, &c.

**BRITISH LODGE (No. 8).**—The annual meeting of this Lodge was held at the Freemasons' Tavern, on Monday, Feb. 20th, when Bro. Stohwasser, the immediate P.M., most ably installed Bro. Massey Dawson into the chair as the W.M. for the ensuing year. A gentleman having been duly initiated into the Order, and all the Masonic business closed, the Brethren (amongst whom were several visitors, including Bro. the Earl of Donoughmore, Bro. Dr. Rowe, &c., &c.), to the number of forty-five, adjourned to refreshment.

**ENOCH LODGE (No. 11).**—The members of this Lodge met at the Freemasons' Tavern, on Wednesday, Feb. 8th, when Bro. W. Young, P.M., of the Albion Tavern, Vernon-place, Bloomsbury, raised two Brothers, passed one, and initiated three gentlemen into the Craft (including Mr. G. Hayward, Musical Director of the Theatre Royal Drury-lane). After which the W.M. (Bro. F. Ledger) presented Bro. W. Young, the immediate P.M., with a very handsome jewel, which had been unanimously voted to him by the Lodge at a previous meeting; the W.M. remarking that every member was proud of Bro. Young's acquaintance, for his character, whether in public or in private, was an honour to the Lodge, and his knowledge of Masonry not to be surpassed in the Craft. Bro. Young acknowledged his thanks in suitable terms. Nearly sixty of the Brethren then sat down to an elegant dinner, most liberally placed on the table by those successful caterers, Bros. Watson, Coggin, and Banks. Eight gentlemen were announced to be balloted for at the next meeting, so that this already powerful and numerous Lodge still goes on increasing in numbers and prosperity. The Annual Ball of this Lodge was held at the Hanover-square Rooms, on Monday, Feb. 27th, and proved one of the most pleasant *re-unions* of the season. At half-past nine dancing commenced to a very superior band, provided by Bro. G. Hayward (Musical Director of the Theatre Royal Drury-lane), which gave great satisfaction during the whole evening. At one o'clock, 300 ladies and gentlemen sat down to a most elegant supper. The W.M. (Bro. F. Ledger) of the Enoch Lodge presided. Bro. Frampton acted as M.C., eliciting marked and well-deserved praise from all present.

**LODGE OF FORTITUDE AND OLD CUMBERLAND (No. 12).**—This Lodge met at the Freemasons' Tavern, on Monday, Jan. 9th, when Bro. Vardy, W.M., most ably performed the ceremonies of initiation and passing, there being one candidate for each degree.

**TUSCAN LODGE (No. 14).**—At the meeting of this Lodge, held at the Freemasons' Tavern, on Tuesday, Jan. 24, Bro. P.M. Herbert Lloyd most ably installed Bro. Ellis into the chair as W.M. The Officers for the ensuing year were appointed, and the other business, consisting of two initiations and two passings, disposed of.

**GLOBE LODGE (No. 23).**—The monthly meeting of the members of this Lodge was held at the Freemasons' Tavern, on Thursday evening,

Feb. 16th, when Bro. Hewlett was installed W.M. by Bro. Newton, P.M., assisted by Bro. W. Watson, P.M. The other business of the evening (the whole of which was most ably performed), consisted of one raising and four initiations. On Thursday, March 16th, this Lodge met at the Freemasons' Tavern for business, when Mr. W. Watson, jun., was ably initiated into the Order by his father, Bro. Watson (the proprietor of the tavern). Bro. Hewlett passed Bros. Barnes, Hornsby, and Wise; also raised Bro. Davenport, the celebrated tragedian, the ceremony being carried through with great credit to the W.M. Bro. Watson, in initiating his son, performed the ceremony with his usual ability; indeed, it is one of those events in a father's lifetime that we seldom witness, and he went through those interesting duties with satisfaction to the Lodge, and the sympathy of every member present. A Lodge of Emergency was also held on Saturday, March 18th, at which F. H. Brett, Esq., *M.D.*, *F.E.C.S.*, was initiated into the Order, previous to joining the medical staff of the army of the East.

**ROBERT BURNS' LODGE (No. 25).**—The members of this numerous and flourishing Lodge held a meeting on Monday, Jan. 2nd, at the Freemasons' Tavern, when Bro. P.M. Goring, who presided in the temporary absence of the Acting Master, Bro. Robinson, raised three of the Brethren, and afterwards most ably installed Bro. Paterson as the W.M. for the ensuing year, who was pleased to appoint Bro. Dyte, S.W.; Bro. Le Gussick, J.W.; Bro. Clements, S.D.; Bro. Denow, J.D.; and Bro. Stokes, I.G. The new W.M. afterwards initiated four gentlemen into Masonry, two others having been initiated at a Lodge of Emergency on the previous Friday. The Brethren of this Lodge held their usual monthly meeting on Monday, March 6th, there being upwards of fifty present, when the W.M. had to perform the three ceremonies, the business consisting of one initiation, one passing, and three raisings.

**EGYPTIAN LODGE (No. 29).**—This Lodge, having removed during the present season to the George and Blue Boar, Holborn, held its annual meeting for installing the new W.M. on Thursday, Jan. 5th. The Lodge already feels the influence arising from its new and more congenial quarters, and the superiority of the accommodation afforded by Bro. Haynes, who is a member of the Lodge; and from the excellent management and influence of the W.M., Bro. Todd, P.M. and Treasurer, Bro. Buss, P.M. and Secretary, and Bro. Sibley, P.M., and a few other active members, the Lodge is apparently resuscitated. The ceremonies of the three degrees were worked in an efficient and able manner; and the Craft received two most worthy members in the persons of Messrs. Ballard and Jones, who were then initiated. The installation of Bro. Broughton, the new W.M., was performed by Bro. J. Savage, P.M. (No. 19), and an Honorary Member of this Lodge, who went through the ceremony in his usual perspicuous and impressive manner. The W.M. then appointed Bro. Fernandez,

S.W., Bro. Dudden, J.W., Bro. Marjoram, S.D., Bro. Shepherd, J.D., and Bro. Sage, I.G. Bro. Todd was received as Treasurer, and Bro. Buss, P.M., was re-appointed the Secretary of the Lodge, all of which appointments gave perfect satisfaction to the Brethren. Amongst the visitors present were Bro. Emly, P.M. of G.S.L., Bro. Winsor, P.M. (No. 76), Bro. Goring, P.M. (No. 25), Bro. Binckes of the Enoch, and Bro. Otway, of the Prudent Brethren. This Lodge also assembled in good numbers on Thursday, March 2nd. The three ceremonies were most ably worked, and Mr. Atkinson, of Clement's Inn, surveyor, was initiated. Bros. Jones, Chidzey, and Quiddington were passed to the second Degree, and Bros. Fodin and Ballard were raised to the third Degree. The Lodge then voted the sum of five guineas to the Masonic Benevolent Institution for aged Freemasons, being the second subscription of a like sum, constituting the W.M. for the time being a life Governor of the charity. Amongst the visitors were Bro. Goring, P.M. (No. 25), and Bro. Wendon, P.G.J.D. for Essex, and of the True Friendship (No. 186).

**OLD KING'S ARMS LODGE (No. 30).**—A meeting of this Lodge was held on Monday, Jan. 23rd, at the Freemasons' Tavern, when Bro. John Barnes, P.M. and Treasurer, performed the ceremony of raising, in a very able manner, the W.M. Bro. Filer having been unavoidably prevented attending the opening of the Lodge. Bro. Barnidge was then installed in the chair by Bro. Barnes, P.M., in a manner that gave the greatest satisfaction to all present. The W.M. invested his officers for the year as follows :—Bro. Edward Warwick, S.W., Bro. Paas, J.W., Bro. Croft, S.D., Bro. Marsh, J.D., and Bro. G. Gurney, I.G. Bro. Paas, J.W., in the course of the evening, volunteered to serve the office of Steward at the approaching Festival of the Girls' School.

**MOUNT MORIAH LODGE (No. 40).**—The Brethren of this Lodge gave a ball to their ladies and friends on Thursday evening, March 16th, at which nearly two hundred ladies and gentlemen attended. Bro. Orme, W.M., presided at the supper; and the whole of the proceedings, which were not brought to a conclusion till day began to dawn, passed off with the greatest *éclat*.

**CONSTITUTIONAL LODGE (No. 63).**—The members of this Lodge met at the Exeter Hall Tavern on Thursday, Feb. 16th, when two Brethren were raised by the W.M., Bro. Scotcher. Bro. J. Mules was then installed W.M. by P.M. Bro. Shirley. The W.M. was pleased to appoint his officers as follows :—Bro. Vince, S.W.; Bro. Percy Moss, J.W.; Bro. Horn, S.D.; Bro. Grumbridge, J.D.; and Bro. Ward, I.G. Bro. Shirley, in a neat and appropriate speech, presented, in the name of the Brethren, a handsome silver cup to Bro. Farnfield, as a testimony of their respect, and a slight acknowledgment of his efficient services as Secretary for a period of upwards of twenty years. Bro. Farnfield, having briefly acknowledged the compliment paid



him, the other Masonic business was gone through, and the Lodge having been closed, the Brethren dined together. The following is a copy of the inscription upon the cup presented to Bro. Farnfield:—“Presented by the Brethren of the Constitutional Lodge, 63, to Bro. Wm. Farnfield, P.M., as a token of their respect, and the high estimation in which he is held. 16th Feb., 1854.” This is the second occasion, in which a similar mark of respect has been paid to our worthy and excellent Brother, who is universally and deservedly respected by all, who have the pleasure of his friendship and acquaintance. The cup presented to him in April, 1840, bore the following inscription:—“Constitutional Lodge of Freemasons, No. 63.—Presented by the members to Bro. Wm. Farnfield, P.M., as a mark of their fraternal regard and esteem for him as a Brother Mason, as well as to acknowledge the zealous and indefatigable manner in which he has promoted the best interests of the Lodge as Secretary during a period of ten years. April, 1840.”

**THE GRENADIERS' LODGE (No. 79).**—This Lodge held its customary monthly meeting at the Freemasons' Tavern on Thursday evening, Feb. 23rd. The “working” was gone through with that precision incidental to the Grenadiers; and, we may add, was highly creditable to its officers. Bro. Tyler was installed to the responsible office of W.M. by Bro. P.M. Graham. Bros. Robinson and Spratt were raised to the degree of M.M., and Bro. Riches was passed to that of a Fellow Craft. A host of visitors contributed to the enjoyment of a brilliant meeting.

**LODGE OF UNITY (No. 82).**—The installation meeting of this Lodge was held on Monday, February 6th, at the London Tavern, where the Lodge has now met for twenty years, with perfect regularity, Bro. Bathe being now the senior member. The W.M. Bro. John M. Thearle was installed by Bro. Howe, P.M. and Secretary; Mr. W. H. Watts having been previously initiated by Bro. Stearns, P.M., and Bro. J. Saunders raised to the third degree by Bro. Howe. The W.M. then appointed Bro. A. L. Bellinger, S.W.; Bro. C. T. Masterman, J.W.; Bros. Sleigh and F. Robins, Deacons; Bro. Elderton, I.G. We are pleased to find that this old and respected Lodge is gradually obtaining accession to its strength. There are now ten P.M.'s in the Lodge, one of whom is Bro. the Rev. J. E. Cox, Grand Chaplain of the G. L. of England.

**LODGE OF REGULARITY (No. 108).**—The Brethren of this Lodge met together much more numerous than usual on Thursday evening, March 9th, at the Freemasons' Tavern, when a candidate was ballotted for, and duly initiated into the Order by P.M. Bro. W. Johnson. After a short discussion on some proposed amendments in the by-laws, the Lodge was closed in the utmost harmony.

**LODGE OF PRUDENT BRETHREN (No. 169).**—At the monthly meeting of this Lodge on Tuesday, Feb. 28, Bro. R. Temple, P.M. most

ably installed Bro. W. Kirby into the chair as Master for the year. The officers having been re-appointed as they stood at the close of last year, all business was brought to a close, and the Lodge separated in perfect harmony.

**BEDFORD LODGE (No. 183).**—The Brethren of this Lodge assembled at the Freemasons' Tavern, on Friday, March 10th, when the W.M. Bro. Bacon went most ably through the ceremonies of passing and raising, there being three candidates for the latter ceremony. P.M. Bro. Beadon, P.G.J.W. then installed Bro. Cooper into the chair for the ensuing year in a highly impressive manner. The W.M. then appointed his various officers.

**CADOGAN LODGE (No. 183).**—The monthly meeting of this Lodge was held at the Freemason's Tavern on Tuesday, February 21. Bro. Ruff presided, and Bro. Malcolm was elected W.M. for the ensuing year. Four Brethren having been raised to the third Degree, the business was closed in perfect harmony.

**OLD CONCORD LODGE (No. 201).**—The members of this very excellent and progressive Lodge assembled at the Freemasons' Tavern on Tuesday, January 2nd. The business commenced by the W.M. Bro. J. G. Watson raising Bros. Bryan and Shiell to the third Degree, and passing Bro. Thomson to the second. Bro. E. J. Kennedy, S.W., having been unanimously elected W.M., was then installed. The ceremony was performed by Bro. J. G. Watson in a very able and efficient manner, in the presence of several visitors, amongst whom were Bro. Hammet, No. 9; Bro. Watson, No. 23; Bro. Lewis, No. 53; and Bro. Goodyear, No. 227. The W.M. then appointed as his officers, Bro. G. M. Gurton, S.W.; Bro. Collard, J.W.; Bro. Payne, S.D.; Bro. Nicholson, J.D.; Bro. Jeffries, I.G.; and Bro. Emmens (the senior P.M. of this Lodge), Secretary for the fourteenth year. The W.M. then, with very great ability, passed Bro. Tomalin to the second degree. This Lodge also held its usual monthly meeting at the Freemasons' Tavern on Tuesday last, when Mr. Gingell and Mr. W. Harrison, jun., were duly initiated into the Order. Bro. Miller was also raised to the third Degree. The ceremonies were performed by the W.M. (Bro. Kennedy) with his usual ability. Since the last meeting of this Lodge, the annual ball has taken place at the Hanover-square Rooms, and it must have been very gratifying to the members and their friends, when the Secretary (Bro. P. M. Emmens) announced that twenty guineas had been realized from the same, to be appropriated for Masonic charity. A vote of thanks was unanimously agreed to be entered on the minutes of the Lodge to the W.M., who presided as Chairman of the Stewards on this occasion. Ten guineas are to be given to the Royal Masonic Benevolent Institution, and ten guineas to the benevolent fund of this Lodge. It is with regret we have to announce the death of another member of this Lodge, viz., Bro. P. M. Barnstorff (the senior member).

This Brother's loss will not only be deplored by the members, but by the Craft in general, amongst whom he was so well known as one of its brightest ornaments. He has left a widow in very needy circumstances to lament her irreparable bereavement.

**PHOENIX LODGE (No. 202).**—This Lodge held its sixth regular meeting since its resuscitation, on Saturday, March 11th, when a member of the metropolitan press was duly initiated into the Order, one Brother raised, and another passed to their respective Degrees. In the course of the evening, Bro. Crew made an eloquent appeal on behalf of the charities, and the W.M., Bro. Warren, consented to act as Steward at the forthcoming Festival of the Girls' School.

**UNIVERSAL LODGE (No. 212).**—The annual meeting of this Lodge was held at the Freemasons' Tavern, on Friday, Jan. 27th, when Bro. Patrick, S.W., was installed into the chair by Bro. P.M. Atwood. The business of the evening also comprised two initiations, two passings, and three raisings, the whole of which ceremonies were most ably performed.

**LODGE OF UNITED STRENGTH (No. 276).**—The Brethren of this Lodge met together at Bro. Rackstraw's, the Gun Tavern, Pimlico, on Tuesday, Feb. 14th, when Bro. Armstrong, of the Zetland Lodge, was ably raised to the third Degree. Bro. P.M. Tilt then installed Bro. Grimston W.M., who appointed Bro. Smith S.W., Bro. Morgan J.W., Bro. Carter S.D., Bro. Lugg J.D., and Bro. Arding I.G. Bro. Jno. Coggin, of No. 25, was unanimously elected a joining member of the Lodge. Upwards of thirty Brethren and several visitors were present, including Bro. P.M. Potter, of No. 11; Bro. P.M. Hitchcock, of No. 752; and Bros. Couchman, Haywood, Blackburn, Morbey, &c.

**LODGE OF UNIONS (No. 318).**—This Lodge held its first meeting for 1854 at the Freemasons' Tavern, on Monday, Feb. 6th, when Bro. Bursey was installed W.M. for the ensuing year by Bro. P.M. John Hervey. The new Master was pleased to appoint as his Officers Bros. Gunning S.W., Blair J.W., Green S.D., Luff J.D., and Figg I.G. Two gentlemen were initiated into Masonry, the whole of the ceremonies being most ably performed. The Brethren of this Lodge also met at the Freemasons' Tavern, on Monday, March 6th, when Bro. Bursey, W.M., duly initiated three candidates into the Order, passed two, and raised two of the Brethren to their respective Degrees.

**BANK OF ENGLAND LODGE (No. 329).**—Bro. F. G. Warrick was installed as W.M. of this Lodge, at Badley's Hotel, on Thursday, the 12th January last, when several Masonic friends attended to greet that Brother on his accession to the Chair.

In addition to the other claims which Bro. Warrick possesses to

the honourable distinction conferred upon him, he had gained the good opinion of every member of his Lodge by the true Masonic spirit he exhibited at the election of W.M. last year, when he not only cheerfully waived his own pretensions to the Chair on that occasion, but came forward himself to propose the re-election of Bro. M. Costa, in deference to the wishes of the Brethren to pay a well-merited mark of respect to that highly distinguished Brother.

The ceremony of Installation was performed by Bro. Whitmore with his usual skill and ability; and, judging by the staff of Officers appointed for the ensuing year, this Lodge promises to maintain the high reputation it possesses in the Craft as a working Lodge.

Bro. M. Costa, the immediate P.M., was presented with a handsome medal, bearing a suitable inscription, surmounted by a clasp, with the words "Re-elected, 1853," in gold letters on blue enamel, in accordance with a Resolution of the Lodge, by which it is provided, that every Brother who shall fill the Chair of W.M. for two years, shall be presented with a clasp, as a mark of distinction, to be worn on the ribbon from which the Past Master's medal is suspended.

The Brethren appeared in Masonic mourning on this interesting occasion, in consequence of the recent death of their much-esteemed friend and Brother Edward Mullins, a P.M. of the Lodge.

Bro. Watkins paid a just tribute to the memory of Bro. Mullins, and spoke with great truth and feeling of the many Masonic virtues for which he was distinguished, adding that, by his untimely death, his widow and children had lost a most affectionate husband and father; the Craft, a truly valuable member; and society, a generous and upright man.

**POLISH NATIONAL LODGE (No. 778).**—A Lodge of Emergency was held on Friday, January 27th, Bro. Lemanski, P.M. presiding, when the Rev. J. E. Cox, G.C. and four other Brethren were unanimously elected joining Members, and three gentlemen duly initiated into the Order. The members of this Lodge—than which none is more rapidly extending in numbers—met at the Freemasons' Tavern on Thursday evening, March 11th, when the W.M. (Bro. Michalski), initiated three candidates into the Order in a very admirable manner. He subsequently raised one and passed three of the Brethren to the higher degrees. Amongst the newly initiated Brethren was Lord Kinsale.

**YARBOROUGH LODGE (No. 812),** George Tavern, Commercial Road East, March 15th, 1854.—Prosperity continues its favours to Freemasonry in this portion of the metropolis. Three additional novitiates were this evening admitted to our mysteries, but one of the number must be especially noticed, viz., the Rev. — Shaboe, M.A. of the district church of Saint John's, Hoxton. On the conclusion of the ceremony he adjourned with two other Brethren to the Grand Stewards' Lodge (it being the public night of visitation), and on the

conclusion of the lecture on the first Degree, which was, as is customary with our Brother of the Red, worked most ably and impressively, our Rev. Bro. E.A. expressed his great satisfaction on being admitted a Freemason. Our Rev. Bro. is the fourth clerical friend whose name is enrolled a "Yarborough," and we doubt not that with his predecessors he will, as he advances in the Order, as fully appreciate the great principles of Brotherly Love, Relief, Truth, Faith, Hope, Charity, Temperance, Prudence, Fortitude, and Justice, which were so eloquently illustrated by the talented J.D. of the G.S.L., and very justly, in conjunction with the W.M., Bro. J. N. Tomkins, and other officers who assisted in the intellectual work, merited the congratulation and thanks of the numerous visitors present. Would that the G.S.'s would have a public night every three months, to promote the best interests of Freemasonry!

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#### ROYAL ARCH.

**ST. JAMES'S CHAPTER (No. 2).**—This Chapter met at the Freemasons' Tavern, on Thursday, March 9th, when Comp. Henderson, P.Z., installed the Principals for the ensuing year into their respective chairs of office. A duly qualified Brother was afterwards exalted into the Arch, and all being ended, the Companions adjourned to dinner; the proceedings of the evening being much enlivened by the exertions of Comp. Crew.

**BRITISH CHAPTER (No. 8).**—The annual meeting of this Chapter was held on the 3rd inst., at the Freemasons' Tavern, when Comp. Chas. Robinson was installed into the first Principal's chair by Comp. Wm. Watson, of Chapter 25.

**ROBERT BURNS' CHAPTER (No. 25).**—This Chapter met at the Freemasons' Tavern, on Monday, Jan. 23rd, Comp. Moore, M.E.Z., presiding, when two Brothers were duly exalted into the Royal Arch. The election for Principals for the ensuing year then took place, and fell upon Comps. Blackburn, Z.; W. J. Newton, H.; and Robinson, J.

**OLD KING'S ARMS CHAPTER (No. 80).**—This Chapter met on Monday at the Freemasons' Tavern, the M.E.Z. Comp. Simpson presiding, when Comp. Filer was elected First Principal for the ensuing year; Comp. Linton, second ditto; and Comp. Watkins, third ditto.

**DOMATIC CHAPTER (No. 206).**—The quarterly meeting of this Chapter was held at Comp. Ireland's Masonic Hall, Fetter-lane, on Thursday evening, January 26th, on which occasion Bros. Hay (No. 805), Bohn, P.M. (201), and Nicholson, J.D. (201), were exalted. The ceremony was most impressively performed by Comp. Seigrist. The Companions unanimously elected Comp. Seigil as Z. for the ensuing year.

## TEMPLARISM.

**CROSS OF CHRIST ENCAMPMENT, March 17th, 1854.**—*Present*, Sir Knights R. Costa, E. C. R. Mosley, 1st Capt., M. Costa as 2nd Capt., Rev. J. E. Cox, Prelate, Goldsworthy, P.C., C. Baumer, P.C., R. Spencer, P. C., Fooks, Pharaoh, and Roby. Sir Kt. Moaley was installed E. C. for the ensuing year by Sir Kt. R. Costa, assisted by P. C. Goldsworthy. The ceremony was most ably performed by Bro. R. Costa, who is always perfect in the performance of his Masonic duties. At this meeting it was moved and seconded, and unanimously carried, that the Encampment should subscribe annually to each of the Masonic charities, — an example well worthy to be followed by other Encampments.

**MARK MASONS.**—A meeting of this Lodge was held on Tuesday, Feb. 21st, under the presidency of Comp. Evans, when six Brethren were advanced into the Order; and on Thursday, Feb. 23rd, another meeting was held, when nine Brethren were advanced. On each occasion the Brethren supped together. This Lodge held another meeting on Wednesday, March 1, when five Brethren were introduced by Comp. W. Evans. This Order also held a Lodge at the Freemasons' Tavern, on Saturday, the 11th March, when three Companions were introduced and initiated into the Order by Comp. Wm. Evans.

**FREEMASONS' LAND SOCIETY.**—On Monday evening, Feb. 20th, a meeting of influential members of the Craft took place at Dick's Hotel, Fleet-street, Bro. Jas. Robins, P.M., in the chair, to form a Society under this title. Among the Brethren present were Bros. Buckmaster, W. S. Masterman, J. M. Thearle, Withers, Quelch, Windus, Ashwell, C. T. Masterman, Campbell, Sleigh, &c. After a very animated discussion, the propriety of immediately setting before the Masonic world the objects of the Society was determined upon. The policy of keeping the Society exclusively among Freemasons was unanimously approved of, and it was agreed that public notice should be given at as early a period as possible of a meeting to be held at the Freemasons' Tavern on the subject. The Trustees of this society are—Bro. C. Purton Cooper, Q.C. and P.G.M. of Kent; Bro. Bellinger, W. M., and Bro. Strahan, of the banking firm of that name. This undertaking has our "hearty good wishes," and its objects will be found fully set out in our advertising pages.

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## PROVINCIAL.

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### CHESHIRE.

**CHESTER.**—The Brethren of the Cestrian Lodge (No. 615) celebrated the festival of St. John at the Royal Hotel, Chester, on Tuesday, Dec. 27th. The R. W. P. G. Master, Lord Combermere, K.C.B., attended, and there was a good muster, including several Prov. Grand Officers. The Craft Lodge was opened by the W.M., Bro. T. F. Maddock; and P.M., Bro. Dixon, P.P.J.G.D., was presented and installed W.M. for the ensuing year for the second time. The ceremony of installation was performed by Bro. Lewis, P. P. J. G. W., Cheshire, of Wrexham, and the lecture was delivered by Bro. Willoughby, P.P.J.G.W., Cheshire, of Birkenhead. A deputation of the Brethren present, composed of the W.M. and his officers, and all the P.G. officers present, then retired to pay their respects to Lady Combermere, who was in another room in the hotel, having accompanied his Lordship, the R. W. P. G. Master to Chester, especially for the purpose of presenting the P.G. Lodge with a splendid new banner, prepared by Bro. S. Brown, herald painter, of Chester, under her Ladyship's direction. This was accordingly done, and P.M. Bro. Dixon, P.P.J.G.W., returned thanks. The banner was of a rich and beautiful garter blue silk; the Combermere arms, obverse, and the Masonic crest reverse. The R. W. P. G. M. Lord Combermere presided. There were present Sir H. Wynn, Bart (late ambassador to the court of Denmark), the Hon. W. Cotton, M.P., &c. The ball passed off with *éclat* on the following evening.

### CORNWALL.

The Provincial Grand Lodge of Free and Accepted Masons was opened for business at the Hall in Penzance on Tuesday, March 7th; and the various duties having been performed, it was closed in form. During the business Bro. Pearce presented the Prov. G.L. with a Treasurer's book, splendidly bound, and ornamented with Masonic emblems.

The Brethren dined together at three o'clock on the same day at the Union Hotel; after which, a testimonial to Bro. R. Pearce, P.G. Treasurer, &c. &c., was presented. The Dep. Prov. G.M., Bro. Ellis, of Falmouth, presided.

That the Grand Dir. of Ceremonies and Stewards were fully competent, was evident immediately on entering the room appropriated for the banquet, which was tastefully laid out with the desert. There was also the plate to be presented, and the "St. Aubyn Vase," a conspicuous object presented about a quarter of a century ago to the presiding officer, and, with the decorations of the assembly, forming a very brilliant display.

On the removal of the cloth, the first toast was "Her most gracious Majesty," received with all the honours.

The next toast was, "Our own Duke, H.R.H. the Prince of Wales, and the rest of the Royal Family."

Then the "M.W. the Right Hon. the Earl of Zetland," G.M. of the United Lodges of England, under whom nearly one thousand Lodges exist.

Then was proposed the toast which, the Chairman said, at all times receives the most respectful attention, whether it be in the Masonic Lodge, at any of those scientific institutions over which he presides, or the more private meetings of friends, "Our R.W.P.G.M., Sir Charles Lemon, Bart. *M.P. F.R.S. &c. &c. &c.*"

The Chairman then rose and said :—

W. Officers and Brethren,—I have to ask your particular attention, because that which I am now about to propose to you is emphatically the chief business, and pleasure of the day ; it is with reference to the testimonial to our Bro. Pearce. Brethren, your enthusiasm shows that you appreciate the merits of our excellent Brother. It is to give a public demonstration of this that we have met to-day, and in the native town of our Brother, it being considered the most appropriate spot, surrounded by his friends, and in the midst of those trophies of the energy and zeal of himself and coadjutors. It is impossible that anything I can say will add to the high feeling which appears to animate all present. In the first place, however, I am justified in saying there may be one bar to our present enjoyment, the absence of our highly-respected and invaluable chief, Sir Charles Lemon, Bart., whose parliamentary engagements did not allow him to remain longer in the county. It would have been a great relief had the task which devolves upon me, as the D.P.G.M., been in his hands ; though, before now, I have been honoured to perform similar service, and have to lament my inability to do justice to the ceremony, I feel that, to be the organ of the donor, the medium of presentation, and the substitute for the Hon. Bart., the P.G.M. of this county, is an honour I am bound to acknowledge. It has been said, by a talented Brother, to be "doubtful whether the presentation or acceptance of gratitude's pleasing boon be most congenial to a susceptible mind." To-day, at least, we shall each enjoy that reciprocal gratification which links the hearts of the faithful Craft in the fraternal fetters of friendship, harmony, and brotherly love. It has been customary, from time immemorial, to honour distinguished persons of all ranks with tokens of approbation, and, in some lasting form, to endeavour to perpetuate their valuable services. Our Brother has medals and addresses from public bodies, having borne the battle of contending elements in saving the mariner from being engulfed in the briny deep ; he has the satisfaction, too, of knowing that, as the chief magistrate of this borough, his services have been acknowledged by his fellow-citizens ; and no one, who was present, can forget the enthusiastic greeting he received at the splendid banquet he gave after a procession to his Bro. Directors, the authorities, and a large body of the respectable inhabitants of the county, on opening the West Cornwall Railway. Brother Pearce having devoted considerable time and attention, in the course of six-and-thirty years, in zealously advancing the Masonic institution, is entitled, we conceive, to a niche in the temple of our Order, the grand moral principles of which, are brotherly love, relief, and truth. Yes, my Brethren, and upon that column which the grateful Brotherhood may erect in this province, the chisel of the artist, when inscribing the honoured names of St. Aubyn, De Dunstanville, Lemon, and others, will not omit that of our Bro. Richard Pearce. Brethren, when first it was intimated that a token of regard should be given to our Brother, a Masonic jewel was proposed ; but it was found more desirable that the amount of subscriptions, furnished by Messrs. Harris and Jacob, should be laid out in that elegant salver and set of dishes ; which, on inspection, we think will meet with the approbation of all.



The plate being uncovered, the D.P.G.M. proceeded :—

The inscription on the salver runs thus :—“ Presented on the 7th day of March, 1854, to Bro. Richard Pearce, Esq., of Penzance, P.D.P.G.M., &c., of the Ancient and Honourable Fraternity of Free and Accepted Masons of Cornwall, by the Lodges and Brethren of the province, in testimony of his constant attention, zeal, and ability in the various offices of the Order, during a period of thirty-six years.” The arms of our Brother beautifully engraved in the centre, and his crest on silver shields on each of the dishes.

The D.P.G.M. paused to allow the articles to be inspected, and then said :—

In obedience to the commands of the P.G.M. and Brethren in this Province, I have now the pleasure to direct my address to you, my respected Brother ; and, as their representative, I beg to consign to your use and possession this service of plate, as a testimonial of your valuable services, and to evince their regard for you, as a man, a Brother, and a friend. My Brother, I shall never forget the year, 1811, when we crossed the ocean together, returning from the then all-important scene of the great Peninsular War, in company with some of the heroes of that campaign. We were then comparative strangers to each other ; but, soon after, on your joining the Masonic ranks, we became Brothers, and I hope ever so to remain.

The salver was then given into Bro. Pearce’s hands, the D.P.G.M. saying :

The favourable opinion of good men, *thus presented*, is justly acceptable, especially when it accords with the testimony of our own hearts ; it then strengthens the growth of mutual confidence and establishes connections which may last for ever. And permit me, my Brethren, before I take my seat, to ask, shall we not, as members of an institution, claiming the remotest antiquity, by a strict adherence to the principles of our Order, hand down to posterity a record of faithful allegiance to the laws of the Craft, including, as they do, loyalty and attachment to our beloved queen and constitution ! Yes ! I may say, for each and all of you, and may it be indelibly marked on the monument of fame, that whilst we have steered the ancient *ark* of our Order in silent and dignified security, we have, at the same time, transmitted the venerable *bark* to our successors, unpolluted in its principles, unchanged in its customs, secrets, and usages, and in all its ancient points and perfection.

The Chairman was frequently interrupted by the cheering which followed particular portions of his address.

My Brethren, I invite you to join me in partaking of the generous beverage contained in this truly Masonic emblem, “The St. Aubyn Vase,” engraved, amongst many others, with the royal arms, and presented to me in the County Hall in the year 1832, and again at Kensington Palace by his late royal highness the Duke of Sussex ; whilst animated by one feeling, we pray that good health and a long and happy life may crown the latter days of you, my Brother, and that your family and descendants may preserve the testimony this day presented, and imitate your virtues.

Bro. Pearce replied with great feeling, and in that style of Masonic taste which characterises his speeches at the meetings of the Craft.

#### DURHAM.

**HARTLEPOOL.**—The annual festival of the St. Helen’s Lodge of Freemasons, No. 774, was held on Wednesday, 28th December, at the King’s Head Hotel, when the installation of Bro. W. J. Hodgson (re-elected) as W.M. for the ensuing year, was performed in a very impressive manner by Bro. H. A. Hammarborn, W.M. of No. 128, Restoration Darlington. A large number of members and visitors

were present on the occasion. The officers appointed for the ensuing year are as follows, viz. :—Bros. J. Murray, S.W. ; J. Munkenbeck, J.W. ; W. Weatherilt, S.D. ; G. Moore, J.D. ; T. Cockburn, I.G. ; S. Armstrong and J. Gaskell, Stewards ; H. Hansen, Treasurer ; Thos. W. Hearon, Secretary ; J. Lumley, Tyler.

#### ESSEX.

**NORTH ESSEX CHAPTER.**—This Chapter, which obtained its warrant only last spring, is gradually progressing. At the meeting held at the White Hart, Bocking, on Monday, Feb. 13th, Comp. Surridge was elected Z. ; Comp. Brown, H. ; Comp. Hustler, T. ; Comp. Durrant, P.S. The Very Rev. Bro. Henry Corrington, Dean of Bocking, was exalted to this sublime degree by the Rev. Comps. S. L. Wilson, Z. ; How, H. ; Brown, T. The continued accession of the highly esteemed clergy of the Established Church is very gratifying, and cannot but have good effect in proving that Masonry “is founded on the purest principles of piety and virtue.”

#### HAMPSHIRE.

**PORTSMOUTH.**—The Brethren of the Royal Sussex Lodge, No. 428, assembled at the Freemasons' Hall, St. George's-square, Portsea, on Wednesday, January 18th, for the purpose of installing the W.M. elect, Bro. H. M. Emanuel.

A very large number of Brethren from distant parts of the county were present to witness this interesting ceremony.

The Installing Master of the day was Bro. J. Ogburn, P.M. 428, and Prov. J.G.W. of the Province of Hants, and among those holding high positions in the Craft, were the following distinguished Brethren :—Bros. Slade and Firmin from Southampton, P.M.'s, Royal Gloucester Lodge, No. 152 ; the Rev. Dr. Woolley, W. M. Phoenix Lodge, No. 319 ; Dr. White, P.M. 319, and P.P.S.G.W. ; Capt. Savage, P.M. 319, P.P.J.G.W. ; B. W. Bradley, P.S.G.W. ; E. Low, P.M. 319 ; Hay, P.M. 319 ; J. M. Shugar, W. Lodge of Union, No. 45, Chichester ; Capt. Elliott, P.M. 428, P.P.J.G.W. Hants ; Lee, P.M. 428 ; Dr. Smith, P.M. 428 ; Urquhart, P.M. 428 ; G. G. Palmer, P.M. 428, Prov. G. R. Hants ; Stebbing, P. M. 717 ; Bannister, P. M. 717, &c., &c. ; altogether numbering eighteen W. M.'s and P. M.'s present at the Installation, besides a very large number of Brethren, who have not yet held that high and distinguished office, who met on this occasion to do honour to a Brother deservedly respected and beloved by all who know him.

Bro. Henry M. Emanuel being a member of the Hebrew persuasion, a larger amount of interest was felt by the Brethren of the Royal Sussex Lodge and the Province generally, thereby proving that Freemasonry is properly understood, appreciated, and carried out in this Lodge at least.

The following Brethren were appointed by the W. Master as office-bearers for the ensuing year, viz. :—T. Slade, S.W. ; W. Garnett, J.W. ; Capt. Elliott, P.M. 428, P.P.J.G.W. Hants, T. ;

J. Ogburn, P.M. 428, P.P.J.G.W. Hants, Hon. Sec.; M. G. Totterdell, S.D.; H. J. Paffard, J.D.; W. H. Rastrick, I.G., Barnes, and Frankeiss, Stewards.

At six o'clock, the Brethren sat down to banquet, when the chair was taken by the W.M. Bro. H. M. Emanuel, supported on his right and left by the distinguished Brethren before named. After the usual toasts,

Bro. J. OGBURN proposed "The W.M. of the Royal Sussex Lodge, No. 428;" and in doing so alluded in highly eulogistic terms to the great zeal that had been displayed by Bro. Emanuel for the interests of the Craft in general, to his great talents as a Mason, and to the honour the Royal Sussex Lodge had done itself in electing so worthy a Brother to preside over them; and also to the pleasure it gave him (Brother Ogburn) in having installed into the office of W.M. that day a Brother who was so justly and highly esteemed by all who knew him, as was clearly evinced by the numerous and influential attendance of Brethren so exalted in the Craft, and so high in position in the Society, there being the large number of eighteen W.M.'s and P.M.'s present during the installation, that being a larger number than had ever been present at any Lodge in this Province on a similar occasion.

The toast was drunk with great *éclat*.

Bro. EMANUEL, in returning thanks for the honour conferred on him, said that he felt this as the proudest moment of his life. To be elected and installed in the office of W.M. of so numerous and respectable a Lodge, and in the presence of so many distinguished Brethren as had honoured him with their company that day, was an honour of which any man living might be proud; and he begged to assure the Brethren that his time and attention should be devoted to the interests of the Lodge, and to the carrying out those glorious principles of Freemasonry which were at once the pride and boast of the fraternity.

The healths of each of the distinguished guests were then given in rotation, and each severally responded to, all expressing the great pleasure they felt in being present on such an interesting occasion.

#### HERTFORDSHIRE.

BERKHAMPSTEAD LODGE (No. 742).—The first meeting of this Lodge for the present year was held on Wednesday, the 4th January, when the members assembled in considerable strength, to witness the installation of Bro. A. L. Bellinger into the Master's chair, several London Brethren being present. The ceremony of installation was most ably performed by Bro. J. T. Darvill, P.P.G.S.W. of the Province, assisted by Bro. T. Lane, P.P.G.S.W., Bro. Watson, P.M. No. 25, the Rev. Bro. S. L. Wilson, P.P.G.C., Bro. R. L. Wilson, P.P.G.S.W. of Surrey, Bro. D. Shrewsbury, P.M. No. 196, Bro. Howe, P.M. No. 82, &c. The King's Arms, the ancient hotel in which the Lodge is held, has been completely renovated, and this was the first meeting since its restoration and under the management of Bro. Softlaw. The visitors present expressed their gratification at the mode of conducting the business of the Lodge, and the hospitality so ably dispensed under the presidency of the W.M.

## KENT.

Bro. Purton Cooper, Q.C. the Prov.G.M. being desirous of ascertaining the state of Freemasonry in his Province, has requested the Secretary of every Lodge to fill up the subjoined return in a tabular form prepared for that purpose. The return embraces the years 1850, 1851, 1852, and 1853, viz., the number of Brethren yearly initiated, passed, raised, and joined; the number and date of each return to the Grand Lodge, Provincial Lodge, and Clerk of the Peace; the fee paid on initiation; the fee paid on joining; the amount of yearly Lodge subscriptions, exclusive of all fees; the charities to which the Lodge subscribes, and the amount; the balance of funds to the debit or credit of the Lodge; the number of meetings; whether the Lodge meets all the year.

The R.W. Prov.G.M. at the same time invites the W.M. of each Lodge to offer his suggestions for the advancement of Freemasonry in his Province, and especially for an increased support to the several Masonic charities.

CHATHAM.—*Kent Lodge of Antiquity* (No. 20).—On Tuesday, December 27th, the ceremonies of the installation of Bro. Saul Isaacs as W.M. was performed in a most emphatic and impressive manner by Bro. Charles Isaacs, P.P.J.G.W. P.G.S. and P.M., in the presence of several distinguished Masonic visitors. The banquet was honoured by the presence of Bro. C. P. Cooper, Q.C. Provincial Grand Master for Kent, and Bro. Thos. Bisgood, D.P.G.M.; Bro. King, P.S.G.D.; Bro. Isaacs, G. Sec.; and several distinguished Brethren from various parts of the Province. The usual toasts were ably and eloquently proposed, and were received with true Masonic enthusiasm, more especially the health of Bro. J. Ashley, Esq., P.D.P.G.M., the remembrances of whose services and zeal in the cause of Masonry in this Province will flourish as long as Masonry exists in it. After a happy and cheerful evening, enlivened at intervals by the vocal exertions of the favourite Bro. Genge, the Brethren retired, anticipating the high pleasure of meeting again on the anniversary.

We are happy to say that Masonry is increasing here; the number of military officers initiated here is calculated to spread Masonic knowledge wider and wider, and as a Lodge, No. 20 stands high in the Province for its working; and all its excellency must in Masonic fairness be attributed to the indefatigable energy and perseverance of Bro. W. Saunders, P.S.G.W. P.G.T. and P.M., and Bro. C. Isaacs, who so ably presided at the installation of the W.M.

MAIDSTONE.—The Belvidere Lodge, No. 741, met on January 10th to receive the visit of the Prov.G.M. Bro. C. P. Cooper; an unusually large number of Brethren attended. The P.G.M. addressed them at considerable length, both in Lodge and at the banquet which followed it, on the Masonic duties.

The P.G.M. was patron of a Masonic ball given by the Brethren of the Belvidere Lodge, at the County Assembly Rooms, Maidstone. It was very well attended. It is understood that the number of tickets taken was sufficient, after payment of the expenses, to yield a handsome sum for one of the Masonic charities.

**SHEERNESS.**—*Adam's Lodge* (No. 184).—The installation of Bro. G. A. Trotter, of the Zetland Lodge, Hong Kong, as W.M. of this Lodge, was performed on the evening of January 7th, in his usual impressive and delightful manner, by Bro. W. Evans, of Great Queen-street, to eulogize whom would be superfluous, so well known and so highly respected as he is by the Craft in general, and Adam's Lodge in particular. The remembrance of the evening's ceremonies will long dwell in the memories of the Brethren who were present. Such performances of the ceremonies as were then witnessed, cannot fail to expand and raise the ideas of Masonry, and contribute to the full knowledge of its duties and requirements. The newly installed W.M. is a distinguished Mason, well informed and intelligent in all the leading principles and minute particulars of the Order; and when he has matured and confirmed these during his residence in England, we are satisfied he will not fail to give them that attention when he locates at Hong Kong, that their influence and benefits may be spread over the land of the stranger. The evening terminated with a banquet, over which the W.M. presided; the usual Masonic toasts were proposed and received with satisfaction, and the whole passed off with hearty good wishes from all for all.

The Lodge is in a very good condition and in fair working order, and although in a rather out-of-the-way place, yet Brethren will meet with a real Masonic reception, should business or pleasure call them here. The forthcoming Annual Provincial Meeting will be held here in June, when we hope to see visitors from the metropolis, now the means of reaching Sheerness are so many and so expeditious.

#### LANCASHIRE.

**LIVERPOOL.**—*Centenary of the St. George's Lodge of Harmony* (No. 85).—The celebration of the one hundredth anniversary of the establishment of this highly influential, respectable, and excellently-conducted Lodge of Ancient Free and Accepted Masons, and which is one of the oldest in the Provinces, was held on Wednesday evening, Jan. 25th, the regular Lodge night, at the Adelphi Hotel, Liverpool; and it being also the night appointed for the installation of the W.M. Elect for the ensuing year, Bro. C. Verelst, architect, who is well esteemed by the Craft at large, there was a very numerous attendance of the subscribing Brethren and visitors.

The ceremony of installation was very efficiently performed by P.M. Bro. J. Walmsley, V.W.P.G. Sec. for West Lancashire, assisted by a large number of past and present Masters of Lodges and Prov. G. Officers. The W.M. appointed the following officers:

Bros. Kilpin, S.W.; Delarue, J.W.; Francis, Sec.; Cruttenden, S.D.; Ward, J.D.; Way, I.G.; Molyneux, O.; Tyndal, D.C.; and Hay, Sup. Works. Bro. L. Samuel, who has been fifty years a subscribing member to the Lodge, and to whose fostering care it has during the whole of that time been indebted for its prosperity, was re-elected Treasurer for the thirtieth time in succession. The business having been concluded, the Brethren were called from labour to refreshment; and at half-past six o'clock nearly one hundred of the Brethren sat down to refreshment.

The W.M. presided, his officers filling their proper places. Amongst the company were the following V.W. Grand Officers of the Province:—Bros. A. Henderson, P.G.R.; L. Samuel, P.G. Tr.; J. Walmsley, P.G. Sec.; Troughton, P.J.G.D.; J. Blayd Molyneux, P.P.S.G.D.; S. Hess, P.J.G.D.; H. Gambell, P.P.S.G.D.; J. Eckersley, St. Br.; A. R. Martin, P.P.J.G.W.; T. J. Kilpin, P.G. Sup. of Works; J. Molyneux, P.G.O.; Wylie, P.G.P.; also, S. Moss, P.P.J.G.W., Gloucestershire; Willoughby, P.P.J.G.D.; J. Fenton, P.J.G.D., Cheshire; Greenhalgh, P.G.P., East Lancashire; Butterworth, P.G.S.B.; Stephens, P.S.G.D., Cheshire; and Bros. Meugens, P.M.; Alpass, P.M.; Davis, P.M.; Fitzpatrick, P.M.; Charles Hand, P.M.; Banning, P.M.; Armstrong, P.M.; Copeland, W.M., &c. &c. &c.

The toast of "The W.M. and the Centenary of the Lodge" having been proposed by P.M. Bro. Eckersley,—

The W.M., after returning thanks for the honour that had been conferred by electing him W.M., continued: It now becomes my pleasing duty to allude to the circumstance that has this day brought together so large a body of the Brethren. This is the Centenary of our Lodge, No. 35. This is an age remarkable, when we consider the smallness of the town and population a hundred years since, when the French privateer *Thurot* was endangering the comparatively small commerce of that day; when no stage-coach left Liverpool for London, or even Manchester; and when a ship was launched from what is now a busy thoroughfare. But great as have been the changes of this town and people during the period, Masonry, amid many difficulties, has continued onward unchanging, varying in its aspects, with recurring lights and shadows, like a planet in its orbit, but still preserving its integrity and progress. The history of Freemasonry is, in fact, but the history of progress, commencing in far-distant ages, ere "the stars in their courses fought against Sisera," then taking by the hand and leading onwards the civilization of those respective peoples, times, and countries to our own period. Freemasonry erected Solomon's temple, carved the sculptured courts of Nineveh, set out the temples of Egypt, built the Parthenon, and finished its architectural career by covering the land with glorious fanes, unequalled in that knowledge so often alluded to in Masonry—geometry. Geometry has been a favourite science with the ancient Freemason; his morals were deduced from its rules, his symbolism from its forms, and his practice from its lessons. Thus the great symbols—the square, the circle, and the triangle—have been the types of the principal architecture of the past. The square was the foundation of Egyptian architecture; their measurements of land were by the square; their architecture is characterized by massive squareness, and archaeologists believe that the type or unit forming their designs was a square. In the chasest architecture the world has yet produced—the Greek—the type is the circle. Lay down the plan of any Greek temple, cover it with circles of the *proper size*, and you will find that circles, successions of circles, or parts of circles, will form every part. In later ages, the triangle is the type. In every cathedral of the mediæval ages, it will be found

that triangles form the plan, elevations, windows, and even every detail of windows; not in one part, but in all; not only here, but abroad. The friendly feeling of the Brethren of our Order has always distinguished it, more particularly in past times. Variations were perpetually occurring in the architecture of the middle ages during three hundred years; yet these are found to be nearly simultaneous all over Europe, showing the intercommunication existing between the Lodges in different countries; and that a novelty or beauty was scarcely discovered in one Lodge or country, but it was freely communicated to other Lodges and countries; whilst it is equally well known that the governing principles of Freemasonry, and more especially those of geometry and architecture, were almost entirely unknown to the popular world. With the revival of learning arose an affectation of everything classical. Gothic architecture decayed, and there ceased to be much necessity for retaining those Masonic operative secrets that were no longer in use, and Freemasonry itself somewhat declined. Many valuable Masonic secrets, being upon paper, were destroyed by the Craft at the instigation of Sir Christopher Wren, who, with other Brethren, were fearful of the possibility of their getting into the hands of those not of the Order. One thing he did,—he founded the Lodge of Antiquity. About one hundred years since, when this Lodge, No. 35, was founded, Masonry was nearly at the lowest point. Our number is now thirty-five, originally it was twenty-five; but when that blot upon the escutcheon of Freemasonry, I mean that division in the Craft, when it was split into "Ancient Masons," under the Duke of Athol, and "Modern Masons," under the Prince Regent, a difficulty arose as to what was our number; for, as the Ancient and Modern Masons, each had their numbers, beginning at No. 1, there were thus two of the same number. When the whole were amalgamated under the late Duke of Sussex, it was decided by lot that the Ancient Freemasons should retain their own number; and the Modern Masons' number, when the same, should be changed for the next in succession—thus our old number changed from twenty-five to thirty-eight; after which several warrants falling in, our number was reduced to thirty-five, at which it has remained for many years. The fortunes of our Lodge have been as various as its localities. In 1804, there were twenty-three members; in 1823 they had dwindled to five; and so heavy were its responsibilities, that it was proposed to sell the furniture to pay them off. This desecration was fortunately prevented by Bro. L. Samuel, P. M., who, this day, completes his fifteenth anniversary as a member, and his thirteenth as treasurer, stepping forward and paying them off at once. The well-known Dr. Currie was, sixty-five years since, Master of this Lodge, and presented the snuff-box that always adorns our table. Admiral Murray was, for five years, master; whilst Bros. James Aspinall, Sir Joshua Walsley, *M.P.*, Bramley Moore, Thomas Littledale, and other mayors of the town, have presided over us; and we will hope, that as the present Mayor, J. B. Lloyd, a Mason, he will some day occupy the chair that I now unworthily fill. The savings-bank at the top of Lord-street was built by Freemasons for Freemasonry, and was long used as such; but painful circumstances occurred, whereby it got alienated from our Order, though by the original deed it would have been a Masons' Hall so long as a single Mason of our Lodge remained. This Lodge, with other Brethren of the Craft, had the honour of laying the first stone of a statue of George III., Great George's-square; but it was afterwards removed to London-road. The Craft here also assisted in laying the first stone of the Sailor's Home; and afterwards, Bro. Drinkwater, of this Lodge, laid the foundation-stone of St. George's Hall. Our chapter is of a date coeval with the Lodge; formerly, all Lodges by their warrant could have a chapter, but now every chapter requires a warrant. During the war a great compliment was paid to Freemasonry. Under Lord Sidmouth's Act all secret societies were suppressed, except the Freemasons, although they were obliged annually to register the Lodge, and declare the names of all the members; but even this requirement is not now made, except by the Grand Lodge in London, showing still further the high opinion entertained by the government of the principles and practices of the Craft. The W. M. then went through the history of the Lodge 35, which was very interesting to the Brethren, and concluded a most eloquent speech amidst immense applause.

NEWPORT.—On Tuesday, Feb. 28th, on the occasion of the installation of Edward Wells, Esq., as W.M., about forty Brethren of the Silurian Lodge, No. 693, sat down to dinner, at the Westgate Hotel, which was of a most *recherché* description, and reflected the greatest credit to Bro. S. Hallen. The cloth having been removed, Edward Wells, Esq., W.M., took the chair, faced by R. G. Thomas, Esq., S.W. The following were appointed officers for the present year: S.W., R. G. Thomas; J. W., J. Whitchurch; Chap., the Rev. J. S. Sidebotham; Sec., W. Williams; Treas., J. Hyndman; S.D., T. W. Nicholas; J.D., J. H. Davis; I.G., J. C. Nicholas; Organist, H. J. Groves; Stewards, S. T. Hallen and John Lloyd; Tyler, W. M'Fee, Newport.

DARLINGTON AND STOCKTON.—The Brethren of Restoration Lodge, No. 228, celebrated the festival of St. John at their Lodge-room, when the installation of Bro. Hammarborn as W.M. for the ensuing year was duly completed.

#### MONMOUTHSHIRE.

MONMOUTH.—*Tuesday, 28th February.*—At a Lodge of Emergency held by dispensation from the Dep. Prov. G.M., Bro. John E. W. Rolls, to initiate into Masonry Mr. Ferdinand Capel Hanbury Williams, of Caldbrook Park, Monmouthshire, and of the 16th Lancers, who is expected to leave England for the East; he was proposed by Bro. James Davies, Prov. Grand Deacon for Monmouthshire, and seconded by the Dep. Prov. G.M. Bro. Rolls.

The Lodge was numerously attended to witness the initiation, which was ably and impressively performed by Bro. J. P. King, Prov. Grand Sec. and P.M. of the Loyal Monmouth Lodge, No. 671. After the ceremony of the initiation, the Brethren were invited to a banquet in the Lodge-room, by the newly initiated Brother, F. C. H. Williams. Among the Brethren present were Bro. A. Roll, Prov. Grand Reg.; Bro. T. Brook, of the Grand Stewards' Lodge; Bro. Maddox, J.W.; Bro. Spacey, S.D.; Bro. Horne, J.D.; Bro. Webb, Stew.; Bro. Joshua, Stew.; Bro. Rogers; Bro. Dawes; Bro. Benburgh, Sec.; Bro. Morgan; Bro. Isaac Chilcot, P.M. and Prov. Grand Dir. of Cers. for Monmouthshire.

The usual Masonic toasts were given, and the Dep. Prov. G.M., Bro. John E. W. Rolls, was much pleased, and expressed his delight in meeting so large a number of the Brethren upon such an occasion. In proposing the health of Bro. Chilcot, he said, though an humble Brother, he was deserving of everything from the Lodge, for to him was the praise due; for this Lodge owed everything to him for his perseverance, and the perfection of order it was brought to.

#### NORTHUMBERLAND.

BERWICK.—*St. David's Lodge* (No. 554).—The following are the office-bearers:—Bros. George Winlow, W.M.; J. Thompson, P.M.; Thomas Strother, S.W.; John Blaikie, J.W.; Geo. Wilson, Treas.;



James Clark, Sec. ; John Anderson, S.D. ; Joseph Fleming, J.D. ; Henry Leckie, S.S. ; W. Bell, J.S. ; John Morton, I.G. ; John Crow, Tyler. The Brethren spent the evening of St. John's day in a pleasant and agreeable manner.

NEWCASTLE.—*Dec. 29th.*—On the anniversary of St. John the Evangelist, the installations of the W.M.'s of Lodges No. 24 and De Loraine, No. 793, and the appointment of their respective office-bearers for the ensuing year, took place in Freemasons' Hall, Newcastle. Lodge No. 24:—Bros. James Donald, W.M. ; George Weatherhead, P.M. ; William Johnson, S.W. ; John Barker, J.W. ; Rev. W.S. Greenwell, Chap. ; William Johnson, Treas. ; W. Wanless, Sec. ; J. King, S.D. ; J. Green, J.D. ; S. Joel, S.S. ; G. Mills, J.S. ; W. Richardson, jun., I.G. ; A. Dickson, Tyler.

Lodge De Loraine, No. 793:—Bros. G. P. Birkenhead, W.M. ; Richard Medcalf, P.M. ; John L. Donald, S.W. ; W. Swan, J.W. ; Rev. J. Bigge, Chap. ; W. Johnson and J. L. Donald, Treas. ; James Prendergast, Sec. ; Capt. J. J. Weatherley, S.D. ; R. W. Ogilvie, J.D. ; F. Welford, S.S. ; T. Y. Cowan, J.S. ; W. Richardson, jun., I.G. ; A. Dickson, Tyler.

After the installations, the Brethren dined together at the White Hart Inn, when Bro. Birkenhead, W.M. of Lodge De Loraine, occupied the chair, supported by the W.M. of the sister-Lodge. The most favourable statements were made of the present flourishing condition and excellent organization of Masonry in the province of Northumberland.

NORTH SHIELDS.—*St. George's Lodge* (No. 624).—Office-bearers for the ensuing year:—Bros. Thomas Fenwick, W.M. ; I. C. Trotter, S.W. ; Thomas Haswell, J.W. ; N. S. Lotinga, S.D. ; John Pringle, J.D. ; I. G. Tulloch, Sec. ; George Yeeles, I.G. ; I. Evans, Tyler ; R. B. Henzell, I. Carr, and W. Twizell, Stewards. The installation of W. M. Fenwick (who has been re-elected) was celebrated on Friday, Dec. 23rd, the W. M. ably presiding over upwards of forty Brethren. There was a large attendance of visitors, no fewer than ten stranger Lodges being represented, and the Brethren from Newcastle mustering most creditably. The evening was spent in an exceedingly pleasant manner ; no fewer than three members of the Tynemouth town council were present amongst the Brotherhood.

#### OXFORDSHIRE.

OXFORD.—*University Masonic Lodge.*—The members of the above Lodge met for the first time this term on Wednesday evening, the 1st of February, and mustered in large numbers. Two Brethren were raised, fourteen were passed, six members were elected, and three were initiated ; so that the W.M. Bro. T. Best, of Magdalen College, had a more than ordinary amount of labour devolving upon him. He went through the ceremonies, assisted by a very efficient body of officers, in a masterly and impressive manner. The

newly-elected Brethren were Mr. K. Fitzgerald, of Merton College; Mr. J. B. Bence, of St. Mary Hall; Mr. Petry, of Queen's College; Mr. Cave, of Corpus; Mr. Sergison, of Christ Church. The proceedings concluded with a banquet, which was attended by upwards of sixty of the Brethren of the University and City Lodges. The mayor of Oxford, Bro. R. J. Spiers, was present, and in his capacity of P.G. Sword Bearer of England responded to the toast of "The Grand Officers of England."

**MASONIC FESTIVAL.**—On Tuesday, February 7th, the Brethren of the Alfred Masonic Lodge assembled at the Masonic Hall for the purpose of installing Bro. Thomas Randall, Prov. G.R. as W.M. for the ensuing year. The ceremony was conducted by Bro. F. Thomas, P.M., with great ability and effect. The W.M. then appointed the following Brethren to be his officers for the year:—J. Thorp, S.W.; J. T. Hester, J.W.; Rev. T. Russell, St. John's College, Chap.; J. C. Dudley, Treas.; J. G. Betteris, Sec.; H. Houghton, S.D.; MacLaren, J.D.; Rev. J. S. Sidebotham, Lincoln College, Dir. of Cer.; Marshall, Organist; E. Townsend and J. Frazer, Stewards; Bevers, Inner Guard, and Bull, Tyler.

In the evening the annual banquet in celebration of the Festival of St. John the Evangelist took place, when about fifty of the Brethren attended, and partook of a very elegant dinner, the arrangements of which reflected the highest credit on the exertions of the Stewards. The W.M. performed his duties as President in a manner which displayed at once his high talents and great fitness for the onerous position in which the Brethren had placed him. The festival was one of the most successful that has ever been held in the city, both in respect to numbers and amount of enjoyment; and the Brethren generally exhibited an earnest desire to testify their appreciation of the high character and Masonic qualifications of their newly-elected W.M.

**OXFORD.**—The month of February is that period of the year when Masonry puts forth its strength in Oxford, and congregates under its banners a host of the most distinguished members of the Craft, not only from this Province, but from various parts of the kingdom. It is at this time that the anniversary meetings of the Provincial and Apollo Lodges are held, and it is customary to hold a Royal Arch Chapter and a Knight Templar Encampment in the same week. On the present occasion the proceedings commenced on Monday last with a meeting of the Alfred Chapter of Royal Arch Masons, when Bro. F. Thomas, M.E.Z., presided, and exalted several candidates. The ceremony was conducted with great solemnity and effect, and the admirable manner in which the various officers fulfilled their duties elicited the warmest commendations both of the candidates and visitors.

On Tuesday morning a Lodge of Emergency was held by the Brethren of the Apollo University Lodge, when the W.M., Bro. T. Best, of Magdalen College, P.Prov.G.R., had the gratification of initiating no less than thirteen candidates, which he was empowered to do, in consequence of the R.W.Prov.G.M., Bro. Rev. J. C. Ridley, having kindly granted a dispensation for that purpose.

In the evening of the same day a Lodge of Emergency was held by the Brethren of the Alfred City Lodge, when the W.M., Bro. Thomas Randall, P.Prov.G.Sup. Works, initiated three citizens, and one member of the University.

At the same meeting it was unanimously agreed "to establish a Benevolent Fund for the aid and support of aged, infirm, and decayed Freemasons," and a Committee was appointed to carry it into effect. The sum of 5*l.* was also voted to the soup and coal fund, for the relief of distressed families in Oxford.

At the conclusion of the proceedings, Bro. R. J. Spiers, Past Grand Sword Bearer of England, and Mayor of Oxford, gave a Masonic *soirée* at his residence in St. Giles's, which was attended by about seventy of the Brethren, among whom were Bro. Rev. C. J. Ridley, Prov.G.M. for Oxfordshire; Bro. Lieut.-Colonel Vernon, Prov.G.M. for Staffordshire; Bro. Capt. Bowyer, Dep. Prov. G. M. for Oxfordshire; Bro. Earl of Lincoln, Bro. Lord Fordwich, Bro. Hon. J. W. Vernon, Bro. Hon. E. J. Monson, Bro. Hon. T. Byng, Bro. Rev. C. Pettat; Bro. Phillipe, Past Grand Sword Bearer of England; Bro. W. Best, W.M. of the Apollo Lodge; Bro. W. W. B. Beach, W.M. elect; Bro. Holbrook, of Liverpool; Bro. Malcolm, of Christ Church; Bro. H. H. Still; Bro. Randall, W.M. of the Alfred Lodge; the Officers of the Alfred and Apollo Lodges, and a large number of Brethren belonging to the Province. The entertainment was distinguished alike for its intellectual, social, and hospitable character, and the esteemed host showed how peculiarly fitted he is, whether as a chief magistrate, or in his Masonic capacity, to maintain the dignity of office, to fulfil his duties, and to administer to the happiness and enjoyment of those around him. The guests were received by the Mayoreas, who gave to all a cordial greeting.

On Wednesday morning the retiring Master of the Apollo University Lodge, Bro. Best, gave a public breakfast at the Masonic Hall to the Mayor, the Officers and Brethren of his own Lodge, the W.M. of the Alfred Lodge, and the visitors staying in Oxford.

At twelve o'clock the Provincial Grand Master, Bro. Rev. C. J. Ridley, held a Provincial Lodge, which was attended by a large number of the Brethren. The Pro.G.M. congratulated the Brethren on the progress of Masonry in this Province, the admirable manner in which the business had been conducted, and the large accession of distinguished members that had been initiated during the past year. He stated that he gathered from the official reports, which had been transmitted to him, that during the last year there had been in the Alfred Lodge twelve initiations, thirteen passings, ten raisings, and two joining members. That with respect to the Apollo Lodge, there had been a surprising increase of new members, owing doubtless, in some measure, to their active and energetic W.M.; Bro. Best, who was held, and most deservedly so, in high esteem. He found that that zealous and able Brother had himself performed no less than 105 ceremonies, had raised 30 Brethren, and initiated the extraordinary number of 47 candidates. The manner in which he had gone through those heavy duties entitled him to the warm approbation not only of his own Lodge, but of the whole Fraternity. The Pro.G.M. expressed the gratification which it afforded him to find that the Churchill Lodge was going on so well and so flourishing, under the able Master-ship of the Rev. Bro. C. Pettat; and adverted, in feeling terms, to the great loss which this Lodge had sustained in the death of Bro. Bernard, of Merton College. He congratulated the Cherwell Banbury Lodge on its increasing prosperity, the admirable manner in which its affairs had been conducted, under the Mastership of Bro. Capt. Bowyer, and the high standard which it had attained as a working Lodge. He stated that during the past year four Brethren had been initiated into this Lodge, six joining members, and four honorary members had been added to it, and the total number of subscribing members was 31. He also congratulated this Lodge on the fact that, notwithstanding the heavy expenses which it had been obliged to incur in furnishing its Lodge room, and providing the necessary decorations and insignia, it had in so short a time liquidated all its claims, and was perfectly unencumbered, which was a circumstance highly creditable to this meritorious and promising Lodge. The Pro.G.M. then said that as his late Dep. Pro.G.M., Bro. Stephen Burstall, M.A., of University College, had left England, and was not likely to return for some time, he had acted upon the resignation

which he had sent to him, and appointed Bro. Capt. Bowyer to that office; and he trusted that the appointment of so good and worthy a Mason would meet with the approbation of the whole Province (much applause). The Pro.G.M. then announced that the anniversary of the Cherwell Lodge would be held at Banbury on Tuesday the 21st instant, when he strongly recommended all who could make it convenient, to attend on that occasion, for they would see some admirable working, a Lodge room unique in itself, and meet with a generous and cordial welcome. He also reminded them that there would be a centenary festival of a scientific Lodge at Cambridge on March 29th, when the Brethren of this Province were earnestly invited to attend.

The Prov. G. Treas., Bro. Blake, then submitted the accounts for the past year, which were approved of and passed.

On the motion of Bro. R. J. Spiers, P.G.S.B., and Bro. Beach, Prov. G.S.W., the following subscriptions were unanimously voted:—Oxford Baths and Washhouses, 2 guineas; Radcliffe Infirmary, 3 guineas; Medical Dispensary, 2 guineas; Blue Coat School, 1 guinea; Anti-Mendicity Society, 1*l.*; Masonic Boys' School, 1 guinea; Masonic Girls' School, 1 guinea; Annuity and Widows' Fund, 2*l.*; Oxford Lying-in Charity, 2 guineas.

The Mayor stated that at the last Court held at the Radcliffe Infirmary, it was specially named that that Institution was greatly indebted to the Masonic Lodges of this Province for the support given by them, and more particularly to the Apollo Lodge in voting to it the liberal contribution of sixty guineas, arising from the ball given by that Lodge at the last commemoration.

Bro. Henry H. Still announced his intention to accept the office of Steward to the Masonic Boys' School for the present year.

Bro. Blake was then unanimously re-elected Treasurer to the Lodge, and highly complimented on the admirable manner in which he had fulfilled the duties of that office for many years past.

The Dep. Prov. G.M., *pro tem.*, Bro. R. J. Spiers, then read the patent of appointment of Bro. Captain Bowyer to the office of D.P.G.M. of Oxfordshire, after which Bro. Bowyer was invested with the insignia of office, amid the hearty plaudits of the Brethren.

The Prov. G.M. then appointed the following Brethren to be his officers for the year:—Alderman Dudley, Prov. G.S.W.; Thomas Randall, J.W.; Rev. C. Pettat and Rev. V. Blake, of Banbury, Chaplains; Malcolm, of Christ Church, Registrar; W. W. Harrison, B.N.C., Secretary; J. Taunton, S.D.; Rev. J. Wood, Merton College, Prov. G.J.D.; Fraser, Superintendent of Works; Rev. J. S. Sidebotham, Lincoln College, Dir. of Cer.; H. A. Pickard, Ch. Ch., Assistant ditto; C. Baker, Exeter College, Sword Bearer; S. Elvey, New College, Organist; John Bosson, Pursuivant; the Earl of Lincoln; Hon. W. J. Vernon; Bevers; Joseph Round; G. E. Biber, Merton College, and B. W. Alpin, Banbury, Stewards; Tipton, Tyler.

The Lodge was then closed in due form and order, after which the Brethren separated.

**THE APOLLO LODGE.**—About five o'clock the Brethren of the Apollo Lodge assembled at the Masonic Hall, when the W.M. of the past year, Bro. T. Best, resigned his seat, and the W.M. elect, Bro. W. W. B. Beach, was installed. An unusual number of Brethren were present to witness the ceremony, which was admirably performed by Bro. R. J. Spiers, P.G.S.B.

The W.M. then appointed the following Brethren to be his officers for the year:—J. W. Malcolm, Christ Church, S.W.; H. A. Pickard, Christ Church, J.W.; Rev. J. Sedgewick, Magdalen College, Chaplain; Hon. W. J. Vernon, Christ Church, Secretary; William Thompson, Treasurer; the Earl of Lincoln, Dir. of Cer.; G. W. Ashley, Oriel College, S.D.; G. E. Biber, Merton College, J.D.;

Barter, Balliol College, Inner Guard; H. Greenwood (Magdalen College), Hon. E. J. Monson (Balliol), W. H. E. Welby (Corpus Christi College), Stewards.

*The Banquet.*—On the conclusion of the business, the Brethren withdrew to the Star Hotel, where the banquet took place, in consequence of the Masonic Hotel being inadequate to accommodate the large number of Brethren who had signified their intention to attend this annual celebration. The arrangements were confided to the Treasurer, Bro. W. Thompson, who was assisted by Bros. Fraser, Townsend, and the Stewards, and by their combined efforts everything that could contribute to the comfort and happiness of the party was provided in a manner that reflected great credit on them, and elicited the warmest commendations of their numerous guests. The tables were laid out with great taste, and the splendid grace cups and tankards belonging to the City, and lent for the occasion by the Mayor, added greatly to the effect. Soon after six o'clock the Brethren, to the number of about 180, sat down to the banquet, which was distinguished alike for its excellence, elegance, and abundance. The W.M., Bro. Beach, presided, and was supported by the Prov. G.M. of Oxfordshire, Bro. Rev. C. J. Ridley; the Prov. G.M. of Staffordshire, Bro. Col. Vernon; the Dep. Prov. G.M. of Oxfordshire, Bro. Captain Bowyer; the Dep. Prov. G.M. of Monmouthshire, Bro. De Bernardi; Bro. Phillipe, P.G.S.B.; Bro. R. J. Spiers, P.G.S.B.; Bro. Minard Rea, Prov. Grand Officer of Wiltshire; Bro. Best, P.M. of the Apollo Lodge; Bro. Randall, W.M. of the Alfred Lodge; Bro. Rev. C. R. Pettat, W.M. of the Churchill Lodge; Bro. Rev. V. Blake, W.M. of the Cherwell Lodge; Bro. Martin Atkins; Bro. Wyndham Portal, M.P.; Bro. Leuchars, Grand Steward; Bro. Holbrook, of Liverpool; Bro. C. C. Dormer, Bro. Earl of Lincoln, Bro. Lord Fordwich, Bro. Hon. W. J. Vernon, Bro. Hon. E. J. Monson, Bro. Hon. Sidney Annesley, Bro. Rev. H. H. Still, Bro. Rev. J. Sedgwick, Bro. Rev. J. Wood, Bro. Rev. T. Russell; Past Masters Wyatt, Thomas, Thompson, Symonds, and many of the Brethren of the Alfred Apollo, Churchill, and Cherwell Lodges.

During the dinner a band stationed in the orchestra, and conducted by Mr. Matthews, played a variety of popular pieces, which were much applauded. The performances of Mr. Matthews and his coadjutor, Herr Slapoffski, excited considerable interest, were listened to with great delight, and drew down continued bursts of applause.

Grace was said both before and after dinner by the Prov. G. Chap. Bro. Rev. C. R. Pettat.

On the removal of the cloth, an elegant dessert was placed on the tables.

The W. M. said that the first toast which he had the honour to propose was that which was usual in all loyal assemblies, and, as Freemasons, they were always most anxious to display their allegiance and faithful loyalty towards the Sovereign of these realms, who had ever received from that body their sympathy and affection. He begged them to rise and do honour to the toast of "The Queen and the Craft." (Drunk with Masonic honours.)

The W. M. said that the next toast was "The Most Noble Grand Master, the Earl of Zetland;" and remarked that it was some time since that distinguished Brother was first elected to the proud position which he occupied in the Craft, but during the whole time that he had held that office, Freemasonry had signally flourished, and his Lordship had, by his zeal and urbanity of disposition, endeared himself to all (great applause).

The W. M. then proposed "The Deputy Grand Master, the Earl of Yarborough, and the officers of Grand Lodge," and said that he was happy to see that to this toast they had on the present occasion Brethren who were ready to respond to it. In the first place, they had Bro. Phillipe, P. G. Sword Bearer of England, who had been their visitor at a former festival, and whom they cordially welcomed at this (cheers). In the next place, they were fortunate in possessing an Officer of Grand Lodge, belonging to this Province—he alluded to Bro. Spiers, P. G. Sword Bearer of England (cheers). The interest which that distinguished Brother took in Masonry, not only in this Province, but in the Craft generally, was well known

Worshipful Master, Bro. Beach," whom he considered to be one of the most accomplished Masons that Oxford had ever sent forth from her Lodges. (Much cheering.) Fortunately for the Apollo Lodge, and not for the first time, that distinguished brother occupied the chair; and he had shown that he was not only conversant with the practical working of Masonry, but was endowed with that ability and gentlemanly demeanor which constituted an accomplished Master of a Lodge. (Much cheering.) He (Bro. Bowyer) could not content himself by giving not only as a Mason, but as a man, the health of Bro. Beach, and proposing it, as he did, with the best and heartiest feeling, he trusted that they would all respond to it in a similar spirit. (The toast was drunk with the utmost enthusiasm.)

The W. M. said he hardly knew how to return thanks for the flattering manner in which they had received the toast, and to the too flattering terms in which the Dep. Prov. G. M. had been pleased to allude to him. He assured them that he was totally unprepared for it, and that while he was away from Oxford he learnt, to his great surprise, of his having been elected for a second time to fill the Master's chair of this Lodge; but having experienced during his former year of office such kindness on every side, he felt that he could not do otherwise than respond to the call (cheers). He would endeavour to carry out the principles of Masonry in this Province, and to be punctual in his attendance; but he regretted to state that a long-standing engagement would prevent his being present at their next meeting; and they would not regret his absence when he told them that P. M. Best had kindly undertaken to officiate for him. He trusted that every member of the Apollo Lodge would at all times assist him in keeping order and regularity in the Lodge, without which Masonry would become an unmeaning and barren form; and so long as he had that assistance, so long would he endeavour to uphold Masonry in all its integrity and purity (cheers). He trusted, also, that the Brethren of the Alfred Lodge would extend to him that kind assistance which they gave him during his former year of office, and he would strenuously endeavour to maintain that same fraternal feeling between the two Lodges which had so happily subsisted for so many years (much cheering).

The W.M. then proposed "The health of Bro. Col. Vernon," whose name, he said, had, through inadvertence, been omitted in a former toast. The proud pre-eminence which Col. Vernon held in the Craft was well known to all, but since his last visit among them he had been appointed, by the Grand Master of England, to preside over the Province of Stafford, and he felt assured that the Brethren here were as happy to see him at this festival as the Brethren of his own Province were to be under his rule (cheers). He could assure him that he would always find a hearty welcome in Oxford, and, judging from the reception given to the toast, he had no doubt that he spoke the feelings of every one present (loud cheers).

Bro. Col. VERNON said he could not doubt for one instant their kindly and cordial feeling towards him, as manifested by the enthusiastic reception which they had given to his name, and while he thanked them most heartily for it, he could not but feel that the terms in which he had been adverted to were far too kind and far too flattering. This was not the first opportunity which he had had of receiving at the hands of the Brethren of this Province that fraternal reception and hospitable welcome which they were wont to give to all who visited their Lodges, and he trusted that he might not be considered presuming when he expressed a hope that this might not be the last time of his being so received (loud cheers). He could not but allude to the high gratification which he had experienced not merely in witnessing the correct and excellent working in the Lodge, but in seeing that the genuine spirit of Freemasonry was so openly evinced and so truly and practically carried out. It was not the correct working of a ritual that constituted Freemasonry, but it was upon the carrying into practice its fundamental principles, that the merits of this art were based (cheers). Other Provinces should take example from this, and study to carry out the principles of Masonry not as a convivial society, but as an institution set apart for the advancement of every moral and social virtue, which alone would make it a blessing to themselves and to mankind in general (cheers). He spoke strongly on that point, because what he had witnessed in the Lodge this day presented a striking contrast to what he

had seen in other places, and tended greatly to elevate the character of Masonry in this Province. In conclusion, he begged again to thank them for their kind hospitality and cordial reception; and although his Provincial Meeting in September might be inconvenient to them, still, if at any time any of the Brethren should come to Staffordshire, and visit any of the Lodges there, he promised them that should receive, and it was saying a great deal, as kind and as cordial a reception as they had honoured him with on the present occasion (much cheering).

The W.M. then proposed "The health of Bro. Best," who, he said, had on the last occasion succeeded him in the chair, and notwithstanding that he was not personally known to the generality of the members of the Apollo Lodge, yet he surmounted that difficulty, and by the way in which he discharged the duties of W.M. had won the esteem of every member of the Lodge (cheers). The number of initiations during his year of office indicated the respect entertained for him; they amounted to 47, which was a larger number than ever occurred before in this Lodge, and he thought he might say in any Lodge in England (much cheering).

Bro. BEST said he had always found a difficulty in expressing his thanks for the kind way in which they invariably received his name, but on this occasion he felt it doubly, and regretted that he was not blessed with the eloquence that had fallen to the lot of the previous speakers. He thanked them all very sincerely for the kind and enthusiastic manner with which they had received him on this occasion, as well as for the ready assistance which he had received from all sides, not only from the members of his own Lodge, but from the Master and Officers of the Alfred Lodge, and assured them that although he had taken leave of the Master's chair, he should be most happy at all times to render every assistance in his power to promote its interests (loud cheers).

The W. M. then proposed "The healths of the Worshipful Master and Officers and Brethren of the Alfred Lodge" (cheers). He said that it was with feelings of peculiar pleasure that he saw Bro. Randall occupying the Master's chair in that Lodge, for he had known him so long as a Mason, that he felt sure he would discharge its duties most efficiently, and lose no opportunity of testifying his zeal for those charities which always found in him a warm supporter and an eloquent advocate. He had on several occasions brought before his notice the claims and necessities of some distressed Brother, and it had afforded the Apollo Lodge peculiar pleasure to co-operate on such occasions with the Brethren of the sister Lodge (loud cheers).

Bro. RANDALL begged in his own name, and that of the Brethren of the Alfred Lodge, to acknowledge most gratefully the compliment which had been paid them. He assured them that it was a wish which came home to the hearts of all in his Lodge, to maintain that kindly and cordial feeling which had hitherto existed between the two Lodges, and to see carried out that reciprocity of sentiment which gave a guarantee that the future would be as prosperous as the past (cheers). The W. M. had adverted to the way in which the Apollo Lodge had co-operated with the Alfred in administering to the wants of others, and he was bound to say that he had always found the Apollo most ready and willing to unite with them in promoting every charitable object (cheers). It was but twelve months ago that he had made known to the Brethren a case of deep distress, and the manner in which it was responded to enabled him to raise the sum of £80, which they would rejoice to hear had saved a large and sinking family, that had seen better days, and the boon thus conferred had borne good fruit (cheers). He cordially concurred with what had fallen from Bro. Vernon, that they had something more to do than dealing with the theory of Masonry—that there were many good points in it, such as the awakening of sympathies, the formation of lasting friendships, and their impressive ceremonies, all of which formed, as it were, part of a string of pearls, but it was to the great principles of practical benevolence and charity that their chief attention should be directed (cheers). He was glad to find that the sentiments of Colonel Vernon met with such a response; he hoped that they would come home to the hearts of all, and that they would feel that it was not in studying the theory of Masonry, but in the practical application of its great moral principles, that their duties were best discharged (cheers). In conclusion, he assured the Brethren of the Apollo Lodge that they would always find on his part,

and that of the Alfred Lodge, a readiness to reciprocate a fraternal feeling, and to co-operate in every good work (much cheering).

The W. M. proposed "The health of Bro. de Bernardi, Dep. Prov. G. M.," who he said they had had the pleasure of seeing at their last festival. He had much gratification in welcoming him at this Board, and could assure him that he would always find a cordial reception in this Province (cheers).

Bro. DE BERNARDI said he could only echo the sentiments which had fallen so ably and eloquently from the lips of Bro. Col. Vernon and the W. M. of the Alfred, and should therefore content himself by simply thanking them very sincerely for the kind manner in which they had received him on this and former occasions. On his last visit he had told them that, so long as they invited him, he would be their guest, and he always looked forward to this anniversary as a great anniversary, and one which was delightful to take part in. He came to them with peculiar pleasure, well knowing that he should be received with true fraternal feeling, and in a truthful and correct spirit; and it was this which led him to indulge the hope that he might have the opportunity of renewing this pleasure at a future time (much cheering).

The W. M. then read a portion of a letter received from the late Dep. Prov. G. M., Bro. BURNSTALL, who was abroad, and who had expressed, in very earnest terms, his regard for his Masonic Brethren, and his desire for their prosperity, and concluded by proposing "Health and success to Bro. BURNSTALL;" which was responded to in a manner that told how indelibly the amiable qualities of that Brother were imprinted on the memories of the Brethren, and how affectionately his name was cherished.

The W. M. then proposed "The health of Bro. Rev. C. PETTAT and the Officers and Brethren of the Churchill Lodge" (cheers).

Bro. PETTAT responded to the toast, and expressed the gratification which it afforded him and his Brethren to hear the Prov. G. M. speak in the Prov. Lodge in such favourable terms of the Churchill Lodge. He assured them that it was a great pride and satisfaction to him, having been admitted into Masonry twenty years ago, to preside over a Lodge in this Province, and to have been appointed on this occasion one of the Chaplains of the Prov. Grand Lodge.

The W. M. proposed "Bro. Rev. Vernon Blake, and the Officers and Brethren of the Cherwell Lodge," and adverted to its increasing prosperity, and to the progress which it had made under its W. M.'s Bros. Paul and Capt. Bowyer; and congratulated the Brethren on having selected for this year Bro. Vernon Blake, who had been initiated in that Lodge over which he was about to preside (cheers).

Bro. V. BLAKE returned thanks, and said that when he called to mind the very able manner in which the Masters who had preceded him had presided over the Cherwell Lodge, he could not but feel that in accepting that office he had a difficult part to play. He could not help feeling pleasure in being elected to that post, and seeing around him so many Brethren and joining members; he would assure them that their strenuous exertions would be employed to maintain, not only the credit of the Cherwell Lodge, but of the mother-Lodge, to which they were all so attached, and to which it owed its origin. As the Cherwell Festival would take place on Tuesday next, he hoped that many would be induced to come to witness their working, to share their hospitality, to encourage them now they were left to themselves, and to cheer them on in their future course (cheers). There would be a special train provided for their accommodation, and he hoped that that would be an additional inducement for many of the Brethren to be present at their festival (much cheering).

The W. M. then proposed "The healths of the Initiated Brethren," after which Bro. BOSOM sang the Entered Apprentices' Song, the chorus of which was taken up with excellent effect by the Brethren.

Bro. Capt. DASHWOOD responded to the toast, and remarked that, having visited the four quarters of the globe, he found, wherever he went, such a regard for Masonry, that he had resolved to enlist himself under its banners; and, hearing of the celebrity of the Apollo Lodge, he had come expressly to be initiated in it (cheers).

The Prov. GRAND MASTER said, it would be painful to him to quit the room



without expressing his approbation of the admirable way in which everything had been conducted on the present occasion. It had been a most agreeable meeting, and distinguished for excellent order; and a more beautiful room for such a purpose, or better accommodation in every way, he had never witnessed. He appreciated the great exertions of the Stewards, and the excellent conduct of the Brethren, and felt that, as their representative, it was but due that he should bear his testimony to it, and express his approbation of the whole proceedings. The Prov. G.M. then left, amid the cheers and plaudits of the Brethren.

The toasts which followed were: "The Officers of the Apollo Lodge," acknowledged by the Sen. Warden, Bro. Malcolm; and "Success to the Masonic Charities."

The proceedings terminated at a reasonable hour with the National Anthem.

On Thursday following, the anniversary festival of the Cœur de Lion encampment of Knights Templar was held, and another day was spent most delightfully by those of the visitors and Brethren who had attained to this eminent Degree. Sir Knight W. W. B. Beach, who had been unanimously elected as Eminent Commander for the ensuing year, was inducted to the chair by the retiring Commander, Sir Knight the Rev. C. Pettat. The officers for the year were then installed as follows:—Sir Knight T. Best, First Captain; H. H. Still, Second Captain; Capt. Bowyer, Standard Bearer; Rev. J. G. Wood, Prelate; R. J. Spiers, Treasurer; Martin Atkins, Expert; W. W. Harrison, Registrar; G. E. Biber, Aide de Camp; Malcolm and MacLaren, Heralds; and J. S. Sidebotham, Captain of the Lines. When the business of the day had been concluded, the Knights, attired in the very imposing robes of the Degree, sat down to a *recherché* banquet, under the able presidency of their Eminent Commander. This meeting concluded the proceedings, and brought to a happy issue a series of ceremonies and festivities such as perhaps no other Provincial could have carried out. The result has been productive of the highest gratification and social enjoyment both to guests and entertainers, and whilst insuring the certainty of pleasant recollections to the individuals engaged in them, cannot fail of producing most beneficial results to the Order at large.

**MASONIC PROCEEDINGS IN BANBURY.**—The unprecedented success which has attended the establishment of the Cherwell Masonic Lodge, at Banbury, has invested the proceedings of the annual festival with peculiar interest, and caused this celebration to be looked forward to with much pleasure, not only by the resident members of the Lodge, but by the Fraternity generally throughout the Province. On Tuesday, the 21st February, the anniversary was held, and the W.M. elect, Bro. Rev. Vernon Blake, was installed.

The Brethren assembled in Lodge at twelve o'clock, when the retiring W.M. (Bro. Capt. Bowyer), Dep. Prov. G.M. of Oxfordshire, initiated Mr. J. G. Rusher, and Mr. Winchester Henry Jones was elected.

The W.M., who was suffering from severe ill-health, then left the chair, which was afterwards filled by Bro. F. Thomas, P.M. of the Alfred Lodge, Oxford, who acted as installing master.

The next business being the installation of the W.M. for the ensuing year, Bro. Vernon Blake, Prov. G.C., who had been unanimously elected at the previous Lodge, was duly inducted to the chair, and greeted by the assembled brethren in the three Degrees according to the ancient custom of the Craft. The new Master then appointed and invested his officers for the year as follows:—Bro. Aplin, Prov. G. Steward, S.W.; Bro. Churchill, of Deddington, J.W.; Bro. Rolls, Treas.; Bro. Looker, Sec.; Bro. Birch, S.D.;

Bro. Cottarel Dormor, J.D. ; Bro. Cooke, Organist ; Bro. Gardener, Dir. of Cer. ; Bro. Perry, Inner Guard, Bro. Moss, Tyler.

At the conclusion of the ceremony of installation, the W.M. remarked that the first duty which, in his new office, he had to perform was one of the most gratifying which it had ever fallen to his lot to discharge. He had been requested by the Brethren to present a Past Master's jewel, purchased by their private contributions, to their retiring Master, Bro. Capt. Bowyer, as a very slight acknowledgment of the great obligations which they felt they lay under towards him for having kindly undertaken the Mastership of the Lodge during the past year, and which was entirely gratuitous on his part, inasmuch as having already filled the office of Master of so distinguished a Lodge as that of the Harmony at Richmond, no advancement could accrue to him from taking their chair. The W.M. spoke at further length of the efficiency and zeal as well as the kindness and urbanity of their retiring Master, and concluded by presenting the jewel, which is of gold, beautifully chased and ornamented.

Bro. Captain BOWYER, on rising, acknowledged the kindness of the Brethren with great feeling, and not without emotion. He assured them that until that moment he had not the slightest idea of anything so flattering to him having been contemplated. He begged them to believe, that conceiving he had only discharged his duty while in the chair, and having already experienced so much kindness from them, and so much pleasure in their society, he felt that they had greatly overrated the services which he had performed ; still, it would ever be a source of pride and gratification to him to reflect on this mark of their esteem, and handing it down, as he hoped to do, as something which he dearly prized, to his children and his children's children ; he should ever look upon that jewel as one of inestimable value, and reflect upon this occasion as one of the most flattering and memorable of his life.

The W.M. next proceeded to perform the ceremony of raising Bro. the Hon. E. Annesley, and went through the work of this sublime and imposing Degree in a very impressive and perfect manner.

The Lodge was attended by the Prov. G.M. of Oxfordshire (Bro. Rev. J. C. Ridley), the Prov. G.M. of Staffordshire (Bro. Col. Vernon), Bro. Randall, the W.M. of the Alfred Lodge, Bro. Martin, P.M., several of the officers and Brethren of the Oxford Lodges, and many of the Brethren of the Cherwell Lodge.

At the close of the business of the day, the procession was formed, and the Brethren, numbering about thirty-five, moved to the Banquet Room, where a choice and elegant dinner was served by Mr. Fowler, the landlord.

The late W.M. (Bro. Capt. Bowyer) with his usual liberality sent a case of champagne for the special behoof of the Brethren, who made their acknowledgments by all rising at the dinner table and pledging the first bumper to the gallant Captain.

The W.M. presided, and was supported by the R.W. the Prov. G.M. of Oxfordshire, Bro. the Rev. C. Ridley ; the Prov. G.M. of Staffordshire, Bro. Col. Vernon ; the Dep. Prov. G. M. of Oxfordshire, Bro. Capt. Bowyer ; the W. M. of the Alfred Lodge (Oxford), Bro. T. Randall, Prov. J.G.W ; Bro. F. Thomas, P.M., Past Prov. Grand Reg. ; Bro. Martin, P.M., Past Prov. G.W. ; Bro. Still, Prov. Grand Deacon of Shropshire ; Bro. Joseph Plowman, of the Alfred Lodge ; Bro. Codrington and Waugh, of the Apollo University Lodge (Oxford) ; Bro. Birch, C. C. Dormer, Aplin, Hedley, Bruton, Churchill, Scroggs, Floyd, C. Fowler, Baker, Gardner, Coleman, Perry, Margetts, Cooke, &c. &c.

On the removal of the cloth, the W. M. said it needed no words from him to induce them to respond with all due honour, and true Masonic feeling, to the first toast ; for no sovereign ever reigned more in the affections of the people, and among her subjects there was not a more loyal or devoted body than the Freemasons of England. He begged to propose, with all honours, "The Queen and the Craft."

The W.M. then gave "Prince Albert, the Prince of Wales, and the rest of the Royal Family," and expressed a hope that the Prince of Wales would be spared

to reign over them, and to become a patron of that Order to which so many of his predecessors had been attached (cheers).

The W.M. then proposed "The Grand Master of England, the Earl of Zetland," to whom, he said, the Craft were under great obligation for the able, efficient, and successful manner in which he presided over it (cheers).

The W.M. then gave "The Dep. Grand Master of England, and the Grand Officers," and congratulated the Brethren on having the presence of the Prov. G.M. of Oxfordshire, Bro. Ridley, and the Prov. G.M. of Staffordshire, Bro. Col. Vernon. The continued success of the Lodges in this Province, and the high position which they held in the Craft, was owing in a great degree to the zeal and ability with which they were presided over by Bro. Ridley, who testified on all occasions an anxious desire to promote the interests of every Lodge committed to his charge (cheers). It was a great pleasure to himself and to the members of the Cherwell Lodge to welcome at their Festival two such distinguished Masons as Bro. Ridley and Bro. Vernon, and he doubted not that they would exemplify this by the reception which they would give to the toast (much cheering).

Bro. RIDLEY said that as their time was limited, he would trouble them with but very few words, and hoped that they would not, on that account, consider that he was the less sensible of the honour which they had conferred on him. This was the third occasion on which he had been present at their festivals, and they had on each occasion given him a kind and cordial reception. On his way to Banbury this day he observed that the sun shone brightly, the valleys looked cheerful, and the Cherwell, though turbid, pursued under the broad blue sky the even tenor of its way; and thus it was that Masonry progressed, notwithstanding wars and rumours of wars were rattling about their ears. He, and they, doubtless, had relatives who were going over the surging waves to far-distant lands, and it would be gratifying to them to hear that they found a home and a shelter under a Mason's roof. He rejoiced to hear that in New Zealand, a Lodge, called the St. Augustine Lodge, had been established through the instrumentality of an Oxford Brother, Bro. Luck, and he hoped that it would rise like the stately palm-tree, and spread its sheltering branches far and wide (cheers). He (Bro. Ridley) loved all new Lodges, especially when they were intimately connected with that Province over which he had the honour to preside; and he assured them, that for everything which he had done for the advancement of Masonry, he had been amply repaid by the kindness which they had manifested towards him on every occasion (cheers).

Bro. Col. VERNON also responded to the toast, and observed that as reference had been made to the Earl of Yarborough, he could assure them that there was no Brother who deserved more at their hands, and that proud as he (Col. Vernon) was to be associated with the Grand Lodge of England, he could truly say there was no body of men more worthy of the esteem and affection of the Craft than the Officers of the Grand Lodge (cheers).

The Prov. G.M. then proposed "The health of the Dep. Prov. G.M. of Oxfordshire, Bro. Capt. Bowyer," and said it was extremely gratifying to find that his appointment to that office had met with the cordial approval of every Brother in the Province (much cheering).

Bro. BOWYER returned thanks, and said that the high office to which he had been appointed through the kindness of the Prov. G.M. was an unexpected honour, and in no way deserved on his part, except that in warmth of affection to Masonry he would yield to no man. This was his only claim, and as it had been recognised in so flattering a manner, he would strenuously endeavour to retain their regard and good opinion for the future (cheers). Before sitting down he begged to propose "The health of their W.M., Bro. Vernon Blake" (much cheering). His qualities were so well known and appreciated, that it was unnecessary for him to dilate on them; but he could not refrain from alluding to the admirable manner in which he had fulfilled the duties devolving on him in the Lodge; it was an earnest for the future, and it would maintain the high character of the Cherwell Lodge, and fully justified him in saying that the Cherwell had never had a better commander on board, or a more efficient crew (loud cheers).

The W.M. said it would be affectation on his part to say that he did not rise with feelings of extreme diffidence and embarrassment, and he should be sorry if any one went away without believing that he fully appreciated the honour which they had conferred on him. He assured them that he would use his best exertions, so that the Cherwell Lodge, which, in two short years, had risen to such an eminence, should not decline in their estimation ; and although he could not hope to rival his predecessors in office, he would endeavour to emulate their example, and relying on the support of his officers, trusted that they would make up for any deficiency on his part. He felt the difficulty of succeeding a Brother (Capt. Bowyer) who had gained the esteem and reigned in the affections of every Brother, both as a man and a Mason, but he would endeavour to profit by his example, for his earnest desire was to preserve the fair fame of the Cherwell Lodge, and to hand it down to his successors untarnished and unimpaired (cheers).

The W.M. then proposed "The healths of the Visiting Brethren," and expressed his deep obligations to Bro. F. Thomas for conducting the installation, as well as to Bro. Randall, W.M., Bro. Martin, P.M., and the Brethren of the Alfred and Apollo Lodges, who had come from Oxford to attend this festival (cheers).

Bro. THOMAS said he was called specially to express his gratitude to them for so kindly drinking his health, and for the flattering manner in which the W.M. had been pleased to speak of him on the present occasion ; he did not in the least expect that his name would have been mentioned. He came there to perform a pleasing duty, for he owed to this Lodge a debt of gratitude, inasmuch as when the W.M. Bro. Paul was obliged to leave this locality, he did him the honour to request him to take the office of W.M. *pro tem*. From the great desire which he had, that this and another Lodge formed in Oxford should progress under the wings of the Pro.G.M., he had put himself out of the way to advance the interests of the Brethren of the Cherwell. He could assure them he had greater pleasure in presiding over their Lodge than he had experienced in his Masonic life, and was so gratified by the evident desire to prosecute and carry out the principles of the Craft, that the small exertions which he had made were indeed a labour of love, and he was pleased to come here to perform a ceremony and to assist those who had always been so kind and indulgent to him. The seed of Freemasonry had been sown in good soil in Banbury, and had produced its fruit, for he had now the pleasure of not only seeing a Master but of installing a Master who was initiated in this Lodge ; and although it was the first time he had performed the ceremony, he never had his feelings so strongly wrought on, because he felt that he was installing one who was initiated in this Lodge, educated in this Lodge, and disposed to devote his energy and ability to promote its interests. Without disparagement to those excellent and worthy Masters who had preceded him, for it was impossible not to feel the highest regard for Bros. Paul and Bowyer, it was impossible for the members of the Banbury Lodge to have fixed on a more energetic Brother, or one who was more devoted to its interests, than Bro. Blake was. This was his parent Lodge, and as a child felt that all the services it could render were due to its parent, so Bro. Blake felt that all his talents and energies were to be devoted to that Lodge in which he was initiated. For himself, he could not express the gratitude he felt for this warm manifestation of their kindness, and for their flattering reception ; they had over-rated his humble services, which had been rendered cordially and readily, and if at any future time he should not be too far distant, and it be within the length of his cable-tow, he should consider no labour too onerous to promote the welfare of a Lodge, in which he felt so strong an interest, and in which he had been received with such strong marks of kindness and approbation (cheers).

Bro. RANDALL also replied to the toast, and complimented the Brethren on having officers who were not only arduous in their respective stations, but who were imbued with a full appreciation of the merits of Masonry and the duties it enjoined. He reminded them that Masonry had its duties and responsibilities, and that by rendering to society those kind offices which were required of them, they would not only experience happiness at the time, but comfort also in the closing hours of their existence (cheers).

The W.M. then proposed "The healths of two other Visiting Brethren, Bro. Col. Vernon and Bro. Still."

Bro. VERNON responded to the toast, and remarked that he had spent a whole week in Masonic engagements, and assured them that his visit to the Cherwell Lodge was not the least agreeable event, for he had had the gratification of witnessing the installation of the W.M., the presentation of a P.M. jewel to Bro. Bowyer, the raising of a Brother, and the initiation of a candidate, all of which ceremonies had been conducted in a masterly manner, and furnished such an amount of enjoyment as it had rarely fallen to his lot to experience in one day. He rejoiced to find that Masonry was carried out not only at head-quarters, but in the outskirts, and that they were all animated by one Fraternal spirit. He thanked them for the kind reception they had given him, and said that his first visit to the Cherwell Lodge would leave behind associations and reminiscences of a most agreeable character (cheers).

Bro. STILL also replied to the toast, and expressed the gratification which it afforded him as a Past Officer of the Lodge to see it so flourishing, and conducted so strictly in accordance with the principles of the Order, and trusted that it would diffuse its rays and illuminate the whole Province of Oxford (cheers).

The Pro.G.M. Bro. BOWYER proposed, in complimentary terms, "The health of the newly-initiated Bro. Rusher."

Bro. F. THOMAS then sang, in excellent style, "The Entered Apprentice's Song;" Bro. Rusher responding in a spirited and eloquent manner.

The W. M. then proposed the health of his officers, and said that now they were left to themselves, it behoved them to show that they had profited by the instructions of those who had preceded them. He had not accepted lightly the important trust confided to him, but had well weighed the matter; and after much reflection and consideration, had come to the conclusion that the duties of the Master of the Lodge were not incompatible with the sacred duties of his calling, but were in strict accordance with them (loud cheers). He hoped that the Cherwell would extend its influence, and that the flag which waved over the good ship would still be triumphant (cheers).

Bro. APLIN responded to the toast, and expressed his desire to see Masonic principles carried out in every-day life, that they should bear each other's burdens, and make their ancient order a pattern among men (cheers).

Bro. Col. VERNON proposed "Prosperity to the Cherwell Lodge," which he regarded not only as an important Lodge in the Province, but as likely to occupy an important position among the Lodges of the kingdom. The admirable manner in which its work was performed, and the truly Masonic spirit which characterised all its proceedings, combined to make it worthy of imitation by the whole Masonic world. He was delighted to find that they excelled not only in the theory of Masonry, but in carrying its principles into practice, by bearing and forbearing, extending the right hand of fellowship to all, and showing that Masonry was not a mere name, or a combination of ceremonies, but a living reality that was exemplified in their every-day life, in the discharge of those duties which as Masons and Christians they were called on to exercise towards their fellow men (cheers). He sincerely wished that the Cherwell Lodge would continue to prosper and flourish, and he looked forward with hope that under such able hands its success would be equal to all their wishes.

The W. M. briefly responded to the toast, and expressed his earnest hope that they might be able to realize all that Bro. Vernon and others anticipated from them.

Tea and coffee were then served, in order that the Oxford brethren might leave by the special train which had very kindly and considerably been provided for their accommodation.

During the evening some excellent songs were sung by Bros. Vernon, Waugh, Hon. S. Annesley, Randall, Plowman, and others. An extempore song relating to the Cherwell and her crew was sung by Bro. Joseph Plowman, and was greatly

applauded ; and we gladly comply with the wishes of the Brethren by publishing it as follows :—

“THE CHERWELL AND HER CREW.”

Air.—“When the Southern Breezes Play.”

Once more we welcome into port  
The “Cherwell” and her crew,  
And cheer the gallant captain,  
And his officers so true ;  
Her cruise has been with favouring gales,  
Success on every side,  
And all who’ve watched her onward course,  
Have gazed on her with pride.

Her mission was fraternal,  
Her object great and good,  
And in that course her gallant crew  
Both staunch and true have stood.  
No doubt nor fear has checked their zeal,  
Or on them shadows cast ;  
But they have found an impulse in  
Their triumphs in the past.

Her captain has his duty done,  
And spurred his gallant crew  
To deeds that made promotion,  
To every messmate due ;  
And Bowyer\* we in future  
Shall hail with utmost pride,  
Our newly-made Vice-Admiral,  
With Ridley well allied.

God grant that health and happiness  
May be his favoured lot,  
And in his future services  
His past be not forgot ;  
That now a wider field he owns,  
To exercise his skill,  
He may achieve fresh triumphs,  
Perpetuate good-will.

But while we hail him in that post,  
Which one so ably filled,  
So dear to every Mason’s heart,  
In Masonry so skilled ;  
We’ll pledge in flowing bumpers,  
To Burstall’s† honoured name ;  
For he our warmest sympathies  
Deserves and will retain.

His generous heart, his open hand—  
Oh ! who can e’er forget  
The kindly word, the cheerful look,  
Which every Brother met.  
“Though lost to sight, to memory dear,”  
Let’s hope abroad he’ll find  
As many hearts to prize his worth,  
As here he left behind.

\* Recently appointed Dep. Prov. G.M. by G.M. Bro. Ridley.

† Late Dep. Prov. G.M., but now abroad.

With Vernon, Blake \* to take the helm,  
 And Alpin by his side,  
 And Churchill, Rolls, and Looker,  
 The "Cherwell" braves the tide ;  
 With Birch, with Dormer, and with Cooke,  
 And Perry on his guard,  
 And Gardner, too, to cheer them on,  
 What can her course retard ?

To cheer them on their onward course,  
 And mark their new career,  
 The veterans Ridley, Vernon,  
 And Bowyer mingle here ;  
 The bright example they have set,  
 And honours they have won,  
 Will, acting as a guiding star,  
 Incite the "Cherwell" on.

Proud may we be of such a bark,  
 So taut both fore and aft,  
 May she continue long to be  
 A credit to the Craft ;  
 Let's pledge to her well-chosen crew,  
 May all pull well together,  
 And dwell in peace and harmony,  
 In spite of wind and weather.

God bless the good ship "Cherwell,"  
 God speed her on her way,  
 May she the truths of Masonry  
 To many a heart convey.  
 Then bumpers fill to Banbury,  
 Where first her pennon flew,  
 And cheer the good ship "Cherwell,"  
 With her stanch and gallant crew.

After the Oxford Brethren left, the convivialities were resumed, and an additional hour or two of enjoyment was shared in by the remainder of the Brethren.

SOMERSETSHIRE.

BATH.—*Royal Cumberland Lodge (No. 48), Jan. 21st, 1854.*—The installation of the W.M. for the ensuing year took place on the 19th instant, under peculiarly gratifying circumstances. The event had been looked forward to with much interest, on account of the reputation which Bro. Wells, the W.M. elect, had made for himself in this City and Province, and the Province of Bristol, by his distinguished Masonic attainments, and the zeal with which he has advocated and promoted the interests of the Order. An unusually large number of Brethren assembled to pay their respects to Bro. Wells, and show their attachment to the Old Cumberland. Many had come for this purpose from a great distance.

The Bristol Lodges contributed several of their most distinguished members. We were glad to welcome from our sister Lodge—Lodge of Honour—No. 528, Bros. Allen, W.M., Dr. Hodges, P.M., Vaughan Jenkins, P.M., Bros. Carding and Harris; and the

\* Present Officers of the Cherwell Lodge.

presence of Bros. Glasson, W.M., 221; G. Harris, S.W., 408; Bremner, P.M., 120; Bennett, S.W., 81; Linter, W.M., 408; Ward, P.M., 120; Bonden, P.J.W., 120, and others from Bristol; together with that of Bro. Bridges, W.M., 367, and P.P.G.J.D., Surrey, and Bro. Robotham, W.M., 578, and P.P.J.D., Herts, afforded the members of the R.C.L. very great pleasure.

Bro. Percy Wells was installed by P.M. Bro. Haseler, in a very able and impressive manner, after which the new W.M. selected his officers for the ensuing year, and initiated Mr. Walter C. Jameson.

The Brethren then adjourned to the Castle Hotel, where an elegant and sumptuous banquet, which comprised every delicacy in the season, had been prepared by Bro. Temple, under the direction of the Stewards—Bros. Hinton, Higginson, and Steele. Bro. Temple excelled even himself on this occasion, by the liberal manner in which he had catered for his guests. The wines were of the best quality, the dessert as profuse as it was varied and delicious. Our venerable P.G.M. Col. Kemeys Tynte not being able, in consequence of indisposition, to be present, forwarded his best wishes, and a very liberal supply of most excellent venison.

The usual loyal and other Masonic toasts were duly given and honoured by the Brethren, that of the P.G.M. Col. Tynte and P.G. Officers, briefly acknowledged by Bro. Rich, S.W. and P.G.O., being received with great enthusiasm.

Bro. HASELER, in proposing the health of the W.M. for the year, congratulated Bro. Wells upon the success which had attended his exertions for the revival of the R.C.L. and the members of 48, on the prosperous future which awaited them under the sedulous management of so able and good a Mason as Bro. Percy Wells.

The W.M. briefly acknowledged the compliment in a few appropriate and feeling remarks, and took the opportunity to speak of the great assistance which had been afforded to the R.C.L. in past years by the Lodge of Honour, and which the members of 48 would do well to remember in this their time of prosperity.

“The health of the W.M. and Officers, and prosperity to the Lodge of Honour” was drunk with the greatest satisfaction, and briefly acknowledged by Bro. Cowdry.

Bros. BRIDGES, ROBOTHAM, and Bro. GLASSON, of Bristol, in replying to various toasts, referring to themselves and the Lodges with which they are allied, took occasion to remark upon the satisfaction they had experienced in witnessing the able manner in which the Royal Cumberland Lodge was worked.

P.M. Bro. Dr. TUNSTALL was peculiarly happy in returning thanks for the Province of Wilts and Lodge of Rectitude.

The enjoyment of the evening was varied by the excellent musical performances of Bros. Snary and Turner, from Bristol, and Bros. Haseler, Temple, and J. D. Harris; and the Brethren dispersed at an early hour.

BRISTOL.—The Brethren of the Royal Clarence Lodge, No. 81, assembled at the Hall on Tuesday, December 27, 1853, for the purpose of installing Bro. T. P. Derham as W.M. for the ensuing year; the ceremony of installation was performed by Bro. R. P. Hams, P.M., in a most masterly manner.

The W.M. having been proclaimed and saluted, rose and said, he begged to thank the Brethren of the Lodge for the high and distinguished honour they had conferred on him, by electing him so unanimously to that chair; ever since his



initiation into the noble Craft, it had ever been his sincere desire to carry out its principles in their full integrity, and now, having the interests of the Lodge intrusted to his keeping, he would use his utmost endeavours to promote its welfare; and he trusted that when the time should arrive for him to resign that collar of office to his successor, that the Brethren would be satisfied that they had no cause to regret having so honoured him by their election as their W.M., and that the Royal Clarence Lodge would hold that same high position it so long had maintained in the Province of Bristol.

The W.M. then appointed his officers for the ensuing year, with suitable addresses to each; after which Bro. Chick, P.M. rose and said, he had a very pleasing duty to perform, and he felt no doubt that the Brethren would willingly acquiesce to his proposition, as he was certain they thought with him that the thanks of the Lodge were especially due to Bro. Hams, P.M., for his constant attention to the duties of that Chair during the absence of their W.M. Bro. J. Heynes, whose ill-health had taken him from them at the very commencement of his year of office; the attendance of the worthy P.M. had therefore been necessary, and the duties of the Chair had been carefully carried out, and the numerous ceremonies had been performed in a manner to reflect honour on the Lodge; he therefore felt great pleasure in proposing that a vote of thanks to Bro. R. P. Hams, P.M. be entered in the minutes for his kind and valuable services during the past year.

Bro. R. MERCER, P.M., in seconding the motion, said he did so with great satisfaction. Although he had not been a constant attendant to the Lodge, he had had the gratification of witnessing the ceremonies on two or three late occasions, and he wished to bear his testimony to the good working of the Lodge. He had now been nearly forty years a Mason, and he could safely say he had never seen the ceremony of installation carried out with more solemnity and regularity than the present had been, therefore begged to second most heartily the vote of thanks to Bro. Hams for his past services.

Bro. HAMS said he could not but feel gratified at the proposition carried by the Lodge, nor at the source from whence it came, springing from two such distinguished Brethren as Bros. Chick and Mercer, the two oldest members of the Lodge. He felt that however feebly he had performed the duties of the Chair, his best endeavours had been given to promote the interests of the Lodge, and it was a gratification for him to feel that its interests had not suffered at his hands, as the number of ceremonies would testify. He found his labours on the Minute Book amounted to twelve initiated, fifteen passed, and thirteen raised; in his former year, eighteen were initiated, making thirty in two years. In his year, 742 Brethren and visitors entered the Lodge, in the present year upwards of 700 have again given him the pleasure of their presence; he therefore thought he was justified in saying that the interests of the Lodge had not suffered at his hands, as the above number was more than that of all the Lodges in the Province of Bristol put together. The Lodge had laboured in Brotherly love and concord, which he hoped to see still carried on, as by a unanimous vote they had elected the W.M. to the Chair, and which he had no doubt he would fill with credit to himself and to the general satisfaction of the Lodge; for himself, he felt an improving conscience, doubly gratifying after the distinguished honour conferred by the Brethren on him for having only done his duty. He had only been absent one night in two years, and he should, he hoped, still continue to meet them for years to come.

The Lodge was then closed, and the Brethren proceeded to Bro. Niblett (White Lion Hotel), to their annual banquet.

An unusually interesting event occurred in the annals of Masonry in this Province on Wednesday, Jan. 25th, 1854, when the mayor of Bristol, Bro. J. G. Shaw, P.M. and P.G.J.W., initiated his eldest son into the mysteries of the Craft at a meeting of the Royal Sussex Lodge, No. 221, Bro. G. C. Glasson, W.M. The Lodge was opened at seven o'clock, P.M., by the W.M.; and, shortly after, the other Lodges of the Province, viz., Moira, No. 408, Beaufort, No. 120,

Clarence, No. 81, were announced and received in due form with the customary honours; immediately after, the Royal Cumberland Lodge, No. 48, of Bath, was announced and received in a similar manner; the P.G. Lodge having also been received. The W.M., Bro. G. C. Glasson, informed the Brethren of his intention of resigning the chair to P.M. Bro. Shaw, as he was desirous of initiating his eldest son amongst them; he did so with great pleasure, as it was to Bro. P.M. Shaw's kindness in first giving him an office in the Lodge that he believed he owed his present position; and, moreover, he was certain that the Brethren would receive not only a great Masonic treat in having Bro. Shaw to perform the ceremony, but also a highly intellectual one. The W.M. then introduced Bro. J. G. Shaw, P.M., who, after the applause with which he was greeted had subsided, rose and said:—

His first duty was to tender his best thanks to the W.M. for allowing him the privilege of taking the chair on that evening. He regretted that his many duties had prevented him giving that attention to the study of Masonry he could have wished, so as to enable him to give them, as the W.M. had promised them, an intellectual treat. He felt he was undertaking a most important duty in introducing his son into Masonry; and he felt it to be especially so, as the grandfather of the candidate approved of his son's admission, and sanctioned the ceremony by his presence. He could not but consider it an event of some importance to Masonry, for the party selected to fill the high and important office of Chief Magistrate of their ancient city, to show to the public at large, that he whom they had so honoured took that deep interest, and held Masonry in that high estimation, as to personally initiate his son; as a father would not introduce his son into any society without being assured that it would be honourable to him as a gentleman, ennobling in all its tendencies, and pure and virtuous in every phase of its existence.

The ceremony was performed in a most masterly manner, and listened to with the deepest attention by the Brethren, who densely crowded the hall. At its conclusion, Bro. Shaw thanked the Brethren for their kind attention, and vacated the chair, which was resumed by Bro. Glasson, W.M. The candidate, having returned to the hall, received a highly interesting lecture from Bro. J. J. Evans, P.M., No. 120, on the tracing board. At its conclusion, Bro. H. Shute rose and said:—

He could not leave the Lodge that evening, without expressing his gratification at having witnessed the beautiful ceremony so admirably performed by his old friend, the mayor. He also felt indebted to Bro. J. J. Evans for his very instructive lecture, and congratulated the Lodge on the accession it had that night added to its ranks.

Five candidates for initiation were then proposed, and the Grand Lodge formed into procession and withdrew; the Lodge was then closed in perfect harmony, with prayer, at eleven o'clock. The hall was densely crowded, 200 Brethren being present. Great praise is due to the M.C. Bro. Robert Coles, for his urbanity and ready tact in arranging the various Lodges, and providing for the comfort of the Brethren.

On the following Friday evening the annual festival of the Royal Sussex Lodge was held at the White Lion Hotel, Bro. J. Niblett. The W.M. Bro. G. C. Glasson presided, supported by the Mayor,

Bro. J. G. Shaw, P.M. P.G.J.W.; Bro. D. W. Nash; Bro. A. H. Palmer, P.M.; and a numerous assemblage of the Brethren; every Lodge in the Province being properly represented. After the usual Loyal and Masonic toasts had been disposed of,—

Bro. D. W. NASH, in proposing the health of the mayor, Bro. John George Shaw, said they were doubly indebted to him for a gift he had bestowed on the Royal Sussex Lodge, a new foundation-stone; and if they might judge of the future by the past, a structure would hereafter be reared on that foundation-stone, alike gratifying to him as the master builder, and honourable to the Sussex Lodge and the Craft in general. He was sure the Brethren would feel that Brother Shaw had also conferred a benefit on the Craft at large, in throwing into the scale, in which Freemasonry is weighed by public opinion, the weight and influence of his public position and civic rank. For while we all acknowledge that no rank that is not Masonic finds place within the walls of a Masonic Lodge, we cannot be blind to the fact that a public example of esteem and regard for the Order, offered by one upon whom his fellow citizens have conferred the highest civic honour in their power to bestow, cannot but be advantageous to the Craft. Such an example must lead the minds of the uninitiated to the conviction that there is something in the Masonic institution attractive to the good and honourable to the great; such an example, like the pillar of cloud by day, and the pillar of fire by night, that guided the children of Israel on their journey to the promised land, offers an assurance to those who, actuated by proper motives, desire to participate in our mysteries, that if once permitted to knock at the door of a Mason's Lodge, they would pass over its threshold into a region where their expectations would not be disappointed, nor their hopes fail of their fulfilment. It is for this that we have witnessed with so much pleasure the interesting event in the Royal Sussex Lodge: it is for this that we tender our thanks to our P. M. Bro. Shaw, and hail the appearance of the mayor of Bristol in our Lodge and at our Board; that in his high and honoured position he has offered this public testimony to the value he sets on the Masonic institution, and has shown that the chief magistrate of Bristol has thought the Masonic body an ornament not unworthy to be appended to the civic chair of office. Rise, then, Brethren, to the health of our Bro. Shaw, to the honour of the mayor of Bristol. Long may he live to enjoy that which he has worthily and honourably won—the esteem of his fellow citizens—the fraternal affection of the Craft. The toast was drunk with the utmost enthusiasm and all the honours.

Bro. SHAW, on rising to return thanks, was received with renewed applause; when silence was at length obtained, he said,—W. M., Officers, and Brethren, such a reception at your hands cannot but be most gratifying to me. I assure you I shall ever remember with deep gratitude the kindness I have experienced from the Brethren of this my mother Lodge. It was your kind feeling towards me that placed me in the honourable position of Master of the Royal Sussex Lodge, and to the extension of that feeling among my fellow citizens, that I am indebted for the office of chief magistrate of the city of Bristol. In alluding to the initiation of his son, he assured the Brethren he had become a candidate for Masonry without the slightest solicitation from himself, or, he firmly believed, from any one else, but solely from a preconceived good opinion of the Order, and a desire to make himself more extensively useful to his fellow creatures. His son had joined them in the flower of his youth, and he felt assured that, in his mature manhood and his old age, he would ever congratulate himself on being a Freemason, and the Lodge would never have cause to regret his admission amongst them. During the last few years the Royal Sussex Lodge had been joined by many young and enterprising men; and he knew that many of them with him did not feel satisfied with what Masonry was doing in Bristol. In the duties of the Craft they were pre-eminent, their ceremonies obtained high encomiums from the visiting Brethren of the neighbouring Provinces; he wished to see that which they studied in the Lodge practised out of the Lodge. He should like to see a similar institution in Bristol as he had lately seen in the city of Cork, where the Freemasons had erected and endowed an asylum for their female orphans; such another, or for aged and

decayed Masons and their widows, he hoped yet to see in Bristol, so that the citizens may say: see what practical good the Masons are doing amongst us. Should the undertaking be commenced during his year of civic office, he assured the Brethren that every influence he possessed should be at their service, and his purse should be readily opened in promoting such a laudable undertaking. After the long-continued cheers with which Bro. Shaw's speech was received had subsided, he again rose and called on the Brethren to fill a bumper to Bro. G. C. Glasson, W. M.; he congratulated both him and them on the perfect order and true brotherly feeling that has so long existed amongst the Brethren of the Lodge. The Royal Sussex had ever been celebrated for its unanimity, and he trusted it ever would so continue; under the present W. M. he was certain nothing would occur to disturb the perfect harmony he and every Brother were so anxious to maintain. He called upon them to drink with all the honours to the long life, health, and happiness, of Bro. G. C. Glasson, W. M. of the Royal Sussex Lodge, No. 221.

The W. M., on rising, appeared to be much affected by the manner he was received. He assured the Brethren he deeply felt the kind terms in which Bro. Shaw had proposed his health, and the manner they had responded to it. Nothing gave him greater pleasure than meeting his Brethren both in the Lodge and on such occasions as the present; he congratulated the Lodge on its steady progress, and hoped it would ever continue its present prosperous career. He could not sit down without again expressing how much he was indebted to the Brethren of the Province and other visitors, for the honour they had conferred on the Lodge in attending in such numbers; it looked well for Masonry when such meetings took place, and the ceremony they then witnessed he believed had had some influence on the world without, as they had received five propositions for candidates for initiation on that evening. The next toast was that of "The Officers and Past Officers of the P. G. L." of the Province of Bristol, which was acknowledged by Bro. G. Chick, P. M. and T. of the Clarence, No. 81, who, thanking the Brethren on behalf of the Grand Lodge, said he was sure the Lodge he had the honour of being Treasurer of, would warmly second the proposal of Bro. Shaw, both with a grant from its funds and individual subscriptions amongst its members.

Bro. A. H. PALMER gave the health of "The Visiting Brethren," coupling with it the names of Bro. Percy Wells, W. M., Royal Cumberland Lodge, No. 48, and Bro. Harris, Lodge of Honour, No. 528, of Bath.

Bro. P. WELLS in returning thanks expressed himself as deeply indebted to the Craft in Bristol for the Masonic information he had acquired during his stay amongst them; not only was he indebted to their admirable Lodge of Instruction, but also to many of the Brethren, at whose hands he had ever experienced the utmost kindness.

The W. M. then gave the following toasts:—"W. M. Officers and Brethren, Royal Clarence, No. 81,"—responded to by Bro. J. P. Derham, W. M. "W. M. Officers and Brethren, Beaufort, No. 120,"—responded to by Bro. R. Fendick, W. M. "W. M. Officers and Brethren, Moira, No. 408,"—responded to by Bro. John Linter, W. M. "Officers of the Sussex Lodge, No. 221,"—responded to by Bro. H. Fergus, P. M. and T. Then followed "The Governors of the F. M. Hall"—"The President of the Lodge of Instruction"—"The Musical Brethren;" after which Bro. T. Green, in truly eloquent and Masonic terms, gave "The Entered Apprentices," three of whom were present.

Bro. J. C. SHAW then said,—W. M. Officers and Brethren, as I have been called upon to return thanks for the E. A. present this evening, I do so with great pleasure, and yet with great diffidence, having been so recently admitted in the Craft, and all being yet so new to me. I need not assure you that, previous to my initiation, I had formed a good opinion of Masonry, or that I had judged it an estimable institution; the many honourable and worthy Brethren now around me, men so valued and respected in our city, prove to me that I was not mistaken. But whatever my previous opinions may have been, they are still more strengthened and decided by the remarks which have just fallen from Dr.—I believe I ought to say Brother—Green; I hope I may realise his description of what Masonry really consists in, and that I may, by my future progress in the Craft,

my behaviour to my Brethren and the world at large, prove myself a good and true Brother worthy of inheriting the good name of my father and of my venerable grandfather, both of whom you all, I know, respect so truly and deservedly. In conclusion, W. M. Officers and Brethren, I thank you in the name of the E. A. for drinking our healths.

The concluding toast, "To all Poor and Distressed Freemasons," wound up the evening; the enjoyment of which was heightened by some capital songs by Bro. Harris, of Bath, who kept the table in a roar, and glee, &c., by the professional Brethren.

TAUNTON.—The Annual Festival of St. John "came off" with considerable spirit; the W.M. elect, the Hon. Major Charles G. Napier, was installed into the Chair of the Lodge 327 by Bro. Tucker, the P.R.W.P.G.M. for Dorset, and a P.M. of this Lodge, who conducted the ceremonies with his accustomed ability. Bro. the Rev. W. R. Crotch is the S.W. of this distinguished Lodge, and who will represent the Lodge as Steward at the approaching Annual Festival of the Royal Benevolent School for Female Children; Bro. Eales White, a P.M. and Father of the Lodge, again accepts the office of Secretary. A vote of thanks was given to Bro. Abraham for the able manner in which the Lodge had been worked during the past year. Bros. Sir John de la Pole, *Bart.*; Randolph, D.P.G.M.; Bro. Browne, P.G. Sec.; Capt. Donellan, Capt. Turnbull, Rev. G. Thompson, and others, are since added to this influential Lodge as subscribing members.

The Brethren of the Province of Somerset having announced their intention of applying for leave from head-quarters to hold a Masonic ball, Bath, Taunton, and Bridgewater have each been named as the scene of the aproned "light fantastic." Oxford, Dublin, and other large towns have commenced these pleasurable gatherings of Masons' wives and Masons' bairns, and it is to be hoped that the example may be followed with fervency and zeal.

#### STAFFORDSHIRE.

WALSALL.—*Lodge of St. Matthew* (No. 786).—This Lodge, in August last, took a prudent step in removing from an hotel to St. Matthew's Hall, in which building they have secured the use of one of the best Lodge-rooms in the country. It is steadily and favourably progressing both in its working and number of members. The meeting on Wednesday, February 1st, will long be remembered by the Brethren of the Lodge as one of more than ordinary interest. Lieut.-Col. Vernon, R.W.P.G.M. of Staffordshire, presided during a portion of the proceedings, and initiated into the mysteries of the Craft, his nephew, Mr. Henry Vernon, son of Bro. H. C. Vernon, R.W.P.G.M. of Worcestershire. To mark the respect entertained for the late D.P.G.M., the various offices were filled by the Past Masters of the Lodge. Bro. J. R. Newsam, W.M., also initiated three candidates, assisted by the regular officers, whose correct and quiet manner of performing the ceremonies elicited the approbation of the R.W.P.G.M. Bro. Viscount Ingestre was at the same meeting elected a member of the Lodge. The W.M. being prevented by a recent domestic affliction, Bro. John James, Jun. P.M., presided at

the banquet, and in the course of the evening took occasion to assure the B.W.P.G.M. that the Brethren felt highly the honour conferred upon them by his recommendation of the Lodge to his nephew, as it was a proof that their proceedings had received his approbation, and hoped it would stimulate them to continue in a faithful performance of all their Masonic duties.

**DUDLEY.**—*Annual Masonic Ball.*—This re-union, in aid of the charity of the town, which was looked forward to with great interest, took place on Thursday evening, February 2nd, at the Dudley Arms Hotel, and was perhaps as successful in a numerical point of view, and equally happy in regard to the general kind feeling that pervaded the whole company (which was composed of some of the most respectable families in the town and neighbourhood), as any Dudley ever witnessed. There were about 220 persons present, a due proportion of whom were of the fair sex. Bro. Lord Ingestre, who had been dining with Bro. E. L. Cresswell (the Mayor), was present. The pleasure of the dance commenced about half-past nine o'clock, and with a little interruption only for supper, was continued with unabated spirit until five o'clock next morning, to the pleasing strains of Synner's quadrille band. After supper, the health of the ladies and his lordship were severally proposed by Bros. Wainwright and the Mayor, both of whom, particularly the former, were humorously acknowledged by Lord Ingestre. The room, with the Masonic decorations, the splendid attire of the ladies, and the varied costume of the Brethren, presented, as usual, a brilliant appearance. The supper, wines, &c., were excellent, while the arrangements altogether reflected the greatest possible credit upon the Stewards and the respected hostess, Mrs. Smith. Among the company present were the R. W. Lieut. Col. Vernon, P.G.M. for Staffordshire; Bros. Lord Ingestre; E. L. Cresswell, Mayor; Cook, W.M., No. 318; Wainwright, W.M., No. 730; Deeley, W.M. of No. 838 (and Mrs. Deeley); Bristow, S.W., No. 318 (and Mrs. Bristow); Willisroft, S.W., No. 838; G. R. Shaw, J.W., No. 313 (and Mrs. Shaw); Maxfield, P.P.S.G.W.; Dennison, P.M., and party; Dudley, P.M.; Bateman, P.M.; John Aston, P.M.; Houghton; J. Barrows; J. R. Cooper, and Mrs. and Miss Cooper; Gosling, P.G.S., Worcester; E. Dixon, jun.; Wm. James, P.M. (Walsall); J. Ridgway and Mrs. Ridgway; Brooks and Mrs. Brooks; Hassall, Mrs. Hassall and party; L. O. Davies and Mrs. Davies; T. Spencer and party, &c. &c. There were also present Edw. C. Dixon, Esq.; Messrs. P. & J. Williams; Cresswell (Sedgley); Tredwell and party; Bullock; Chinner; Mills, with Mrs. and Misses Mills; H. Coldicott; Dr. Mannix and the Misses Mannix; S. D. Faeday, Esq., Mrs. Faeday and party; J. G. Walker; J. Barrows; J. Holdcroft and party; S. Bennitt and the Misses Bennitt; J. Browne and the Misses Browne; Woodcock; Prescott; G. Collis; Misses Wood; Miss Hughes; Mr. Price, Mrs. Price and Miss Penny; Mr. T. Heineox; Misses Yardley; Mr. Fisher, &c. &c.

The highest praise is due to Bro. Ridgway for the very able manner in which (in his usual post of Master of the Ceremonies) he conducted the evening's amusement.

#### WILTSHIRE.

**CALNE.**—This town witnessed the novel scene on Tuesday, Jan. 17, of the foundation of a new Lodge, the authority for which had been recently obtained from the G.M. of England, the Right Hon. the Earl of Zetland. The Brethren named in the warrant authorizing the foundation of the new Lodge, "The Lansdowne Lodge of Unity," No. 900, and a number of their friends, assembled to do fitting honour to its consecration.

Amongst the Brethren present were—the Right Hon. Lord Methuen, P.G.M. for Wilts; D. Gooch, D.P.G.M.; J. H. Sheppard, P.G. Trea; Henry Weaver, P.G. Sup. of Works; Withers,

P.G.J.W.; S. H. Smith, P.G.P.; Campbell, P.G. Chaplain; Bridges, P.P.G.S.D. for Surrey; Wm. Watson, P.M. of No. 23, who attended specially from London, for the purpose of consecrating the Lodge; and several other distinguished visitors.

Shortly after one o'clock, the Lodge was held in the Town Hall, where the ceremony was most ably performed by Bro. Watson. Bro. Watson then installed Bro. D. Gooch, D.P.G.M. and W.M. of the Swindon Lodge, as the first W.M. of the Lansdowne Lodge of Unity, Calne; when he was pleased to appoint the following officers:—Bros. H. Weaver, P.G.S.W., S.W. and Trea.; S. H. Smith, J.; T. L. Henly, S.D.; Wright, J.D.; Marsh, I.G.; Owen, Sec.

The new W.M. then ably initiated four gentlemen and a serving Brother into the Order.

At the conclusion of the Masonic business, about thirty of the Brethren adjourned to a very elegant dinner at the Lansdowne Arms. On the removal of the cloth, the W.M., after proposing one or two Masonic toasts, gave the health of their M.W.P.G.M. Lord Methuen, who had kindly attended their meeting that day, but was unavoidably compelled to leave early. Masonry was spreading its branches all over the globe, and wherever it was known and acted upon it tended to benefit and increase the happiness of the people. He trusted often to see their respected P.G.M. amongst them, and that the Lodge founded so auspiciously that day would soon become one of the first in the Order.

The Right Hon. Lord METHUEN, P.G.M., returned thanks, and assured the Brethren that though no one could take a greater interest in the prosperity of the Order than he did, he felt that all the credit due for the success which had attended Freemasonry in Wiltshire belonged to Bro. Gooch, their respected Master, who had so ably performed his duties that day, and who, he must say, had afforded him material and valuable assistance whenever he (Lord Methuen) had been called on to perform his duties as P.G.M. He therefore begged to propose to them to drink the health of his respected friend and brother, the W.M. of the Calne Lodge of Unity.

The W.M. having returned thanks, gave the health of Bro. Watson, and thanked him, in the name of the Lodge, for his valuable services in consecrating the Lodge that day. Bro. Watson's name as an able Mason was so well known throughout the kingdom, that he need say nothing in support of the toast, which he was sure would be most heartily responded to.

Bro. Wm. WATSON acknowledged the compliment in suitable terms, and expressed his willingness at all times to render the best assistance in his power to promote the interests of the Craft, either in the Metropolis or the Provinces.

The health of Bro. Sheppard, P.G. Treasurer, and several other toasts were proposed and responded to.

The W.M. then proposed "Prosperity to the Lansdowne Lodge of Unity, Calne."

Bro. H. WEAVER, as S.W. of the new Lodge, returned thanks, and expressed the gratification he felt that in Calne (though one of the least towns in the Provinces) the first new Lodge had been formed since the spirit of Masonry had been aroused by the appointment of Lord Methuen as P.G.M. He felt confident that whatever might be the present gratification of the Brethren newly initiated that day, it would be enhanced by each successive step they might take in the science of Masonry, which they would find a system of brotherly love, relief, and truth, inculcating the principles of faith, hope, and charity—"and the greatest of these is charity;" for whilst by our Masonic aid the declining years or fortunes of many an estimable brother have been soled, and when finally "the sand in his hour-glass has stood still," Masonry has lent her aid to foster and cherish his bereaved little ones by her orphan schools, in a more extended

sense we are taught in charity to look with feelings of pity and compassion on the frailties of others, and should strive, by the purity of our own lives, to prove the superior excellence of our order; by which we are led, by the contemplation of the great works of the Creator, to look from nature up to nature's God.

Other toasts followed, and a special glass was in the course of the evening dedicated to the health of the Mayor of Calne—not himself a Mason—who had kindly permitted the use of the Town Hall for the consecration.—The Brethren separated in the utmost harmony.

#### WORCESTERSHIRE.

HANLEY.—*Menturia Lodge* (No. 606.)—This Lodge which for some years past has been under a cloud, has at length been resuscitated by the zealous exertions of several Brethren in the town, who have joined it in order to diffuse the light of Masoury in their vicinity. Bro. W. K. Harvey, P.M. 803 and 660, having been duly elected, was installed as W.M. on Tuesday, the 7th of February, amongst a numerous attendance of Brethren; Bro. Thos. Ward, the R.W.D.P.G.M. for Staffordshire, and several members of the P.G. Lodge were present. The Brethren subsequently adjourned to refreshment at Bro. Wood's, Albion Hotel. The W.M., on taking his place in the Lodge, discovered that the three greater lights formerly belonged to a Lodge over which his own grandfather (a zealous Mason) presided no less than half a century ago. May his mantle and spirit, as well as his insignia, continue to rest with this indefatigable Lewis.

#### YORKSHIRE.

KEIGHLEY.—The Brethren of the Royal Yorkshire Lodge, No. 332, assembled, Jan. 2nd, to celebrate the festival of St. John, when the Lodge was opened in the 3rd Degree.

The installation of Bro. I. Emmatt took place, when the P.M., Bro. I. Booth, delivered the charge in a very eloquent and impressive manner, after which the following Brethren were duly installed in their respective offices: viz., I. Booth, P.M.; E. C. Smith, S.W.; W. Cockshott, J.W.; T. Midgley, S.D.; J. Cawood, J.D.; T. Brown, Treas.; R. C. Sharp, Sec.; C. H. Fraser, I.G.; J. Smith, Tyler.

The Lodge having been closed, the Brethren, about forty in number, sat down to refreshment. The harmony of the evening was enlivened by the usual Masonic and other toasts.

Bro. Brown, P.M., delivered an eloquent oration, and complimented the Lodge on the W.M.'s choice of officers, remarking that a more efficient staff could not be found in the Province; and impressed upon the Brethren the necessity of attending the Lodge of Instruction, if they wished to maintain the efficient working of the Lodge, for which they had always been famed; a Dep. Prov. G.M. having, on a former occasion, complimented them on the efficient manner of working, and expressed his conviction that the Yorkshire Brethren had no occasion to go to *London* for instruction, as they could get it in Keighley; remarking that this Lodge was *complete*, and in every respect *such, perfect, and regular*, intimating the same in the next Prov. Quarterly Communication.



## ROYAL ARCH.

**WALSALL.**—*Vernon Chapter*, No. 786.—The Chapter, at its meeting, January 18th, received an official visit from the M.E. Prov. Grand Superintendent, Lieut.-Col. Vernon, who expressed the great satisfaction he felt in the correct working of the ceremonies, especially at the talented and lucid lecture on the Medal of the Order, delivered by the M.E.Z. Comp., Dr. Barton.

## INDIA.

**SINGAPORE.**—The members of the Lodge "Zetland in the East," No. 748, assembled at their Masonic Hall, in North Bridge Road, on the festival of their tutelar Saint, John the Evangelist, on Tuesday, the 27th ult., for the purpose of assisting at the installation of their Master-elect, the W. Bro. W. Martin, and the investiture of the other officers for the ensuing year. The following is a list of the new Masonic ministry:—W. Bros. W. Martin, W.M.; W. H. Read, P.M.; Bros. W. C. Leisk, S.W.; M. Little, J.W.; Rev. F. W. Leindstedt, Chap.; J. C. Smith, Treas.; F. H. Gottlieb, Sec.; J. M. Moyle, S.D.; J. Webster, J.D.; G. H. Brown, Organist; J. Baxter, I.G.; W. Kraal and C. Perreau, Tylers.

**MADRAS.**—A Prov. Grand Lodge was held Jan. 19th. The business transacted was of a formal nature, but indicative of truly Masonic feeling and perseverance.

## COLONIAL.

**BAHAMAS.**—List of the officers of the "Royal Victoria Lodge, No. 649," for 1854 (held at Nassau, N. P.):—G. D. Harris, W.M.; P. Treco, S.W.; J. Henry Webb, J.W.; Rev. W. Strachan, D.D., Chap.; G. Renouard, P.M., Treas.; T. Heather Rouse, Sec.; S. Evans,

S.D.; W. Sweeting, J.D.; J. Aken Chase, P.M., W. R. Inglis, Stewards; W. Sawyer, I.G.; J. R. Ritchie, Tyler.

It is with pleasure we announce that Freemasonry is flourishing in the Bahamas to an immense extent, and that the above is one of the best working Lodges in the Craft.

QUEBEC.—*St. John's Royal Arch Chapter, Dec. 22nd, 1853.*—The Sup. G. Chapter of England having, by its warrant, appointed M.E. Comp. T. D. Harington (P.Z.), to be Prov. G. Sup. of R. A. M. for the District of Quebec and Three-Rivers, and the dependencies, a special Convocation was held within the G.L. Rooms, Henderson's-buildings, St. Lewis-street, on Monday the 5th inst., at which the Prov. G. Sup. was present; and after his warrant of office had been duly read, a Charter was produced from the Sup. G.C. of England, authorising M.E. Comp. C. E. Anderson, G. Thompson, and G. Railton, as principals, conjointly to hold and govern a Chapter, to be called St. John's Royal Arch Chapter, of Quebec, attached to St. John's Lodge of Free and Accepted Masons, No. 214, R.E.; whereupon the Prov. G. Sup. proceeded to constitute the Chapter and instal the officers thereof. The solemn and beautiful ceremony of consecration was most efficiently performed by the M.E. Prov. G. Sup., assisted by the Third Principal. The elements of consecration having been poured upon the pedestal, the blessing of the Most High was solemnly invoked, upon the unerring standard of truth and justice, that peace, plenty, and prosperity, might continue to adorn the Chapter unto the end. So may the Chapter flourish; may its labours thus begun in order, be conducted in harmony, and always closed in peace; and may its present and future members ever bear in mind the real object of the institution—the happiness of our fellow-creatures, and, above all, the glory of the Most High. So mote it be.

List of officers:—M.E. Comps. C. E. Anderson, Z.; T. D. Harington, P.Z.; G. Thompson, H.; G. Railton, J.; E. Comps. Thomas Ross, E.; James Scott, N.; Grant Powell, P.S.; Comps. John Cochran, P. St. Hill, A.S.; E. A. Meredith, D.C.; T. Birch, Janitor.

Albion Lodge, No. 17, E. E. U. A. F. M., assembled at their Lodge room, City Hotel, on the 27th Dec., 1853, being the festival of St. John the Evangelist; the Lodge was opened at 10 o'clock, A.M. After confirmation of the minutes, the W.M. presented a report from the finance committee, which showed the Lodge to be in a very flourishing condition, both as regards members and funds; the ceremony of installation was then proceeded with, when the following Brethren were installed, by R. W. Bro. G. Thompson, D.P.G.M., in the presence of R. W. the P.G.M., and many other visiting Brethren, who honoured the Lodge with their presence on the occasion; viz., W. Bro. W. Miller, W.M.; R.W. Bro. G. Thompson, D.P.G.M., as P.M.; Bros. J. Alexander, S.W.; T. Lamb, J.W.; P. St. Hill, Tr.; A. Fraser, S.; J. J. Allen, S.D.; W. Sin, J.D.; E. C. Denerhand and B. Jacobs, Stewards; A. Simpson, I. G.;

J. Leslie, Tyler. The Lodge was then called from labour to refreshment, to meet again at 8 P.M., at Bro. Russell's Concert Hall, the Brethren being determined to celebrate the day by a ball and supper, in conjunction with St. Andrew's Lodge, No. 356, S. R. The ball was opened by R. W. the P. G. M., and dancing was kept up until a late hour in the morning, when the Brethren departed in peace and harmony. The room was neatly and tastefully decorated for the occasion, under the superintendence of Bros. St. Hill and Evans, who acted as Masters of Cers.

MASONIC CELEBRATION OF ST. JOHN'S DAY.

"Oft have I met your social band,  
To spend a cheerful festive night,  
Oft honor'd with supreme command,  
Presiding o'er the sons of light."—BURNS.

The Brethren of St. John's Lodge, No. 214, E. R. U. A. F. M., celebrated the Festival of St. John the Evangelist by dining together at the Music Hall, St. Lewis-street, on Tuesday last, the 27th Dec. The chair was taken at half past 6 o'clock, P.M., by Bro. G. Irvine, the newly installed W.M., and the Brethren present numbered about fifty-six, including the Prov. G.M. and several distinguished visitors belonging to the Craft. The noble science of Masonry, founded upon the purest principles of charity and benevolence, has of late years taken deep root in Canada; its members are daily increasing in number, and its labours of love throughout the Province are universal.

The following is the list of officers for the ensuing year:—  
G. Irvine, W.M.; G. Railton, P.M.; J. Green, S.W.; N. H. Bowen, J.W.; D. Gale, S.D.; A. W. Hoffman, J.D.; J. Harper, Sec.; G. T. Cary, Ass. Sec.; E. Neill, Treas.; J. Hayden, I.G.; H. Birch, Tyler.

Committee of General Purposes:—Bros. G. Hall, M. Cameron, J. Dean, jun., and J. B. Forsyth.

NOVA SCOTIA.

HALIFAX.—The Freemasons of Halifax held a grand charity fancy ball on Feb. 14th, which went off with the greatest possible success, and in every way gave the most perfect satisfaction. There were about six hundred persons present, and many public guests; among whom we noticed his Excellency the Lieut. Governor and suite; Major-General the Hon. C. Gore and staff; the President of the Legislative Council; the Speaker of the Assembly; Col. Bazalgette, Dep. Quarter-Master Gen.; Lieut. Col. Savage, R. E.; Lieut. Col. Murray, 72nd Highlanders; and Major Lloyd, of the 76th Regiment. The spacious halls were fitted up for this ball in a style hitherto unsurpassed in this city, and called for much praise for those who had so kindly given up their time for the decorations. On entering the principal door, the eye was immediately attracted by a large and handsome "triple tau" in gas, at the extreme end of the one hall, over the temporary orchestra. This mysterious emblem was supported on either side by the ensigns of Britain and America. At the upper end of the cross hall were the crown and the letters V. R., formed also by jets of gas, reflecting on a large and handsomely arranged star of bayonets, ramrods, swords, and dirks, the ingenious device of one of the officers of the garrison. Here, again, we noticed the stripes and stars of

America waving entwined with the national flag of our mother country ; thereby plainly testifying, that the principles of Masonry knew no nation in particular, but are free and common to all the world. The walls of both halls were hung with the banners of the many and different Lodges of Nova Scotia, and various Masonic emblems, all tending to give a fine and striking effect to the *total assemblé*. Over the orchestra was suspended the banner of the Provincial Grand Master, supported by the bannerets of the higher Degrees of the Order. Graceful and light festoons of blue and white bunting were hung from the cornices, and the pillars were most tastefully wreathed with native evergreens, interspersed with flowers ; the whole showing that neither expense nor trouble had been spared to enhance the appearance of the halls, and render them fittingly gay and imposing for the joyous scene, got up for the most charitable purposes of the Brethren. At nine o'clock, his Excellency the Lieut. Governor and suite were announced, and were ushered to their seats by the M. W. Hon. A. Keith, Prov. G. M., and the Grand Lodge officers, through a double line of the Brethren. Immediately on the Prov. G. M. arriving at the dais, the Brethren, under the direction of Bro. C. W. Dickson, S. G. W. saluted him with grand honours, the splendid band of the 72nd Highlanders playing the Freemasons' March. Dancing afterwards began, and was kept up with the greatest spirit till an early hour of the following morn, quadrille, polka, valse, galop, reel, and country dance, following each other in quick succession. To attempt to describe the various characters in costume would occupy, I am sure, too much of your space. Suffice it to say, the dresses and ornaments, handsome and massive, of the different Degrees of the Masons were, in themselves, all beautiful costumes ; and among them might be seen ladies of the olden time, looking with delight on the joyous scene of the present. Flower-girls and peasants of other climes, English squires, knights of Malta, the swarthy Indian, the dignified chief of the Snake tribe, the Spanish brigand, the Turk, the Portuguese muleteer, the sober Quaker, the sturdy Highlander, and the youthful jockey, carefully watched over by a "Mr. Pickwick," and the Wandering Jew. The band of the 72nd, kindly lent for the occasion by Bro. Col. Murray, occupied the temporary orchestra, while the spirit-stirring pipes of the same corps filled the one above the principal hall, and relieved the band by playing the reels. At twelve o'clock supper was announced, and in a style calculated in every way to do credit to those whose province had been to attend to this laborious part of the night's work. The usual loyal and patriotic toasts were given by the Prov. G. M., and received with all the accustomed honours. Dancing was resumed after supper ; and with hearts regretting that the break of the morn was warning them to their homes, the large company dispersed from the enjoyable exercise, all highly delighted with their evening's entertainment, and all expressing themselves anxious for a repetition of this charming ball as soon as possible.

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**Obituary.****BRO. WILLIAM SHADBOLT.**

Died, 14th Jan., 1854, Bro. Wm. Shadbolt, aged seventy-six. This Bro. was for very many years a most active, zealous, and distinguished Member of the Craft; he was initiated in the Corner Stone Lodge, then No. 26, on the 8th December, 1800. He joined the Old King's Arms Lodge, then No. 21, on the 23rd March, 1801, in the concerns of which he took a leading part, and was twice elected to the Master's chair; in the same year he also joined the Lodge of Moral Reform, at Deptford, then No. 353. On the 21st November, 1809, he was appointed one of the Lodge of Promulgation, a body established by the M.W.G.M., for the special purpose of making researches into ancient usages, more especially as to the installation to the Master's chair, and of giving instruction, with a view to establish uniformity throughout the Lodges. In 1811 he served the office of Grand Steward, and was the Secretary of the Board. He then joined the Grand Stewards' Lodge, and was twice elected W.M.; he was also a member of the Royal Alpha Lodge, No. 16. In Dec., 1813, at the period of the Union, he was nominated by his late Royal Highness the Duke of Sussex, a member of the Lodge of Reconciliation; and the Brethren at Liverpool and its vicinity will long remember the valuable information he afforded them during a visit to that town. In 1815 he was appointed S.G.D., and was Grand Sword Bearer in the Supreme Grand Chapter of the Royal Arch. He was some years a member of the Board of General Purposes, and of the Grand Chapter Committee, and Treasurer of the Grand Officers' Dinner Club. He was also for several years a member of the House Committee of the Royal Freemasons Female School. He was a magistrate for the County of Surrey, Director of the London Joint Stock Bank, and Chairman of the London and Greenwich Railway. We may safely avow, that no man was more devotedly respected for honour, integrity, and courtesy, in all the relations of life.

**BRO. WM. POWELL.**

BRISTOL.—This Province has to lament the loss of a most esteemed and valued Brother who for many years has filled the important office of Dep. Prov. G.M.—Bro. Wm. Powell, whose decease took place on the 23rd of February last. His Masonic career was eminently distinguished by truth, uprightness, and kindly feeling, and his memory will ever be cherished by the Craft in the Province over which he long so usefully and so well presided.

Bro. D. W. Nash, P.P.S.G.W. of this Province, has been appointed to succeed Bro. Powell, as Dep. Prov. G.M.

**BRO. WILLIAM MASSY.**

Died, on the 1st Dec., 1853, Bro. William Massy, of Stagdale, Ireland, an old P.M. and P.S. of Prince Masons Ch., No. 4, deeply regretted by the Brethren of the mystic tie, and by his numerous relatives and acquaintances, to whom he was endeared by every attribute of kindness in his different capacities as a worthy country gentleman, magistrate, and grand juror.

**BRO. JAMES LOCKE, JUN.**

DIED, in the prime of life, Jan. 26, Bro. James Locke, Jun., Wine Merchant, late of Lodge 327, Taunton.

## NOTICES-TO CORRESPONDENTS.

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

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SALOP.—J. S. R.—The Lodge which stands first in the Registry of the Grand Lodge has the precedence.

BATH.—B. C. V.—The communication would have been inserted, but that it is unadvisable to encourage the repetition of any matter, which may tend to antagonism between the G.L. and the Higher Degrees.

RAMSGATE.— $\Phi$ .—“A. B. was made a serving Brother in the year 1850, but shortly after he had obtained the M.M. Degree, the Lodge in which he served, was, for sufficient reasons, removed to where his services were unnecessary to the Brethren, and would have been inconvenient to himself. Fortune has since favoured him, and he now seeks—by becoming a joining member of the Lodge in which he was made—to be ‘entitled to all the privileges and benefits of the Craft.’ The question at issue has no reference to his becoming a member of any other Lodge ‘in the vicinity of his dwelling’ (Bk. of Cons., Sec. 15, pp. 63-4), but is simply this—is he, or is he not, under the circumstances, eligible to be proposed, balloted for, and elected a regular joining member of his mother Lodge?” The Brother is *not* eligible. The framers of the law evidently never contemplated such a case as that put to us, and another instance of a similar nature may never occur again. We believe that the B.G.P. has already decided the question according to our reading of the law.

MONMOUTH.—P.P.G.M.—Many thanks for your communications, and for the zeal you display on behalf of the charities of the Order, no less than for your kind expressions towards those connected with the F.M.Q.M.

WALSALL.—M.D.—You will see that we have availed ourselves of your able and truly Masonic opinions.

YORKSHIRE, WEST RIDING.—PROV. G.L. REPORT.—The late arrival of this Report has precluded the possibility of our giving insertion to any part of it. We deeply regret to find from it that so much difference of opinion upon really unimportant matters exists amongst some of the Lodges of the West Riding.

ALPHINGTON RECTORY.—W. B.—The resemblance of the snow crystal, observed by Capt. Scoresby in the Arctic Regions, to the R. A. Symbol, is exceedingly curious. We should be glad to have the attention of our readers called at length to this subject. Will W. B. be able to oblige us ?

**ROYAL ARCH.**—The questions are of a somewhat intricate nature, and, as put, are not easy to be answered. If the E.C. who writes will give himself the trouble to enlarge his queries, and add a statement of the causes which induce him to put them, we will, if he please, answer them privately. We should have done so, as desired in this case, but that we wished to consult with one or two E.C's., who, with ourselves, are not quite clear as to the legal reply to be given upon such small *data* as have been furnished to us.

**MUNSTER.**—D.P.G.M.—Thanks for your invaluable information. The pressure upon our columns of two Masonic Charity Festivals has compelled us to omit your own and very many other valuable communications, for which we pray your Fraternal excuses.

**SINGAPORE.**—J. C. S.—It is with the deepest regret that we have been able to give no more than the appointment of Officers of the recent Masonic meeting. If our Magazine had been—this quarter—made of India-rubber, we question very much, whether it could have been extended to have embraced one half of the materials, with which our kind friends have furnished us. We hope, however, very shortly to have the opinions of our Brethren as to making their F.M.Q. Monthly instead of a Quarterly Magazine. If this alteration should take place, we shall undoubtedly be much better able to meet the heavy demands which Masonic intelligence makes upon us.

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*Erratum.*—In the last No. of the *F. M. Q. M.* p. 724, under the head INDIA, for "Simla" in the second paragraph, it should be read "Singapore."

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JUNE 30, 1854.

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MASONIC RITUALISM.

SCARCELY a week passes without our receiving some communication or other respecting the necessity of means being taken to secure perfect and accurate working in the country Lodges. One Brother advises one course; another has a different crotchet. One wants G. L. to appoint *paid* Officers, to travel through the country to visit Lodges, and to set them right; another wishes to know whether there might not be *written* instructions forwarded under cover to the W. M. of every Lodge throughout the British dominions, in order to insure uniformity? Doubtless, there are many good and cogent reasons why so much anxiety should exist. The work in many Provinces is often slovenly performed. One or two Brethren, with better memories than others, and with more time at their disposal, get up the subjects, and henceforth, whether right or wrong, perfect or imperfect, become the rulers of the Lodge, and too often presume upon their efficiency—or rather their inefficiency—so far as to make the W. M. for the time being a mere cipher; which state of things obtains, more or less, until some more high-spirited Brother than the rest takes the chair, and, determined to do his own work, and make his Officers do theirs, puts down the presumptuous dogmatism of such *soi-disant* rulers of the Craft. Then come bickering and disputes, petty jealousies and discontent; and so harmony is disturbed, and unanimity is for a time suspended.

We are not disposed to discuss the question of MASONIC RITUALISM in detail, because—for reasons which every well-instructed Brother will understand—it is a wide question, and one which a little pains will render easy to be carried out in its full efficiency. But as we have been favoured with so many communications, and are asked to give our opinion freely,

authoritatively, and at length, we will—without assuming an authority we neither do, nor wish to, possess—reply to the several suggestions that are continually offered to our consideration.

It is quite clear to our mind, that the first suggestion, and that most frequently offered,—that G. L. should appoint *paid* Officers to visit the country Lodges, and set them right,—involves an impossibility. It is very true, that all subjects of importance must be discussed and decided by the Masonic Parliament, and that its ruling, after confirmation of minutes, is final, according to its interpretation of the “Book of Constitutions;” but upon the question of Ritualism it has no power. *That* remains as it has stood for centuries, and cannot be changed, mutilated, or improved. With respect to discipline, however, G. L. has authority, and invariably—so long as we have been acquainted with its proceedings—tempers judgment with moderation and charity. But if it ever should be that G. L. travels out of this department, to offer decision upon words and sections, that moment all unanimity and concord would inevitably cease. Whilst the essence of Masonry is one and undivided, there may be varieties in the explanation of certain peculiarities; and it would be utterly out of the power of G. L. to select Brethren, who would be considered by all parties to be fitted for the fulfilment of their allotted task, of making every Lodge in the Masonic domain letter perfect. Most assuredly, if any Brethren should attempt this,—whether with the sanction of G. L. or without it,—the twenty-four hours would not suffice to settle the question of accurate Ritualism; and thus one of the most essential features of Masonry—the division of labour—would speedily become obliterated. G. L., as at present constituted, would never consent to adopt a resolution, which would involve the destruction of time-honoured “landmarks;” and therefore, the desire of some for a *paid* staff of Officers must remain as unlikely to be fulfilled, as the expectation of such a scheme ever working well is Utopian.

On the second point, concerning which many Brethren are quite as urgent as on the first, and perhaps more so,—that *written* instructions might surely be communicated with a view to perfect uniformity,—we really think a reply almost needless. The urgency of this desire proves to us, that those who feel it have very little recollection of the imperative terms of their O. B., or that it could not have been correctly administered, which is scarcely probable. Let the introduction to the E. A. degree be well considered, and this notion will immediately appear to be absurd,—nay, as impossible, as it is absurd.

We have said that there may be reasons why the wishes, to which we have alluded, should exist, and we have already hinted

at one of those reasons. We will now offer a word of advice to the Brethren, who are so desirous of finding a remedy for neglect and imperfection, which, if taken in the spirit with which it is given, will, we believe, speedily obviate the difficulty complained of.

There is unquestionably much too great desire now-a-days on the part of the Fraternity to value numbers above quality. In the history of the Order there is no instance on record of so rapid an increase of initiations as has taken place within the last three years. But, if we examine the numbers, who are thus brought to light, we shall find that very few indeed ever give Masonry more than a passing thought, being simply content with using Lodge meetings as a vehicle for social intercourse. Of the many initiated, it is not at all an exaggeration to say, that scarcely one in ten ever takes the slightest trouble to make himself acquainted with the nature of the work, and that, in the event of their rising to the W.M.'s chair, they are quite satisfied, if they can manage to open and close without much hesitation or blundering. As to the important duties of the three degrees, they leave them to some P.M., who, always at his post, and delighted to possess a power, which gives him influence and authority, looks at last upon the privilege of being perpetual acting W.M. as a right, and in some instances coerces his Brethren into compliance with his whims, because his services cannot be conveniently dispensed with. But is this as it should be? If a man enters Masonry at all, he is bound to fulfil its duties, which do not consist in his paying his Lodge dues regularly, eating four or five excellent dinners in the year, and subscribing his fifty, or ten, or one guinea to the several Masonic Institutions, which somewhat improperly are called CHARITIES. This may suit a social disposition, and be beneficial to the invaluable Institutions, which are the jewels of the Order; but it is not to do good suit and service to the Craft, or to promote all its true ends and purposes. Every man who enters the Order is bound, not only to strive to the utmost of his ability to act upon its eternal principles, but to become acquainted with every gradation of its work. Some, of course, will be more apt than others; but in this, as well as in every other process of life, diligence will reap that reward, the hope of which invariably sweetens labour. We hold it as a positive duty that no man ought ever to venture upon attaining to the dignity of the W.M.'s chair, unless he can perform the duties of initiation, passing, and raising. He ought, most assuredly, to be able to work the sections, which is a more difficult exercise, too much going out of use, except in Lodges of Instruction—simply.

because "refreshment" has assumed its place. But this is not absolutely requisite. The other points are so; and however Masonry may flourish as to numbers and increase of funds, until it be made a *sine quâ non* that no Mason shall ever be a W.M. until he can perform its continuous duties, the essence of the Order will never possess its due weight and importance.

The question will doubtless, however, be raised, if this standard ought to exist, how is it to be attained? Our reply is brief, and, we think, to the point:—Railway communication has now placed the metropolis at an easy distance between all the cities and towns of England, in which Lodges exist. What should prevent a Lodge devoting a portion of its funds to send up two or more of its Brethren to London, to attend any one of the Lodges of Improvement that meet constantly throughout the year. If the Brethren selected be men of only moderate attainment and memory, they would, in a fortnight, by unremitting attention, and also putting themselves in daily communication with any Brother, a member of such Lodge, well up with his duties, be able to master the entire Ritual, and thus become, in turn, the instructors of the members of their own Lodges. If there be no available funds from the Lodge for such a purpose, let the Brethren forego "refreshment" for one or more meetings to provide them, and they will be amply repaid. Let this recommendation be only put into practice, and we shall hear very little more complaint of want of uniformity in working. The Secretaries of the London Lodges of Improvement—the names of such Lodges, and their times of meeting, will be easily found in the Masonic Calendar—would willingly facilitate arrangements for Brethren coming up for instruction, and Brotherly Love, Relief, and Truth, would be augmented by such a reciprocity of interest and communication.

As, however, it is quite impossible that Colonial Lodges should adopt this plan, we would recommend every Brother, who is intending to emigrate with a love of Masonry at heart, to attend a Lodge of Improvement regularly before he quits his native shores, that, stored with the valuable possession of accurate Masonic Ritualism, he may dispense the valuable benefits to others, which he has himself acquired. If in no other sense such a talent were valuable, it would enhance his prospects abroad, and give him a position from which prosperity would unquestionably result. As with everything else, patience and perseverance will bring reward, and the Brother that can work well will assuredly reap its fruits; whilst those who have been idle and indifferent will neither appreciate the boon they have lost, nor obtain any of the privileges, which moderate attention and assiduity would inevitably have insured.

## ON SYMBOLS AND SYMBOLISM.

### No. II.

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“Till they're shown the light,  
They'll ne'er know the right  
Word or sign of a perfected Mason.”

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As a sequel to our observations on Symbols and Symbolism, more especially connected with the Craft, we may now be allowed to follow them up with others which, though not unknown in various degrees of the Order, have had significance and value in other mysteries, and been the means of instruction and objects of reverence in differing and very remote rites.

#### THE SEVEN-ARMED GOLDEN CANDLESTICK,

as directed by the sacred law (Exodus, chap. xxv. ver. 31 ff.), to be furnished for the Tabernacle and the Temple, is luckily depicted in its true form on the Triumphal Arch of Titus, still existing at Rome, in a tablet containing the trophies which that emperor conquered and brought from Jerusalem to grace his triumph. Its exact shape may have been suggested as most agreeable to the Hebrew people from more ancient forms to which they had been accustomed. Montfauçon, in “*L'Antiquité Expliquée*,” pl. cxli. vol. ii. has given drawings from Egyptian vases of candlesticks with seven arms, in which the cups for the lamps or lights branch out elegantly into the lotus-flower, and a portion of the drawing seems to indicate that these arms were moveable in sockets round the main or centre stem, like our present gas-burners, so that the duty of the Levite who had to trim or light them would be lessened by being able to draw each arm to him in succession, and to return it without changing his position.

In the bas-relief of Titus' Arch, we perceive the candlestick raised on two steps only, which are slightly adorned with sculpture. Maimonides, in his description of it, mentions three steps on which it was placed; but the corroding influence of time, the inaccuracy of the sculptor, or the intervening heads of the laurel-crowned legionaries who bear it, may account for the absence of the third base, and adjust the variation in Maimonides' otherwise accurate description.

We have, however, other confirmatory pictorial representations of this favourite symbol, which was taken up by the early Christians as peculiarly typical of the Redeemer as the light to lighten the Gentiles, and consequently no object is more frequently depicted on the sepulchral lamps of the catacombs. Examples will be found in Bartoli *Lucerne*, tab. 32, and in Mamachi, iii. pp. 39, 40.

The most curious representations of it are found on gems, of which representations are given in *Beland*, p. 35, and *Ficorinus* (*Gem. Liter.* part ii. tab. 2), of one of which, more remarkable than the rest, as connecting these luminaries with the most recondite mysteries of a branch of our Order, we make more especial mention, for, independently of the Hebrew  $\aleph$ , we also find there, in perfect Greek characters, the ineffable  $\text{IA}\Omega$ . The early Christians, in taking up this symbol, may have done so in a double respect: first, as before mentioned, figuratively, for the Saviour; also, according to the Gospel of St. John, viii. 12: "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the Light of Life." And therefore *Clemens of Alexandria* tells (*Stromata* V. c. 6): "Habet aliud quæque ænigma aureum candelabrum signi Christi: non figura solum sed et eo etiam quod lucem immittit multifariam, multisque modis in eos qui in ipsam credunt."

This golden candlestick has also another meaning, as a symbol of Christ; not only in its form, but also in respect of showing a variety of light in various ways to those who believe in him.

Nor is it, perhaps, without reference to this symbol, that *Ennodius*, bishop of Pavia (*Ticinensis*), in the panegyric which he delivered on his predecessor, *Epiphanius*, in enumerating the numerous names and synonyms of Christ, should include amongst them that of *LUCIFER*, as will be found below.

It is not, however, only subjectively that this symbol was received by the Christian Church for its author, but also objectively, for the Church which he founded. That this interpretation was very early received, we learn from *Revelations*, chap. i. ver. 20, &c.: "The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."

In allusion to this, we have *St. Cyprian*, in his arguments against the Jews (*Adv. Judæos*, c. 20), exclaiming: "*Sterilis septem peperit et quæ plurimos habebat filies infirmata est:*"



fili autem sunt ecclesie septem. Unde Paulus septem ecclesiis scripsit et Apocalypsis ecclesias septem ponit et lucernæ septiformes in tabernaculo:—"A barren (church of the Jews) bore sevenfold, and the more sons she had, the more she became weak; but the sons of the church are seven: whence Paul wrote to the seven churches, and the Apocalypse names seven churches; and seven-armed candlesticks were placed in the tabernacle."

In the Lutheran churches of North Germany, a full-sized representation of this candlestick is frequently found placed facing the altar at the bottom of the choir. We recollect having seen one in the cathedral of St. Blaize, at Brunswick, eight or ten feet high, of a white metal resembling pewter; and we fancy, also, to recollect a similar one in the cathedrals at Hildesheim and Halberstadt.

#### THE ARK.

If we take the Indian Bacchus, as many very erudite mythologists are inclined to do, to be derived from Noah, the introduction of the *cista mystica*, or sacred allegorical chest, is perfectly accounted for; its introduction into the Eleusinian processions and the Dionysiacal rites was frequent, and is incontestable. Virgil cannot enumerate the instruments necessary to agriculture without allusion to the mythic character of the chest, or wicker hamper (Georg. i. ver. 166):—

"*Arbutæ crates et mystica vannus Iacchi.*"

The subject is so frequent on medals of a serpent, the emblem of good fortune and health, creeping into such a wicker basket, that the peculiar name of *c(r)istoferi* has been attributed to them by numismatists, a name which the Latin artists of the Church have appropriated to a saint whom they significantly name Christopherus, from always bearing on his shoulder the most precious portion of the Church, its soul and founder, as the infant Jesus. This is best illustrated by the pictorial representations of a Dionysiacal procession, figured in the "*Antiquities of Herculaneum*," vol. ii. p. 185. A woman forms part of the group, carrying on her shoulder a square box with a projecting roof; and what stamps it peculiarly as a type of the Noachic Ark is a *door* in the front.

Numerous allusions to the Bacchic Ark are scattered through all the classic writers; and so sacred was its name, that, equally with the sacred Tetragrammaton of the Jews, it was unpronounceable. Oppian (Cyneg. ii. 258) calls the ark of firwood, that had contained the infant Bacchus, and which was carried

in procession by the sacred choir, *χηλον αρρητην*, *arca ineffabilis*; and Homer uses the word *chelos* in the same signification, in which both Suidas and Hesychius interpret it as *κιβοραο*, an ark. Pausanias (lib. ii.) says that Vulcan made a small statue of Bacchus, and gave it to Jupiter, who entrusted it to Dardanus, the Trojan, as the Palladium of his newly-erected Troy. In the sacking of that city by the Greeks, the portion of Eurypylos was an ark (*λαρναξ*), wherein was contained this statue; but at his first attempt to look into his ark to examine the statue, he was deprived of his senses, and became insane. We cannot avoid alluding here to the coincidence noted for the Ark of the Lord, which the men of Bethshemesh had profaned by looking into it, as related (1 Sam. chap. vi. ver. 19), and the punishment there recorded; nor can the conformity of the exposure of Moses amongst the bulrushes be passed over, in noting the frequent recurrence of analogous facts in Holy Writ, and the mythological fables of the heathen. The northern Sagas are not exempt; the Volundr Saga tells us that Voland, or Gualand (Walter Scott's Wieland Smith, in "Kenilworth"), was exposed in a chest hollowed out from a single tree; and the Danish legend of Scaf is more curious and interesting, as it is supposed to designate the fate of the earliest ruler of the Schleswig Angli, and consequently the immediate progenitor of one of the tribes who conquered our island from the Britons, and settled there. The best account we have found of this tradition is in a recently-edited roll of British history, by Thomas Sprott, the property of Joseph Mayer, Esq., of Liverpool, of which, at our suggestion, the liberal proprietor consented to give a fac-simile edition, principally for private distribution, and whose zeal and liberality have again been so amply proved in the recent purchase of the Faussett Collection of British Antiquities. After giving a spirited portrait in the margin labelled *Schaf*, the writer proceeds: "Iste, ut ferunt, in quadam Insula Germaniæ avulsus sine remige puerulus, posito ad caput ejus frumentum manipulo, quem patria lingua Schaf (Anglicè Sheaf) dicitur, dormiens inventus est; hac autem de causa Schaf appellatus ab hominibus illius regionis: pro miraculo acceptus est et sedit (*sic*) nutritus, qui adultus etate regnavit in oppido quod nunc Slaswick tunc vero Hedybye appellatur: olim dicebatur Vetus Anglia (unde Angli in Britanniam venerunt) inter Gothos et Saxonas instituta." He (*Schaf*), they tell, was driven on a certain island of Germany (in a boat) without oars, quite an infant and asleep, a sheaf of corn being placed at his head, which, as in the language of the country it is called *Schaf*, was the reason of his being so called by the people of that district,

by whom he was received as a miracle; being carefully nurtured, when of a proper age, he governed in that town, which is now called Schleswig, but then was Haddebye: it formerly had the name of Old England, whence the Angli came into Britain, and is placed betwixt the Goths and Saxons.

We will, however, resume our classic allusions. Theocritus says (Idyll. xxvi.) that Pentheus was pulled to pieces by the female Bacchantes for prying into the sacred things which they took out of the *cista* to place on the altars; and Catullus says the rites of the *cista* were celebrated with the utmost secrecy:—

“*Pars obscura cavis celebrant orgia cestus.*”

The heathens always carried the *cista* on the shoulder, and the person who carried it was called Kistopherus, according to Suidas. This *cista mystica*, or somewhat equivalent, was carried also in the ceremonies of Diana; and therefore we find, in another picture in the “*Antiquities of Herculaneum*” (vol. i. p. 67), representing the sacrifice about to be made of Orestes and Pylades, at the altar of the Diana Taurica, that behind Iphigenia are two females, one of which is busy reaching the sacred symbols from the *cista*. That it was also borne in the rites of Ceres and Isis needs no further comment, when we reflect that towards the decline of the Roman empire all these deities had been refined by the subtleties of their philosophers and the ingenuity of the priesthood to a conformity of attributes and power, and differed in little but in name.

The early Church seems to have used a reflex of heathen veneration towards the ark for its own purposes. Tertullian, *de Baptismo* (cap. viii.), declares the ark a symbol of the Church—*ecclesiam arcam figuratam*. It is, however, from the time of St. Cyprian that the constant use of this symbol for the Church obtains, which almost all the Latin ecclesiastical writers comply with, and thence may arise the many instances we meet with it pictorially represented. Justin M. in *Dial. c. Tryphon. c. 138*, expressly declares Noah in the ark waiting the return of the dove with the olive-branch as a figure of Christ. It would, however, be more difficult to account for a medal of the Emperor Severus, which on its reverse contains an unmistakable pictorial exhibition of the falling of the waters and of the ark, did we not know that the tradition of a great flood pervaded the early histories of most of the ancient nations. They were throughout adapted to the feelings and fashions of each country, but the great lineaments of the relation are throughout identical. The tales of Cadmus, of Deucalion and Pyrrha, are familiar to all the readers of Ovid; but it may surprise some of

our readers to find Mount Ararat mentioned by name in heathen writings, as the spot on which the ark rested. In the Sibylline books, edit. of Galzaius, lib. i. p. 152, are verses to the following effect :—

“Midst Phrygia's stony plains a mountain is placed,  
Lofty raised, and wide spread out, which Ararat's called ;  
Thence the Marsyas springs : that powerful river ;  
And on the top of that high-rais'd hill stood the ark still,  
When the flood disappeared.”

We may therefore now enter on the subject of the medal we have mentioned, and confine ourselves to one specimen ; for though there exist nine similar types, yet so many have been pronounced forgeries, that we merely refer to one formerly in the royal cabinet of France, and now possibly in the Imperial Museum at Paris, which was minutely criticized by the Abbé Barthelemy, at the request of Mr. Coombe, and pronounced genuine. The reverse, then, is in two parts ; in the first, two figures are enclosed in an ark or chest, sustained by stout posts at the corners, and well timbered throughout ; on the side are letters ; on the top is a dove ; in front, the same two figures which we see in the ark are represented as come out and departing from their late receptacle ; hovering over them is a dove with a sprig in its bill. This medal, therefore, clearly implies a deliverance by a vessel from the dangers by water ; and, coupled with the other concordances, the plunder of the earliest heathen myths by a perversion, to fit them to the futilities of heathen relations. It is supposed this medal was struck at Apamea, and on it we have an express treatise (*De Numo Apamensi Deucalionei Diluvii tytum exhibente*, printed in Gronovius' *Antiq. Græcæ*, x. p. 678) ; but as the ancient name of Apamea was *κιβωτης*, which we have already seen signified “ark,” this name may refer to some connection at their foundation with the ark, which we cannot now fathom. It is a somewhat cognate symbol and easy transition from the ark to a ship in full and easy sail, steering through the difficulties of events to the destined haven of bliss. Representations under this type are also frequent ; and in verse we have lines from Venantius Fortunatus, which are somewhat to the purpose, though in most wretched style :—

“Opto per hos fluctus animam tu, Christe, gubernas  
Arbore et antennæ velificante crucis :  
At post emensas mundani gurgitis ætus,  
In portum vita nos tua dextra locet.”

We have mentioned the richness of synonym and designation by which Christ was lauded in the Eastern world ; and the fol-

lowing examples deserve to be preserved for their fullness, as curiosities of literature.

The first is attributed to the famous John of Damascus:—

“*Spes, Vita, Salus, Ratio, Sapientia, Lumen, Judex, Porta, Gigas, Rex, Gemma, Propheta, Sacerdos, Messias, Sabaoth, Rabbi, Sponsus, Mediator, Virga, Columna, Manus, Petra, Filius Emmanuelque Vineæ, Pastor, Ovis, Pax, Radix Vitis, Oliva, Fons, Aries, Agnus, Vitulus, Leo, Propitiator, Verbum, Homo, Rete, Lapis, Domus, Omnia Christus Jesus.*”

The second is that in which we have already found the epithet “*Lucifer*,” by Ennodius, bishop of Pavia (511):—

“*Fons, Via, Dextra, Lapis, Leo, Lucifer, Agnus, Janua, Spes, Virtus, Verbum, Sapientia, Vates, Hostia, Virgultum, Pastor, Moses, Rete, Columba, Flamma, Gigas, Aquila, Sponsus, Patientia, Virtus, Filius Excelsus, Dominus Deus, Omnia Christus.*”

The third of these curious assemblages, which could scarcely be versified in any but the Latin tongue, is by a Spanish bishop, Orentius (516):—

“*Janua, Virga, Leo, Virtus, Sapientia, Verbum, Rex, Baculus, Princeps, Dux, Petra, Pastor et Homo, Retia, Sol, Sponsus, Semen, Mons, Stella, Magister, Margarita, Dies, Agnus, Ovis, Vitulus, Thesaurus, Fons, Vita, Manus, Caput, Ignis, Aratrum, Flos, Lapis angularis, Dextra, Columna, Puer, Mitis Adam, Digitus, Speculum, Via, Botruo, Panis, Hostia, Lex, Ratio, Virgo, Piscis, Aquila, Justus, Progenies Regis, Regisque Sacerdos Nomina magna Deo: Major at ipse Deus.*”

The biblical reader will at once discern that there is sacred authority for every epithet, and will find doubtless pleasure in the combination; if the Church find in all suitable recollections and admonitions of piety, the Masonic inquirer will find in many much for study and contemplation the greater his experience in the Order.

#### THE GIRDLÉ.

As a symbol, the girdle, or cincture, has always been, in every country and language, mighty in portent, and of great force in augury. It is so much the emblem of purity, both in males and females, that most tongues borrow their respective metaphors of chastity and lewdness, of purity or licentiousness, from the zone or belt being fast or untied. The Latin words *solutus* and *dissolutus* have no intrinsic or derivative meaning beyond unbound and open; but by the easy and natural metaphor of a girdle, they gain the same signification for conduct which we express by the terms *loose* and *dissolute*: *cinctus* (in Latin,

*girded*), from the identity of the letters *c* and *s*, and irrespective of the vowel, is identical with *sanctus* (holy), the change in the idea being as consonant to the mind as the change in the letters is easy and natural to the voice. Equally near in signification as in sound are the two words, *cestus*, the belt, and *castus*, chaste; as by *incest* we denote the deepest turpitude of carnal communion.

Even as early as Homer, and perhaps from the creation, was chastity so highly prized, that its emblem, the zone, was endowed with supernatural power of pleasing, and commanding universal admiration. In the Iliad, the most fascinating of the female denizens of its Olympus was supposed to owe all her power of pleasing to the *cestus*; and we all admit the chastity in woman is that which gives her greatest charms; and it was only in a later age, and with a Paphian Venus, that the idea of *lascivia* could be attributed to the goddess, or the verse be appropriate when applied to her, as

“*Incesta scelerata libidinis sacrix.*”

The picture that Homer draws of the zone of the Queen of Love differs quite, and its purity is guaranteed by the request that Juno, the severe and chaste, makes for its loan to be able to succeed in a petition to her spouse, the mighty Jove. The passage itself (Iliad, book xiii. p. 219) is one of the most beautiful in the poem, and possibly the most efficient in Pope's English version, so that we think its insertion must be agreeable to our readers:—

“Forth from the dome th' imperial goddess moves,  
And calls the mother of the Smiles and Loves:  
'How long' (to Venus thus apart she cried)  
'Shall human strife celestial minds divide?  
Ah, yet, will Venus aid Saturnia's joy,  
And set aside the claims of Greece and Troy?'  
'Let heaven's dread empress,' Cytherea said,  
'Speak her request, and deem her will obey'd.'  
'Then grant me,' said the queen, 'those conqu'ring charms,  
That power which mortals and immortals warms;  
That love which melts mankind in fierce desires,  
And burns the sons of heaven with sacred fires.'

“She said; with awe divine the Queen of Love  
Obey'd the sister and the wife of Jove;  
And from her fragrant breast the zone unbrac'd,  
With various skill and high embroid'ry grac'd;  
In this was every art and every charm,  
To win the wisest, and the coldest warm;  
Fond love, the gentle vow, the gay desire,  
The kind deceit, the still reviving fire;  
Persuasive speech, and more persuasive sighs,  
Silence that spoke, and eloquence of eyes:

This on her hand the Cyprian goddess laid,  
 'Take this, and with it all thy wish,' she said.  
 With smiles she took the charm, and smiling, press'd  
 The powerful cestus to her snowy breast."

Wakefield has some very pertinent remarks on the subject, in his note on this passage:—

"The allegory (metaphor) of the cestus lies very open throughout, though the impertinencies of Eustathius on this head are unspeakable: in it are comprised the most powerful incentives to love, as well as the strongest effects of the passion. The just admiration of this passage has been always so great and universal, that the cestus of Venus has become proverbial. The beauty of the lines which in a few words comprehend this agreeable fiction can scarcely be equalled; so beautiful an original has produced very fine imitations, wherein we may observe a few additional figures, expressing some of the improvements which the affectation or the artifice of the fair sex have introduced into the art of love since Homer's time. Tasso has finely imitated this description, in the 'Magical Girdle of Armida' (Gierus. Lib. cant. xvi.):—

"Teneri Salegni e placide e tranquille  
 Repulse e cari vezzi e liete paci  
 Sorrisi, parrolete e dolci stille  
 Di pianto e sospir tronchi e molli baci."

Mons. de la Matte's imitation is likewise wonderfully beautiful:—

"Ce Tissu, ce symbole et la cause à la fois  
 Du pouvoir de l'amour, du charme de ses lois,  
 Elle enflamme les yeux de cet ardeur qui touche,  
 D'un sourire enchanteur elle anime la bouche,  
 Passionne la voix, en adoucit les sons,  
 Prête ces tours heureux plus forts que les raisons  
 Inspire pour toucher ces tendres stratèges,  
 Ces refus attirans, l'ecueil des sages mêmes,  
 En la nature enfin y voulut renfermer,  
 Tout ce qui persuade et ce qui fuit aimer.  
 En prenant ce tissu, qui Venus lui presente,  
 Junon n'était que belle, elle devient charmante.  
 Les graces et les ris, les plaisirs et les jeux,  
 Surpris cherchent Venus, doutant qui l'est des deux;  
 L'amour même trompé, trouve Junon plus belle,  
 Et son arc à la main, déjà vole après elle."

Without defending all the conceits which the French poet has grafted on the Homeric masterpiece, we may remark, that Spenser ("Fairy Queen," book ii. cant. v.) describes the same in a less pleasing view; for, instead of inciting the natural desires, it had the power to suppress them in the person who wore it. Active and passive workings are, however, so frequently interchanged in the minds of the unreflective, that we need not wonder to find the latter power, after the lapse of so many ages, prevalent. But Spenser forcibly illustrates the power of this girdle as a symbol of chastity, when he tells us

that when tied upon any but a chaste bosom, it burst asunder; from an emblem of purity, when in contact with impurity, it spontaneously changed to a symbol of looseness, by becoming loose. Spenser's stanza is as follows:—

“The girdle gave the virtue of chaste love,  
And wivehood true, to all that it did beare;  
And whosoever contrarie doth prove,  
Might not the same about her middle weare.  
But it would loose, or else asunder teare,  
Whilom it was (as fairies wont report),  
Dame Venus' girdle by her 'steemed deare,  
What time she us'd to live in wively sport,  
But lay'd aside when she us'd her looser sport.”

The *prestige* of chastity was easily transferred from the zone to all cinctures; and with the Gaulic braccæ and the modern hose, descended with all its power to the *garter*; and the loss of it was considered equally a sign of unchasteness amongst our forefathers with the loss or rupture of the classic zone amongst the ancients. Thus, in Melton's "Astrologaster, or the Figure Caster," amongst other superstitions, which he remarks as currently prevalent in England during the seventeenth century, he tells us—

“That it is *naught* for a man or woman to lose their hose garter.”

And fully to comprehend the force of this expression, we must search for cotemporary usage of the word.

Shakspeare uses the word twice; first in *Cymbeline* (act v. scene 5):—

“*Cymb.* Thy mother's dead.  
*Imog.* I'm sorry for't, my lord.  
*Cymb.* Oh, she was *naught*, and long of her it was  
That we meet here so strangely.”

A second time we find it in *King Lear* (act ii. scene 4):—

“*Lear.* Thy sister's *naught*. O Regan, she hath tied  
Sharp-tooth unkindness like a vulture here.”

Though these may not fully carry out the meaning of Melton as unchaste, yet gossiping Pepys, in his *Diary*, 9th Jan. 1655-56, gives us the full force of the word, in this sense, at the time when Melton used it:—

“Pierce tells me how great difference hath been between the duke and duchess, he suspecting her to be *naught* with Mr. Sidney, called handsome Sydney, the brother of Algernon.”

It is this peculiar *prestige* attaching to the loss of the Garter that should have great weight with any one seeking an elucidation for the establishment of the oldest, certainly the noblest institution of chivalry in the world, our own Order of the Garter. Many have been the guesses at the causes



which influenced the mind of the royal founder in the choice of this common emblem, and of his curious motto. Unable or unwilling to descend to the puerilities of our forefathers, in their association with the scarce understood powers and combinations of words, most of these inquirers, dazzled by the present fame and eminence of the Order, have been unwilling to admit a trite and humble motive; and others who have not looked beyond the general idea of a circle or girth, intimating merely the bond of union connecting the knights' companions, forget to bring their views in unison with the enigmatical motto. It is very evident that both motto and symbol must be traced to some uniform idea before a satisfactory explanation is admitted. But to prosecute this at present would lead us too far astray from the subject of male and military cinctures; our strictures having hitherto been confined to those of the other sex: this portion is more directly interesting to those successors of the military Orders in the Craft, but would scarcely be fully understood without previous inquiry into its most prominent use and abuse amongst females.

When in the progress of the corruptions of the Romish Church the papal court found its best support and safest continuance in the celibacy of the clergy, every institution that came within its cognizance, or was supported by its authority, was naturally held to the same observances: the Scripture might give the express injunction: "Increase and multiply;" but a practice the exact reverse was found conducive to the establishment of the papal supremacy, and was therefore preferred.

The military Orders were principally framed under the tutelage of that reformed portion of the Benedictine monks which, from their earliest monastery at Cister, called themselves Cistercians, and their most famous proselyte, St. Bernard, framed the rule of the Knights Templars, and a long charge, in which the virtue of chastity is largely insisted on. We need not, therefore, wonder that the military oath for knights, who were also considered in some degree as priests, as certainly they in a great measure so deemed themselves, besides the three obligations of poverty, obedience, and perpetual war against the infidels, also included the indispensable vow of personal chaatity, and that a girdle was given them at their initiation as a symbol and remembrance of this portion of their vow.

Dupuy, p. 301, adduces the testimony of Bro. Thomas de Thoulouse, who knows nothing of a secret initiation, that the Brethren wore a girdle, not in honour of any idol, but according to the rule of St. Bernard; but at pp. 304 and 374 he seems

to intimate an exoteric institution in the Order, on the second and secret initiation into which the raised brethren received a linen girdle, which they were required to wear always over the shirt, which was to be a token and remembrance to them of a new and hidden mystery, and keep them continually in mind of what they had vowed in this second reception. Some of the knights questioned at Beaucaire admit this expressly in the following words of the *procès verbal* :—

“Que certain cordeau ou ceinture estoit leur est donnée en leur reception qu'ils ceignent sur leur chemise et sont tenus de porter toute la vie : en signe qu'ils sont inviolablement astraits aux choses par eux promises a leur entrée.”—Du Puy. p. 220.

This examination bears in no respect proof of a secret or second initiation, but may serve to explain the interrogatories drawn up by the Dominicans, “et Inquisitores hereticæ pravitatis,” against the unfortunate Templars whom the pope and Philip le Bel got into their power. This section of the inquiry begins at the 57th paragraph :—

“57. Item quod aliquod caput dictorum ydolorum cingebant seu tangebant cordulis quibus se ipsos cingebant circa camisiam vel carnem. 58. Item quod in sua receptione singulis fratribus predicta cordula tradebantur vel aliæ longitudinis eorum. 59. Item quod in veneratione ydole hoc faciebant. 60. Item quod injungebatur eis ut dictis cordulis ut premitterent se cingerent et continuo portarent. 61. Item quod hoc faciebant etiam de nocte.”

Those who admit the presence of an idol, the worship of a Baphomet in the secret conclaves of the Templars, bring their explanation of the conjunction of girdle and head from the confession of Bro. Gauceraud de Montepesato, who said that the superior who initiated him took the linen girdle from the same box in which this head was kept: in “Dupuy’s” old French, p. 216 :—

“Et lui fut baillie une ceinture qu'il tira de la caisse ont était cet idole et lui commanda de la garder et de la porter perpetuellement.”

The same Dupuy, p. 522, tells of an English witness who says that he had heard, that some one who had lain hidden had seen something of the rites of the secret conclaves of the Templars, and had observed that all had deposited their girdles on a certain spot. But besides that we have here only the mere hearsay of the witness, his testimony is suspicious on other grounds; and even supposing it true, why need these girdles to have been other than those they had received openly and at their first initiation? In truth, the girdle was too general a symbol to have given rise to the slightest suspicion in its use in any unprejudiced mind. The institution of the Templar Order in the East has given cause to many to look for all

their customs and institutions in Eastern usages : the harmless girdle seems one of the most likely emblems to have its origin in the regions of the sun : one of our modern poets, speaking in the language of the Moslem, sings of his hero, with—

“The guebre belt that round him hung;”

and from Gibbon : “At the age of puberty the faithful Persian was invested with a mysterious girdle ; fifteen genuflections were required after he put on the sacred girdle.”

From the Roman practice of carrying their money in a belt buckled round their waist, as is the general practice of the Polish Jews who frequent the fairs of Germany, and most of the travellers in that country (which they call a Geld Katze), a proverb arose, that he who had lost his belt was fit for any desperate enterprise : as Horace uses, in the humorous tale of the soldier who, after suffering the loss of all his savings, and again by a lucky *coup* having recovered his losses, is wanted by his commanding officer to undertake a fresh peril :—

“I, bone, quo virtus tua te vocat ; i pede fausto,  
Grandia laturus meritorum præmia ! Quid stas ?  
Post hæc ille catus, quantumvis rusticus : ‘Ibit,  
Ibit eo, quo vis, qui zonam perdidit’ inquit.”

And Horace proposes to imitate himself the mother-wit of the warrior, for having attained a moderate competency, he determined to tempt fortune no further ; nor would he even put the fame he had already acquired in future jeopardy by writing anything more. This use of the zone is confirmed by Aulus Gellius, who tells us (lib. iv. c. 15) of Gracchus, that he said : “Quum Româ profectus sum, zonas, quas plenas argenti extuli, eas ex provincia inanes retuli.”

This was the most sordid use of the belt, but it was also, in conjunction with female purity, regarded as an object of great virtue and miraculous power. Sextus Aurelius Victor, de Vir. Illust., gives us a remarkable instance of Roman superstition regarding it, in his relation of Livia Claudia, Virgo Vestalis :—

“Annibale Italianam devastante ex responso librorum Sibyllinorum, Mater Deum e Pessimunte accessita, cum adverso Tiberi vehitur, repente in alto steterit et cum moveri nullis viribus posset ex libris cognitum : *castissima demum femina manu moveri posse. Tum Claudia virgo vestalis falso incestus suspecta deam oravit ut, si pudicam sciret, sequeretur ; et zona imposita navem movit. Signulochrum Matris Deum dum templum edificaretur Nasias, qui vir optimus iudicabatur, quasi hospiti datum.*”

The dark ages of the Catholic Church, which seldom allowed a heathen practice or a miracle to escape without setting up an emulative rival, could not, in their regard to chastity, allow the above to pass them without imitation. In the

"Bulletin Monumental" of the zealous antiquary Mons. de Camount (vol. ii. p. 99, ff), he gives us the account of a terrible dragon which the holy Martha, when preaching the Gospel at Tarrascon, on the Rhone, is said to have tamed and led along by the girdle she wore, as vowed to perpetual virginity, and the commemoration of the event continuing during the Whitsuntide holidays, by a theatrical representation, until the revolution, or possibly to the present day, p. 103 :—

"Le nom *tarasque* et que dans l'idée du peuple ne signifie qu'une chose horrible à voir, vient sans doute de celui de la ville appelée Tarascon avant l'arrivée de Sainte Marthe, et ne peut rien nous apprendre sur la nature de l'animal. Cet animal d'une forme assez simple et naturelle sur le bas relief de l'ancien tombeau de Sainte Marthe paraît sur une forme nouvelle au XII. siècle sur les sceaux et de suite sur les monnaies de Tarascon et afin après l'institution des jeux de la Pentecoste, par le roi revie, et se montre différent encore. Ce fut sans doute alors qu'on lui donna la carapace, ou la bouclier armé de cornes afin de loger, plus commodément dans cet énorme simulacre les hommes que devaient en faciliter le transport et ce changement passa aux sceaux de la ville.

*Note.* "Le jour de la fête de Sainte Marthe, on porte devant la procession une représentation de l'animal, qu'une jeune fille vêtue de satin et en voile rose tient attaché avec une ceinture de soie : pour rendre l'allégorie plus frappante, le simulacre ambulante détourne de temps en temps, sa masse sur les groupes qui bordent la passage : il avance sa tête et ouvre sa large gueule comme pour les dévorer," &c. &c.

We may question whether at home the dragon of Wantley was originally the *fait* to one of our canonized British females, famous for her chastity ; but the Norwich reader will immediately be reminded by the above description of a similar horrible monster which was formerly paraded through the streets of his native city, of which we have the recent monography of a citizen with a plate which would almost answer, in every particular, to Mons. de Camount's graphic picture of the Tarascon beast, and his inroads amongst the surrounding gaping rustics. In these times of innovation and abnegation of all antiquity, the above attempt is praiseworthy, and ought to be imitated by all who, like the writer, fear that the time is fast approaching when we must expect that—

"Auld acquaintance be forgot,  
And never brought to mind."

We will, however, conclude these notes on Cinctures and Girdles by the extract of an unpublished M.S. in old French, from Du Cange, in which its use is attributed to the military generally :—

"L'Ordene de Chevalrie.—M.S.  
Après en son estant le lieve :  
'Si le vous chaint d'une chainture  
Blanche et de petite fuiteure.

*Sire par cette chainture  
Est entendu que vo car nette,  
Vo rains vo cors entièrement  
Devez tenir tout fermement,  
Ainsi com en virginité,  
Vos cors tenir en netteté,  
Luxure desperer et blasmer  
Car chevaliers doit mont amer  
Son cors à nettement tenir  
Car Diex tut mout itel ordure  
Le Roi respont : bien est droiture."*

This may be considered as an ancient charge on the mysteries and virtues of the girdle, holding it out as the symbol, not only of purity of mind but cleanliness of person: because the Deity looks upon uncleanness (*ordure*) as very displeasing (*mout itel*), where the old French *itel*, no doubt answers to our English *idle*, or better to the *idem sonans* German *eitel*, in the meaning of empty, vain, and consequently disagreeable.

Another proof of the estimation of the girdle we find in the solemnity with which an unworthy knight was deprived of it, as the priest was of his vestments, or to-day the disgraced soldier of his epaulets. Abbot Suger, in his "Life of Louis VI.," gives us such an instance, practised upon the the outlawed Thomas de Marla. "Cono Frænestinus episcopus, —anathemate scilicet generali detruncans, *cingulum militarem* ei, licet absenti, *decingit, ab omni honore tanquam sceleratum et infamatum, Christiani nominis inimicum, omnium iudicio, deponet."*

When, therefore, the sword is *girded* on the thigh of the now Sir knight, in the Chapters, after having passed under the Grand Arch, the initiated Brother receives a symbol, venerable from all antiquity, and redolent of purity of life and the purest aspirations of the future; the innocence which a previous age and less correct views restricted to chastity, will be transferred easily and truly, with our present enlarged views, to probity of action, sincerity of purpose, to rectitude and uprightness in our conduct towards our fellow men, and charity to all the world.

WILLIAM BELL, *Phil. Dr.*

## THE TOMB OF JOHN STOWE.

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THAT was truly an evil May-Day when, in the reign of Henry the Eighth, in the year 1517, an insurrection of the city apprentices broke out, and created a very serious disturbance of the public peace. Some days previously a quarrel had taken place between several of these youngsters and the foreigners who happened to be located in different parts of the city, and the then Lord Mayor had committed the principal ringleaders to prison,—a proceeding which so greatly incensed their fellow-apprentices that they determined, on the ensuing first of May, to take the law into their own hands, and slay every alien they could find. The insurrection at one time threatened to become a very formidable affair; and we read in the pages of old Stowe, the historian, that it was only by the most energetic and prompt measures being adopted that the tumult was quelled. To so great a pass had this outbreak arrived, that we are told that Councils were specially summoned to deliberate upon what was best to be done,—that the Cardinal Wolsey was in constant communication with the King's Majesty, and also with the City authorities,—that Sir Thomas More was commissioned to exhort the riotous young gentlemen to abstain from their violent ways,—that the Lieutenant of the Tower fired off pieces of ordnance, though he did not appear to do much hurt,—and that the *finale* of the whole business consisted in some three hundred of these fast youths being consigned to the tender mercies of the gaolers of Newgate, the Counter, and the dungeons of the Tower. On the thirteenth of the same month they were brought before the King, who sat in great state in Westminster Hall, and who, after a suitable admonition, was graciously pleased to pardon them all. After this period the May-games were not so popular, and by degrees appear to have lapsed in the city. The pole or shaft round which these unruly gentlemen were wont to assemble was erected in Leadenhall Street, close to the church of St. Andrew, and from that circumstance arose the name that edifice has ever since borne of St. Andrew Undershaft. It is to be noted that the shaft, instead of remaining erect in the ground, as the custom was, from that unlucky day lost its position, and was suspended over the doors of the surrounding houses on a row of hooks purposely constructed to receive it. Thus it continued until the third year of Ed-

ward the Sixth's reign, when a fanatical carate—one Sir Stephen—thought proper to preach a series of diatribes against it, and, by naming the church St. Andrew Undershaft, so inflamed the hearts of his hearers that they one and all rose and hewed the so-called piece of idolatry and committed it to the flames. From this time forth St. Andrew Undershaft has become the designation of the parish, in which, however, no Maypole is now to be seen, and the tower of whose church alone—light, elegant, and lofty—serves to recall the position of the ancient shaft, which, when it was fixed in the ground, was higher than the church steeple. It is a singular fact that this Maypole was not only perfectly well known to the great father of English poetry, Chaucer, but was used as a simile by him in some verses descriptive of an arrogant knave, who, he says,

“ Right well aloft, and high ye bear your head,  
As ye would bear the great shaft by Cornhill.”

At the time of the Restoration, when Charles the Second was accustomed to mingle freely with his subjects, encouragement was given to anything in the shape of old English revels or merry pastimes; and as a consequence Maypoles were re-erected, and often appeared decked with great ceremony and festivity. But the great shaft was gone, and the city parish was never again selected as the site for a successor. The church remains, the fine airy tower still rears its head aloft, and covers all that is mortal of the good old historian John Stowe, for in this edifice he was buried in the year 1605. It is a melancholy and somewhat incongruous fact that he died, at the great age of 80, in poverty, and that at his death he was buried with much pomp and solemnity. The monument erected to his memory is of terra cotta partially painted, and is designed with some skill. It represents him in a furred gown with a ruff, seated at a desk writing, and would appear to have been an accurate resemblance of the worthy antiquarian, sculptured at the instance, it is said, of his widow; and probably the work of some good friend, who has thus enabled a later age to form some idea of this remarkable man. Stowe was a tailor, and dwelt nearly opposite this church, and witnessed many of the riotous scenes which occurred from time to time in connection with the May Pole. His heart seems, however, to have wandered from his business, and to have carried him into the regions of the past, where he worked so long, so famously, and to so much good purpose, that his Survey of London is to this day a text-book for all historians and writers on the antiquities of London. Perhaps the highest testimony to his truthfulness and integrity is afforded us by

Camden and Bacon, no mean authorities, who constantly in their works cite certain facts as facts, inasmuch as they are recorded by Stowe. It is distressing to reflect that so painstaking a man should have been suffered to have literally begged his bread in his latter days, and that no pension or state endowment was given him to shield him from the ravages of disease and the infirmities of old age. Through the long course of eight years, broken down by sickness, poverty, and its attendant miseries, did this earnest old citizen wield his pen in the compilation of his "Survey." Interruptions of all kinds beset him at every turn, but he remained faithful to his undertaking, and was not to be thwarted from his purpose, although the gout, and severe pains in his extremities, chained him to his bed for weeks and months together. These maladies were occasioned by his zeal in collecting materials for his work, in his diligent search after manuscripts and all the scattered books distributed far and wide in remote places, and in nooks and corners hard and difficult to be got at in those days of imperfect means of locomotion. It is greatly to the honour of Parker, the then Archbishop of Canterbury, that he, on more than one of those occurrences in which Stowe was prevented by penury from continuing his literary pursuits, came to his rescue, and gave him money to continue them. The kingly help bestowed by the so-called patron of learning, James the First, was niggardly enough, and was a poor response to the needy application of the aged man. It is calculated, indeed, to raise a smile when we find that His Majesty vouchsafed to grant him a royal licence to collect alms from all and sundry of his well-beloved subjects in thirty-six counties of his realm: only this, and nothing more, in consideration of the great pains and cost, travail and disquietude, in acquiring so vast and full a measure of information concerning the past history of the greatest city of the world,—a sorry recompense for a life-long labour, and a miserable stimulus to future compilers of their country's history. The manner in which this memorable document is worded is indeed remarkable, and of itself warrants a larger meed of bounty than the King thought fit to give. It states that Stowe, "for the good of posterity, employed all his labour to commit to the history of chronicles all such things worthy of remembrance as from time to time happened within this whole realm for the space of five and forty years until Christmas last past (as by divers large and brief chronicles of his writing may appear), besides his great pains and charge in making his book called the 'Survey of London,' wherein he spent eight years in searching out of ancient records concerning antiquities," &c. Five and forty



years' devotion to an undertaking for the public benefit surely deserved a better requital than a brief or kingly authority for an honourable man to solicit alms from pillar to post like any common beggar. There is likewise a letter extant from the King, on the back of which is endorsed the sum of seven shillings and sixpence as the contribution of the parish of St. Mary Woolnoth to the support of the city historian; and from the smallness of the amount we are enabled to form some opinion as to the sum total of the assistance obtained by the brief. Stowe's grandfather was a tallow-chandler, and a man of some substance. In his will he left certain moneys for the repairs of St. Paul's Cathedral, together with alms for several poor men and women on the condition that they should duly say prayers, both nosters, aves, and credes, for the repose of his soul, for a certain number of Sundays after his demise. That his son was a man of property, and of consideration in the city, is further evidenced by a dispute which arose between him and that crafty minister of Henry the Eighth, the celebrated Sir Thomas Cromwell, who subsequently became Earl of Essex. Cromwell built a palace in Throgmorton Street, and, wanting to enlarge the garden which belonged to it, caused a small house which was standing therein to be moved into a plot of ground which belonged to Thomas Stowe, thereby greatly abridging the space devoted to his pleasaunce, and depriving him of a portion of it also. All remonstrances proving vain, the good citizen was compelled to succumb to the superior power, and leave an instance of the arbitrary and reckless way in which property of all kinds was in those days disposed of.

The will above mentioned was made on the last day of December 1526, and the early part of it is singularly pious and affecting: "Fyrst I bequayth my soul to Jesu Christ, and to our blessed Lady Seynt Mary the Virgin, &c.; my body to be buried in the little grene churchyard of the parysse of St. Myghel in Cornhill, betweene the crosse and the church wall, nigh the wall as may be, by my father and mother, systers and brothers, and also my own childrene." He does not in any way allude to his grandson John in this testament, but mention is several times made of his son Thomas, whom, in conjunction with his wife Elizabeth, he makes his executors. He appears to have been impressed with a due sense of the excellence and utility of the trade to which he belonged; and he exhibits in a very curious manner his anxiety for the lighting of the altars of the various churches and chapelries in the immediate proximity of his residence. He leaves "5 shillings to have on every altar a watching candle, burning from six of the clock till it be past

seven, in worship of the seven sacraments ; and this candle shall begin to burn and to be set upon the altar from All Hallows day till it be Candlemas day following, and it shall be watching candle, of eight in the pound. Also, I will have six new torches, and two torches of St. Michael, and two of St. Anne, and two of St. Christopher, and two of Jesus, of the best torches."

This will, and the condition of the family at that period, are sufficient evidences of the fact that the good old city chronicler was born and bred in the expectation of succeeding to an inheritance of competency and credit. That he must have received the advantages of education seems also evident from his thorough acquaintance with the Latin language, and the great skill and ease with which he was enabled to transcribe all the ancient manuscripts which fell in his way. He was a very diligent observer of city customs, and displayed much tact in the compilation of his antiquarian gatherings. It is not too much to say that he was the father of all historians who devoted their time and labours to the elucidation and history of London. His accuracy has never been impeached, and the minuteness of his details, a point so essential where topographical matters are concerned, seems something marvellous, when the scantiness of his materials, and the difficulty of collecting them, are taken into account. It is most extraordinary, too, the pains taken by him, to sift and ascertain correctly the nomenclature of the various highways and byways of the great metropolis, and to give their proper value and estimate to the dimly recorded legends which clung to the obscure places where tradition so delights to dwell. In this general correctness and zealous adherence to truth, Stowe might with all propriety be imitated by modern historians, whose tendency to add certain floating myths to recognised facts, tends very materially to detract from the usefulness of their undertakings. What a picture it is to contemplate, that able, active inquirer, travelling from monastery to monastery, from chapel rood to chapel loft, diving into the dark recesses of some abbey's secluded book-treasures in search of data, by which he could arrange and complete his inimitable survey ! To think of the labour, toil, and countless discouragements he must have undergone in the pursuit of so creditable a task ; and all this accomplished in an age when public conveyances were unknown, and travelling environed with all sorts of perils and discomfitures ; enough in themselves to deter even the most zealous from encountering them. At a time when learning was confined exclusively to the monks and some of the upper classes, and when error and superstition held their most intolerant and benighted sway over

the minds and hearts of the majority of the people, it betokens no ordinary intellect which could skilfully grasp at a subject so enveloped in doubts and difficulties as that of antiquity, and which could accomplish so useful an undertaking as the survey of a large city. The method and order which is displayed in the work is by no means the least part of its merit; no trouble seems to have been thought too great to render it both perfect and complete; it is a model for all compilers, and is a notable instance of how much may be accomplished by dint of steady perseverance and unremitting industry. It was not, however, to the antiquities only of his native city that Stowe confined his attention: he transcribed the whole of Leland's six books of *Collectanea*, and made many notes and corrections to an edition of the works of the poet Chaucer, which was published in 1598. He was an active citizen, and stood up bravely for the boundary of the ward of Lime-street, when it was encroached upon by that of Bishopsgate. He was constantly exposed to the malice of enemies by reason of his antiquarian pursuits; in 1568 he was reported to the Queen's Council as a suspicious person, having a great many dangerous books of superstition in his custody; whereupon the council requested Grindall, the bishop of London, to have his house searched, which was accordingly done by the bishop's chaplain and two other divines; but there is no record of any consequence having resulted from this proceeding, other than the possible disarrangement of the papers of the old antiquarian's studio. By the report made by the divines to the bishop, we learn amongst many curious particulars, that they found "many miscellaneous tracts, touching physic, surgery, and herbs, and medicinal recipes," which would go far to prove that Stowe was versed in the healing art, a very probable contingency; for in the various rambles which he took, it is most likely that some knowledge of curative agents would have been almost a necessity to him, for he was accustomed to travel chiefly on foot, and in localities where neither drugs nor their compounders were to be met with. He seems to have been very unmindful of detraction, or scoffing; and although he was assailed at divers times by persons jealous of his learning, and diligent application to his favourite pursuit, yet he turned a deaf ear to their vituperations, and pursued his peaceful calling without ostentation or complaint. It is a singular fact that he lived to see a new religion established in his country, and also witnessed the accession of a new family on the throne of these realms, having been born at the close of the reign of Henry VIII., and dying soon after James I. came to the crown. In the edition of his *Chronicles* published in 1598,

and which was dedicated to the Lord Mayor and Aldermen of London, he states by way of preface, that "it is now full thirty-six years since I, seeing the confused order of our late English chronicles, and the ignorant handling of ancient affairs, leaving mine own peculiar gains, consecrated myself to the search of our famous antiquities:" thus evidencing the extreme ardour with which this favourite study was conducted by him, and how great a labour of love it must have been when even his trade became a secondary object. It may fairly be supposed that the effigy on his monument is a likeness, for it was erected at the cost, and during the lifetime of his widow; something distinctive in the features, something real in the general pose and attitude of the figure, convey the impression that it is no fancy sculptured by an artist, bent upon exercising his talent in imaginary design, but a true and faithful presentment of the citizen historiographer. The general arrangement of the monument is somewhat similar to that erected in St. Michael's Church, at St. Alban's, in memory of the great Chancellor Bacon; and is placed against the wall with a very good light to show it to advantage. At the foot of the figure is the following inscription:—

" *Memoriæ Sacrum*

Resurrectionem in Christo hic expectat  
Johannes Stowe, Civis Londinensis qui in  
Antiquis monumentis eruendis accurate  
Tissima diligentia usus Angliæ annales  
Et civitatis Londini synopsis bene de  
Sua bene de postera ætate meritis luculenter  
scripsit vitæq. studio pie et  
Probe decurso obiit ætatis anno 80,  
Die 5 Aprilis, 1605.  
Elizabetha conjunx ut perpetua  
Sui amoris testimonium dolens."

A little quiet contemplation of this tomb will bring before the spectator a tolerably accurate idea of him, in whose memory it was erected; and something of the toil, both of mind and body, which he underwent may be surmised from an examination of the lofty forehead, and the features calmly expressive of determined purpose and great powers of endurance. It has been written of him that he was tall, upright, of spare body, very courteous and conciliating in his disposition, and ready at all times to impart the information which he had acquired with so much industry and success. Although Stowe had attained to the great age of 80, it does not appear that his memory failed him, or that he lost that zest for antiquarian pursuits which had proved so agreeable to him in his youth and middle age. In 1720 a new and greatly enlarged edition of Stowe's "Survey"

was published and edited by J. S., under which modest cognomen Strype, also a citizen of London, was content to appear; but his additions are of no great importance, and rather detract from than add to the compactness of his predecessor. It is to Stowe only that the great mass of historians and archæologists owe their praises for having so diligently laboured in a field till then all but uncared for, and certainly waste and barren. Not the least merit of his writings is that manly adherence to truth, that conscientious endeavour to set down what he found to be solid and real, in preference to a petty invention of fictitious details which no living contemporary could have disputed by any chance. Here, then, was an Englishman without guile, without affectation, sturdy, honest, and upright, whose example as a man, and whose writings as an author, are worthy of study and attention, and to whom all classes are indebted for much useful information acquired through difficulties in highways and byeways, wherever, indeed, truth was to be found.

The church of St. Andrew Undershaft has been redecorated within the last few years; it possesses some other curious monuments, but all yielding in interest and design to the worthy Stowe's. There is one to the honour of a Sir Hugh Hamerslay, Lord Mayor of London, and his lady, and as it occupies a considerable space on one side of the edifice, necessarily attracts notice; but some quaint effigies and kneeling figures interspersed about and around will deserve and repay inspection as examples of a past age of art. The altar window is gorgeous and handsome, though the five sovereigns whose whole-length portraits are thereon painted do not seem to accord with their solemn situation, and their presence is an incongruity, to say the least of it. The good taste of Stowe would never have sanctioned the adornment of his favourite church with any ornaments which were not strictly in harmony with its holy character; and it is within these walls that he lies whose long life was spent in the elucidation of London's history, thus forcibly reminding us of bygone goodness and worth.

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## THE LUCKY INHERITANCE.

BY DUDLEY COSTELLO.

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“Nach Golde drängt,  
Am Golde hängt  
Doch alles. Ach wir Armen!”  
*Faust.*

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### I.

#### A STEAM-BOAT ACQUAINTANCE.

WANDERING in the west of France in the summer of 1850, circumstances induced me, when I was at Nantes, to extend my peregrinations into that corner of Brittany which lies between the estuaries of the Loire and the Vilaine, and which, offering no attraction to the ordinary traveller, is very rarely visited. I, however, had a motive, and a sufficient one; it was to see the singular old town of Guérande, and the no less singular tract of country by which it is surrounded. If I wished to behold a perfect relic of mediæval times, there was no such specimen, I had been assured, as Guérande; and being so near, I resolved not to neglect the opportunity.

After inquiring about the readiest mode of reaching the place, I found that it was most accessible by water, as at that season the service between Nantes and St. Nazaire, which may be called the port of Guérande, though distant from it some leagues, was daily performed by steamboats, which started at a very early hour.

The morning was wet, dull, and dreary, and the church-clocks were chiming “four,” when the *Armoricaïn*, which was the name of the boat I went by, got clear of the city; nor was it until we had passed the island of Indret that the weather began to improve, and the sun shone out. Up to this point I had not ventured to leave the deck;—for I hold that it is better to be rained upon than stifled, and suffocation seemed a probable fate if I had gone below with the numbers who crowded into the cabin; but when the first ray of sunshine brought back the refugees, when the cabin-windows had been thrown open, when the odour of newly-made coffee, hot cutlets, fried potatoes, and other *comestibles*, began to pervade the air, a most voracious

appetite awoke within me, and relinquishing my seat, I descended in search of breakfast. I shall not enumerate the dishes that were set before me, lest it excite present hunger; but I am bound to mention one,—the last that was brought; it was a dish of quails, delicately wrapped up in vine-leaves, in which envelope they had been roasted, the crispness of each leaf attesting the service it had rendered in preserving all the juices of the delicious little birds, which one could never have the heart to kill if one did not always long to eat them.

I was not breakfasting alone in the cabin. At a small table exactly opposite to me sat another traveller similarly occupied, —that is to say, eating his breakfast, but more frugally; for he had simply ordered coffee and a *pistolet*, whereas I had given the waiter *carte blanche*. He was an odd-looking little man, with a wizened face and small, black, sparkling eyes; and he wore a very large fur cap with an immense peak that projected horizontally, and threw half his face into shadow. Pleasantly, and I may say steadily, as I was occupied with my meal, I could not help noticing that the eyes beneath the large peak were constantly directed towards me, as if their owner took more interest in my proceedings than in his own. This might well be, for it seemed to me very poor work, moistening a dry chip of a roll, nearly as long as a flute, in order to make it eatable. However, the gentleman in the hairy cap went on munching his *pistolet* with infinite content until my quails were brought in. Then he paused, his little black eyes twinkled more brightly than ever, and addressing the waiter, he said,

“Ah! so the quails are in!”

“Yes, sir,” was the reply, “but they are scarce; these two,” pointing to the dish as he set it on the table, “are all we had.”

“*Diable!*” exclaimed the little wizened-faced man, with an air of vexation.

I hope I shall obtain some credit for self-denial when I say that, on hearing this exclamation, I at once made up my mind to a great sacrifice.

“You are very fond of quails, sir,” I inquired of my fellow traveller.

“At this season of the year,” said he, “they are to me everything!”

“In that case,” I observed, “permit me to offer you one of these; they are very fine.”

“You are too good,” he said; “I thank you infinitely, —but,” he smiled, after a melancholy sort of fashion, “what could I do with it now?”

“Eat it,” I returned, rather surprised at the question.

He smiled again, though still in the same melancholy way. "Ah! it is not to craunch those little beings that I love them. Pray finish your breakfast, sir; I never eat them."

"You must think me very inhuman, then, to enjoy them so much. I think them exquisite; quite as fine as ortolans. I wish you would change your mind."

He shook his head, and I went on with the second.

"I love ortolans, too," he continued.

"In the same manner, perhaps?"

"Precisely. My celebrity, indeed, would not have been gained had I not shown the devotion of a life to those animals."

I was puzzled. What sort of a mania was this? A man who *wouldn't* eat quails or ortolans! And then his "celebrity." What could such a strange little fellow be celebrated for? I resolved to ask him who he was, and why he didn't eat roasted quails.

He answered me by a question: "You have been in Paris?"

I had.

"Without doubt, then, you have heard of the name of Roqueplan?"

I had not, and was obliged to acknowledge the fact.

The little man made a grimace of discontent; but, gulping down his disappointment with the remainder of his coffee, he left his seat, advanced into the middle of the cabin, drew himself up to his full height,—about five feet one,—and smiting himself on the left breast, exclaimed, in a loud voice,

"Sir, I am Roqueplan!"

He then took off his cap, and made me a low bow.

I returned it; but, though I knew now *who* Roqueplan was, I was no nearer the mark as to what constituted his celebrity.

"A foreigner,—a mere traveller," I observed apologetically, "with pursuits which shut him out of the great world, often remains in ignorance of the most distinguished characters that adorn it."

My companion took the compliment to himself, his brow became smooth, he smiled, and made me another bow.

"I may, therefore, be pardoned, I continued, "if I inquire the specialty of Monsieur Roqueplan."

He put down his cap, and thrusting his hand into the breast of his *redingote*, drew forth a bulky and somewhat greasy pocket-book, tied round with tape to keep it from bursting; it seemed as if all the archives of the house of Roqueplan must be contained in it. Indeed, in a certain sense, they were; for after turning over a number of documents,—amongst them, no doubt, those "papers" which every Frenchman is always ex-



pected to have "upon him,"—he fished out a stiff yellowish card, very closely printed within a classic border, and put it in my hand.

"There, sir," he said, triumphantly, "do me the honour to read *that*."

The card ran as follows :—

"Rue du Carrousel, 2, près le Louvre. Ci-devant quai de la Mégisserie, 66, Ancienne Maison Pibrac. ROQUEPLAN, Successeur."

The rest may as well be translated : "Purveyor of living game for sport. Keeps an assortment of French and foreign pigeons, as well as parrots and birds from the islands ; every description of domestic and wild fowl, pheasants, pointers, ferrets, poodles, and lou-lous." [The last are untranslatable dogs with tails that can't uncurl ;—great sport with them, no doubt, as well as with poodles.] "Swans and ducks for ornamental waters, decoy-birds, implements for capturing game, *et cetera*."

So, then, Roqueplan was a game-purveyor ; and it was not so very strange, after all, that I who am only an antiquarian, hunting down the Past amid musty parchments and mouldering walls, should never have heard of him.

"I have composed that description of my profession," said Monsieur Roqueplan, "for the convenience of the public."

It struck me that the description was no less convenient for himself, but I refrained from saying so, observing only :

"You are at some distance from Paris, Monsieur Roqueplan ; it is the dull season now, and you travel for recreation ?"

"For pleasure, yes—a little ; for health too ; but, chiefly, for business. Attendez, monsieur, je vais vous expliquer un peu."

There is a certain class of persons, and Monsieur Roqueplan was one of them, who *will* communicate their private affairs to you. Divided as property is in France, people there are always coming in for a "petite succession." This was my fellow traveller's lot ; the death of a relation at Guérande had brought him down into this part of the country. It was not his native place, he took care to inform me, but his mother's ; she having been a Breton, his father a native of Tours, and himself a "*vrai Parisien*." He was going to "*recueillir*" his "succession,"—to cross the Loire, and then pursue his journey into the Bocage of La Vendée, to obtain a supply of quails, red partridges, and "*vanneaux*,"—a kind of tufted heron.

Monsieur Roqueplan's fondness for quails was now explained, also his abstinence : if he ate them, of course, he could not sell them, and he preferred his pocket to his appetite.

"If it were not," he said, "for the property that I am going to inherit, I should not go near Guérande, for the country thereabouts does not tempt me. For leagues and leagues there are nothing but salt marshes; no game of any description, not a quail, not even a golden plover,—conceive a country without game! Higher up, indeed, when you cross the Vilaine and get into the forests, then there is sport,—wild boars and pheasants; but there are also too many *grands seigneurs*! The gentlemen of Brittany find their own game, they do not come to my establishment. And you, sir," he continued, "do you mean to make any stay at Guérande?"

"Only long enough to see the town and neighbourhood," I replied; "two or three days, I suppose, will suffice for that?"

"I should think so!" he returned; "I have not been there since I was a boy, but I recollect well that the place was very *triste*. To me, however, it will be gay enough now."

Having touched upon matters personal to himself, Monsieur Roqueplan loquaciously pursued his theme. It was natural to him to descant upon his own affairs to strangers, and the consciousness of his newly acquired fortune was too glorious a fact to admit of concealment; so that if I had been his own man of business he could scarcely have been more communicative. I got tired at last of hearing about family matters—including Heaven only knows how many quarrels, which did not in the least interest me—and, taking advantage of the descent of some more people into the cabin, I went on deck, leaving Monsieur Roqueplan engaged in conversation with one of the new comers, to whom, I doubt not, he unbosomed himself as freely as he had done to me; for I observed him afterwards sitting in deep confab with the stranger—a very ill-looking fellow in a blouse—in a remote part of the vessel. Our conversation, indeed, was not renewed, while I remained on board, though I wished him good-bye as I stepped out of the boat at St. Nazaire, leaving him to follow as best he might. At that moment I caught sight of him amongst the crowd who were disembarking, with a carpet bag, a hat-box, and a red umbrella in one hand—how he held them all seemed a miracle—and with the other arresting the progress of a large trunk, his property (such a trunk! Iachimo and his brother, if he had one, might have slept in it), which a sturdy fisherman was making off with in expectation of the accustomed fee. Though evidently in some perplexity, lest his trunk should suddenly vanish, his habitual politeness did not desert him, for, on hearing my salutation, he relinquished his grasp for an instant to raise his fur cap, and cordially

returned my "bon voyage;" he then trotted off after the fisherman, accompanied by his new acquaintance, whose travelling equipage was of a much less cumbrous nature, and consisted only of a small bundle, which he carried in his hand.

## II.

### A BRETON TOWN.

BEFORE leaving the *Armoricaïn* I had inquired of the captain which was the best hotel in St. Nazaire. He smiled at my question, and replied there was nothing in the place that could be dignified by that name; but added that the best house of entertainment was the "*Caboteur heureux*," so designated out of compliment to the coasting sailors (*caboteurs*) and pilots (called "*lame-neurs*" in Bas Breton), who form the chief population of the town. This *auberge*, which was a kind of grog-shop, with bed-rooms, on a large scale, was very appropriately named; for the *salon*—or it might be as well to say common room—was filled with nautical gentlemen, who, by the use they made of it, appeared to look upon it as their universal home. Some were asleep on benches, having drunk themselves into a state of somnolence, but the greater part were still carousing,—that is to say, drinking raw brandy, smoking strong tobacco, and talking and singing with a vehemence which altogether upset my preconceived notions of Breton taciturnity. A few were at supper, eating *galettes* (tough cakes made of rye) and *sardines*, which, with brandy of the description called "trois-six," they seemed to enjoy amazingly. I was apprehensive, at first, from the sounds which I heard on every side, that French was in those parts an unknown tongue; but my request for some supper, addressed to a stout lady, who wore woollen garments at midsummer, and was giving her attention to a large gridiron on which several *galettes* were broiling, produced the usual French reply that I could have anything I desired. This hospitable larder resolved itself into the delicacies already mentioned and mutton cutlets. I chose the latter; the *galettes* were tossed aside to make way for them. One end of a long table nearest the fire-place, the evening being chilly, was assigned me, a bottle of very good Bordeaux was produced, some real bread, and, with the cutlets aforesaid, I, too, made an excellent supper. While I was discussing my meal I inquired of the stout lady who served it up at what hour the *diligence* started for Guérande, that being the place to which I was bound. She wished to assure herself that I was actually going to Guérande,

and put it to me to that effect. I repeated my desire respecting the public conveyance.

"There is no diligence," said she.

"No diligence!" I exclaimed, in astonishment.

"None," was her brief reply.

"How, then," I asked, "do you get there?"

"We never get there," she answered; "nobody wants to go."

"But I do," I retorted; "are there no means of conveyance?"

She turned away from me, and said some words in the charming dialect of the country (which sounded like breaking stones on the high road) to a man in a blue night-cap, who was smoking a long pipe and listening to a song in which there were a great many k's. He paid no attention to what she said until she punched him sharply in the ribs with her knuckles, but as soon as he had compassed her meaning he laid down his pipe and stared me full in the face for nearly a minute. When he had withdrawn his gaze he condescended to reply to the stout lady, who was his wife, he being the proprietor of "The Successful Coaster." As he spoke in Breton his speech had to be translated. Its meaning was that if somebody, whom he called "Jannik," happened to be at St. Nazaire, I might have a chance of getting over to Guérande, but *he* didn't know; it wasn't his business to send travellers away; people who came to St. Nazaire ought to go back the way they came,—that is to say, in a boat of some sort; he saw no good in any other kind of travelling. These opinions of her husband were as faithfully interpreted by his helpmate as the fact respecting Jannik, who suddenly became a person of much interest in my situation, and I clung to his name as to my sheet-anchor. Less solicitous than her husband for the eternal retention of travellers, or perhaps, of a more compassionate nature, she added, of her own accord, that she would try and find out if Jannik were in the town; and while the messenger was gone on the errand I elicited from her that the individual whose presence, under the circumstances, was so important, was a carrier who drove a *patache*, which, besides being laden with goods for the surrounding towns and villages, carried the mail when anybody at St. Nazaire wanted, which was very seldom, to correspond with the interior, and also afforded accommodation, after its kind, to stray passengers like myself.

In about half an hour a man of middle age, wearing high gaiters, a long coat that almost trailed on the ground, and a very broad leafed hat, made his appearance, who proved to be the identical Jannik. He confessed to a cargo, and said he had been thinking of setting off for the last three or four days

(having also a mail to deliver), but he had somehow expected, if he waited, to hit upon a traveller. So it was an easy matter to arrange the programme of the journey. I should pay him thirty sous for myself and portmanteau (the distance was six leagues) ; he would start at five o'clock in the morning, and undertook to reach Guérande at midday. This point being settled, I retired to rest, slept soundly, got a scrambling sort of breakfast, and started with Jannik at the hour appointed.

St. Nazaire is not an interesting town at five o'clock in the morning, nor, I should imagine, at any other hour ; but, as the streets can scarcely be called paved, though full of large stones, and as the *patache* was not exactly the carriage for gliding easily over difficulties, my opportunities for observation may have been imperfect. After passing the barrier, where there was a gendarme, whose chief occupation was to intercept salt, the road improved sufficiently to allow Jannik and myself to hear each other speak ; and it was a consolation to me to find that, though a Breton, he was not incommunicative.

He was strong upon many points, but strongest in the articles of wolves and music. There is, indeed, a kind of affinity in Brittany between these objects, suggestive of the notion that the wolves in that country are the music-masters ; and I cannot but think that the proverb "hurler avec les loups" must have had its origin there. He led to his subject by observing, in an off-hand way, that César, his horse, had a great deal too much stuff in him (*beaucoup trop fringant*) to allow himself to be overtaken and eaten by a wolf, if one were to rush out of a thicket after him. The Breton wolves must, I thought, be very slow if this were the fact, for César's pace was not more than two miles an hour ; but that view of the case did not disturb Jannik : he had paid his horse a compliment, and by his assistance embarked in his favourite theme. He told a great many wonderful stories about wolves, which I omit in this place, principally because I don't believe that a word of them was true, but also because they would too much interrupt my story, and I want to get on. He then indulged me with a few of his native melodies. I cannot say that they were very much to my taste ; partly, perhaps, from the language, partly from the dreary tunes to which they were set. I asked him the subject of one which seemed a favourite. He said it was "about going to Paradise ;" and the burthen of it, which, sung in chorus, must be something fearful to hear, was, as well as I could write it down, and keep to the proper orthography, as follows :—"Kénavo paourentez, kénavo gwanérez, kénavo trébillo, kénavo pec'hédo : " thus Englished—"Farewell poverty,

farewell affliction, farewell troubles of the heart, farewell sin." Everybody must be glad to get rid of these drawbacks upon happiness; but if it had fallen to my lot to wish them good bye in verse, I think I should have tried a livelier strain, if the words would have allowed me.

The inhabitants of this part of Brittany may very reasonably aspire after Paradise, for the country, almost all the way from St. Nazaire to Guérande, is very hideous,—nothing but salt-marshes as far as the eye can reach, with encroachments of sea-sand. Midway between the two places we stopped at a village called Escoublac. The houses are of modern type; but this is accounted for by the fact that the place is new, being built a short distance from the old village, which was buried in the sands a few years ago; even the spire of the church, which used to be a sort of landmark, has disappeared. The *paludiers*, however (as the dwellers in these marshes are called), stick to the locality; and what is local appears to stick to them, for they are like moving pillars of salt, all dressed in white and glistening in the sun. The Bretons are, generally speaking, obnoxious to the vice of drinking; but there is some excuse for the people of Escoublac, who live, as it were, in a salt-pan all the year round, in a kind of perpetual pickle.

But sudden transitions are as common in out-of-doors nature as in the mood of man,—“to one thing constant never,”—and at the edge of the salt-marshes there rises an oasis in the desert. Tired of the glare of the glittering soil, I was sitting with half-closed eyes, listening to the *most* wonderful story that Jannik had yet told, about a *friend of his* who was changed into a wolf, when the *patache* jolting heavily into a deep rut made me open them full wide, and straight before me, distant about half a league, I beheld the gray walls of a town crowning an eminence of bright green, and environed by a verdant plain. I fancied it a *mirage*, but it was really and truly Guérande itself, and no fugitive vision. Fugitive! Not it. That old town had been standing there, just as it now appeared—with a few trifling dilapidations—for upwards of six hundred years!

The remainder of the tale of Jannik's friend's metamorphosis was unheard by me, and, as far as I know, he remains a wolf to this hour.

You may see fragments of the architecture of the middle ages, whole streets even, sometimes half a town, in various parts of France: Poitiers, Vitré, Angers, and Avignon, are amongst the most curious in this respect, but none of them come up to Guérande. All the other places have new quarters and suburbs; Guérande has neither. It is entirely surrounded

by high walls of granite, which might be splintered by ninety-eight pounders, but can never be crumbled by Time. These walls are encircled by broad and deep ditches filled with water, and at each of the cardinal points is a massive round tower, pierced with arrow slits and machicolated, forming the gates of the town. They are approached by draw-bridges, which, if need were, could still be raised; and over each dark archway are still visible the enormous rings that used to sustain the portcullis,—the only thing that has disappeared, probably because it was just portable. At the sight of so feudal a city, I fully expected to have been encountered on the draw-bridge by, at least, a man-at-arms, with corselet, helm, and spear,—but in his stead, stood a private soldier of the 32nd of the line, with his hands crossed upon the muzzle of his grounded firelock; and idly gazing at some urchins who were fishing in the moat. He turned his head and stared at the *patache* as it went by, but made no question of opposition. Not so, however, a gigantic gendarme, who came out from under the archway, and who, having evidently had nothing to do all day, proposed to himself the recreation of examining my passport. “At which hotel did I mean to descend?” he asked me; “at the ‘Pelican,’ the ‘Green Cross,’ or the ‘Three Trumpets?’ The passport should be forwarded to me when the authorities had ascertained that it was perfectly *en règle*.”

As I had no choice in the matter, I inquired of Jannik which was the best hotel of those the functionary had named. He said they were all equally fine, but thought that, perhaps, the “Pelican” would suit me best, as it stood in the market-place, which, besides being in the centre of the town, was “*gayer*” than any other part, so I accepted his recommendation, handed my passport to the gendarme, exchanged salutes with him, and drove on. After toiling through several narrow, crooked, steep, and very dark streets, we emerged into sunshine, and found ourselves on comparatively level ground. We had reached the market-place, that very gay part of the town for which Jannik had so considerably prepared me, though I must say that his notions of gaiety were very different from mine. What Guérande may chance to be on a market-day, I have no means of knowing, as I happened to arrive there on a Monday; and the grand gathering of vegetables, fruit, poultry, and their producers, takes place only on Saturday. Instead, then, of what I suppose might have met my view, had Guérande been like any other town in France, instead of the rich varieties of colour, the animation of perpetual movement, the shrill clamour of ceaseless voices, the mirth, the laughter, the music, the

singing, the bustle, the noise, which make a French market-place an epitome of French life, there was spread out before me a broad, dull, stony, lifeless expanse, set round with grim-looking houses, and overwhelmed, as it were, by a gloomy, heavy church, which rose from amidst them. Lifeless it seemed, although three or four persons were visible; but these were only an old cripple on crutches, who stood at the church door watching for charity, and two or three women in fruit-stalls, who might as well have been inside the church, for their prayer-books were open before them, and they were evidently at their devotions: as for objects in motion there were none; not even a stray dog. The houses which surrounded the market-place well deserved the epithet which I have bestowed upon them; and they were not only grim but grimy, black with age, and discoloured by the dirt of centuries. Some rested on pillars, forming broken arcades, others were entered at once from the street, and all had high projecting gables. Such of the shops as could be descried were small and low, their most conspicuous feature being the board on which the name and style of the occupant were written, and in some instances blazoned.

That César might be able to show that there *was* "stuff in him" before we quite finished our journey, Jannik gave him a smart cut with his whip, which put him into a trot, and made the old market-place re-echo with the rattle of the wheels of the *patache*; but the sound awakened no curiosity on the part of the inhabitants—though in any other part of France it would have brought out the whole population—and in by no means a triumphant manner we pulled up at the sign of the "Pelican."

Innkeepers have a common nature, and, even at Guérande, they are not without a touch of that which connects the paternity all the world over, and I found a welcome reception, a thing which the desolate aspect of the town had nearly made me despair of. It was chiefly noticeable for the sober gravity with which Monsieur Penhoën, the landlord, proffered it, as if the arrival of a traveller were far too serious a matter to be treated lightly.

### III.

#### THE MILL-STONE.

HOWEVER great the temptation to enter into an archæological dissertation on the antiquities of Guérande, it is not my intention to cumber these pages with any further local description; and it must suffice for the present if I say that, during the re-



mainder of the day on which I arrived, I had the town entirely to myself, without being bored by a single *cicerone*. The "Pelican" turned out to be a very passable hotel, rather primitive, perhaps, in some of the arrangements, but, on the whole, comfortable enough; and having dined, supped, and slept well, I rose next day fully prepared to continue my researches.

I was standing at the door of the inn, debating in my own mind which way I should go, when two persons entered the market-place from a narrow street at no great distance, and stood for a few minutes in earnest conversation. In one of these I had no difficulty in recognising Monsieur Roqueplan, my temporary companion in the steamboat; the other I was not so sure of, but I fancied it was the man in the blouse who accompanied the little game-purveyor on shore at St. Nazaire. In what manner they had contrived to reach Guérande I could not tell, the only public means of conveyance being the *patache* in which I had travelled; perhaps they had procured some private vehicle; perhaps,—but what was the use of speculating on such a subject,—there they were; and when a man has an inheritance in prospective, he generally contrives to find a way to get at it. I dare say I should not have thought twice on the matter, but that I could not divest myself of the idea of there being something odd in the apparent intimacy which had sprung up between Monsieur Roqueplan and his present companion, whom he had evidently seen for the first time only on the day before. Any doubt about the identity of the last-named personage was immediately removed when, their colloquy ended, they turned towards me, and I was able to see them more distinctly. There was a striking contrast in their personal appearance. Monsieur Roqueplan was of very low stature, of meagre frame, with features sallow and wrinkled, and he looked at least sixty. The man in the blouse had scarcely numbered half as many years, he was tall and muscular, his bronzed countenance was set in a thick black beard, and, to judge by his large bony hands, he must have been possessed of great strength: he was, in fact, just the sort of fellow that Monsieur Roqueplan might have selected to carry his large trunk all the way from St. Nazaire to Guérande, but appeared scarcely companionable for any other purpose.

The quick eyes of the little game-purveyor soon found me out, and he came forward to greet me; his companion followed him for a step or two, and then, after uttering a few words in a low tone of voice, turned back and disappeared down the narrow street. The first greeting over, Monsieur Roqueplan plunged at once into his own concerns. He had already occupied him-

self about his "succession," he had "verified himself" before the mayor of Guérande, his "papers" had been found to be perfectly *en règle*, the notary public (luckily for the town, it contained only one) had declared that he was "*dans ses droits*," the seals had been removed from the doors of his house, the will of his maternal uncle had been read, and, to sum up the matter, which took some time in telling, he had entered into possession.

"*Ah! c'est une belle propriété!*" said the little man exultingly, "better than I had anticipated. But my uncle, you see, was *tant soit peu avaré*; he did not care to spend his money, the produce of a nice farm, which had a mill upon it, about half a league from the town, on the road to Croisic, which I am going to see to-day: indeed, how could he spend anything in such a place as Guérande, where there are no fancy birds of any kind, and, instead of game, people live upon fish! So the old miller kept his money, for which I return him my best thanks. Do you know," continued Monsieur Roqueplan, lowering his voice to a confidential whisper; "do you know, sir, that I have already discovered more than was mentioned in the will,—two bags full of hard crowns of a thousand francs each, and I have no doubt there is more; yes, I am persuaded of it, and Monsieur Chevillon is of my opinion."

"I am very glad to hear of your good fortune;" I replied, "but who is Monsieur Chevillon?"

"That gentleman with whom I was speaking just now. *C'est un très brave garçon!*"

"Indeed!" said I, rather drily, not being prepossessed by Monsieur Chevillon's appearance.

"Oh, yes, I assure you. He has devoted himself to me in the most friendly manner ever since I had the happiness of making his acquaintance."

There was a tone of pique as Monsieur Roqueplan said this, which seemed to imply that it was my fault not to have placed myself in the same position as Monsieur Chevillon.

"And what do you know about him?" I asked.

"Everything," returned Monsieur Roqueplan. "He has related to me his whole life. A good deal of money has, at different times, passed through his hands, but it is nearly all gone now. He has been a great traveller, and knows intimately every part of France. Passionately fond of all kinds of sporting, he has lived, as it were, in the open air. Ah! it would do you good to hear how he can talk about game! I shall find him invaluable when we go to La Bourbon Vendée, whither he has been so good as to promise to accompany me."

Monsieur Roqueplan was especially desirous that I should

do him the honour to pay him a visit in the house which his uncle had bequeathed him; it was not ten minutes' walk from where we stood, in the Rue de Guénic, at No. 34, the finest situation, to his thinking, in Guérande. Nevertheless, he should sell it; for, with his pursuits, of what use to him was the best house in the town? No; he existed only in Paris; there was, indeed, no other place where you could really live. Still, it was something to have a  *pied à terre* ; and perhaps he might change his mind and keep it: besides, he was a landed  *propriétaire* , and that was a position which always commanded respect. "Ah, n'est-ce-pas que je suis bien heureux, Monsieur? Je ne fais que réussir! But you will come to my house; perhaps, also, to see my mill at Clis. Ah, que c'est beau que d'avoir un moulin!"

I declined Monsieur Roqueplan's invitation, pleading that I had very much to do that day. He however, continued to insist, and, as I did not wish to be absolutely rude, I promised that, on the following day, if I remained in Guérande, I would place myself at his disposition. This contented him; and after imparting to me the intelligence that Monsieur Chevillon was waiting for him in the Rue de Guénic, and that they were going to walk to the farm together, and pass the afternoon there, he took his leave, and I moved off in the opposite direction, glad to have effected my escape.

That day passed away like the former one, for, to an antiquarian, the resources of Guérande are inexhaustible. I found materials for study in every street, the Rue de Guénic, which I hit upon in the course of my rambles, being not the least fertile. Monsieur Roqueplan and his friend being engaged elsewhere, I leisurely examined the exterior of No. 34; but all my fondness for antiquity scarcely reconciled me to such a dwelling, which, in spite of its new proprietor's very natural predilection, was the grimmest house in the grimmest part of Guérande. But, like the leaden casket at Belmont, the contents of this dirty old house were probably more valuable than those of the best street in the town; and, never having had a "succession" myself, I could not help thinking that Monsieur Roqueplan was, as he so often said, a very lucky person.

Since the doubtful morning on which I left Nantes the weather had continued very fine, and what Guérande had to show had been exhibited without reserve beneath a bright sun and cloudless sky; so bright and cloudless that, while I wandered up and down the town I was glad of the shade which the narrow streets and lofty buildings so freely afforded; but, late in the afternoon of my second day at Guérande, signs of a change be-

came apparent in the sky, and I thought it prudent to return to the "Pelican" before the storm came on. It was as well that I did so, for one minute's exposure to such a rain as began to fall would have completely drenched any one exposed to it; the lightning, too, was excessively vivid, and the thunder roared above the old town as if the spirit that guided the tempest was proclaiming that its hour was come. As I stood at the window watching the flashes playing amongst the carved pinnacles of the abbey church of St. Mériadec, the patron saint of Guérande, my thoughts involuntarily reverted to Monsieur Roqueplan.

"If he means to return to Guérande this evening," I said to myself, "I don't envy him the walk; he spoke of remaining some time at his farm, and there seems little prospect of the storm abating before dark. He is too lucky, however, not to be under cover, and very comfortably, too, I dare say."

Having thus satisfactorily disposed of the little game-purveyor, I obtained a lamp, had the shutters closed, and betook myself to a book—a local history, such as every town in France produces wherever there is a bookseller, and Guérande even had one—with which I occupied myself for the rest of the evening. It was late when I left off reading, and by that time the storm had quite exhausted itself. I looked out upon the night before I went to bed. Everything was perfectly still; the huge weathercock on the spire of St. Mériadec glittered in the moonlight, and there was not a breath of air to make it veer. On one side was a row of tall houses, casting a deep and fantastic shadow half-way across the market-place; the church, the opposite buildings, and the rest of the square stood out white and rigid. Under either aspect Guérande, with its noiseless population, suggested the idea of a city of the dead. Noiseless the town might be, but not altogether without a living being; for, as I turned away from the window, I saw the figure of a man emerge from the shadowed side of the market-place and cross over to the narrow street which led towards the Rue de Guénic: it was somebody, I supposed, belated by the storm, for that any one should of their own free will walk about at night in the streets of Guérande seemed out of the question. I should just as soon of thought of "keeping it up" at the same hour in a churchyard.

There are—perhaps I need scarcely announce the fact—no newspapers published in Guérande; neither do I believe that such a thing is ever seen there from one year's end to another. Yet, if a second edition of the *Times*, duly translated, had just been distributed in the market-place, the news it contained, whatever its complexion, could scarcely more have disturbed

the equanimity of the inmates of the "Pelican" than was the case, I found, when I rose the next morning, in consequence of some extraordinary event that had recently occurred. I went down to the *salon*, where a number of persons had assembled, in the midst of whom, mounted on a chair, was a humpbacked tailor, who, with great volubility, was regaling his audience with a narrative, to which they were listening with all their ears. As I entered the room I caught the ominous words, "vol, avec effraction"—"burglarious robbery," and I asked the landlord of the "Pelican" to what it related. Had the church been broken into and the silver image of St. Mériadec been carried away?—an event not without its parallel two or three centuries before, when some pirates made a descent upon the coast. It was not so bad as that, but very nearly so; for burglary was a crime unknown in Guérande. I learnt that during the previous night, the house No. 34 in the Rue de Guénic had been broken into and a robbery committed. The humpbacked tailor, the earliest amongst the early risers, had made the discovery in passing by, the open street-door attracting his attention. It was the house of Monsieur Roqueplan, the newly-arrived heir of the octogenarian miller of Clis. But where was he? That the tailor could not say; there were no signs of an inmate, no appearances indicative of personal violence to any one, but that an act of violence had taken place the broken locks of a large coffer and a wardrobe sufficiently testified. What had become, then, of Monsieur Roqueplan? It was known to the neighbours that he had slept there the night before, together with a stranger who had arrived in his company from St. Nazaire: indeed, they had both been seen together in the street about the middle of the previous day. It was now my turn to say something; and I stepped forward into the circle, where I found not only the humpbacked tailor on the chair, but a tall gendarme seated at a table, laboriously employed in drawing up a *procès verbal*. Having briefly stated that accident had made me acquainted with the person of Monsieur Roqueplan, I described our conversation in the market-place, and concluded by observing that, if anything had gone wrong with him, in my opinion it must have taken place without the walls of Guérande. I did not forget to add that, about eleven o'clock on the night before, I had seen a man in a peasant's dress proceeding towards the Rue de Guénic, who, I now had no doubt, was the person calling himself Monsieur Chevillon, and a robber, if not something worse.

On hearing this statement the gendarme, the same whom I had seen at the town-gate when I entered it, came to the con-

clusion that it was desirable the farm should be searched for traces of Monsieur Roqueplan, and I was "invited to assist,"—that is to say, summoned to attend, together with several others, who had deposed more or less to what they knew or thought they knew about the "effraction." Of course the humpbacked tailor was amongst the number; the landlord of the "Pelican," having no guest but myself, joined the expedition; and other volunteers were not wanting, exclusive of the usual complement of idle boys. The gendarme, with Monsieur Penhoën on his right and me on his left, lead the way to the village of Clis, which is little more than a mile from Guérande, all sorts of impossible places being examined *en route* in the hope of discovering the missing proprietor. One or two stray peasants whom we met on horseback, who came from a distance, with well-filled sacks *en croupe*, were closely questioned by the man of authority, but nothing satisfactory was elicited; no stranger answering the description of Monsieur Roqueplan had been seen by them. At length we arrived at the farm, and proceeded in the first instance to a cottage where the labourer lived, who had charge of it. We found him in bed, shivering with ague, the malady from which few are free for a month together, who dwell in these marshy grounds. The information he gave was scanty: Monsieur Roqueplan and another person had been at the cottage the previous day, the proprietor had asked him a great many questions about the farm, and wanted him to get up and show him over it, but his sickness rendered that impossible: so that after he left the cottage with his companion, the deponent saw him no more; he recollected, however, that before he went Monsieur Roqueplan asked him for the key of the mill, and he gave it. The search now became more active; the trenches which intersected the broad, hedgeless farm were carefully examined, as well as the stagnant sedgy ditches, which formed its boundary; but nothing more remarkable was discovered than ordinary footprints, which were occasionally visible on the soft, sandy soil. The outhouses yielded nothing, and, at last, the mill only remained for inspection. We had learnt at the cottage, that since the death of the late proprietor, some weeks before, no corn had been brought to be ground, and the place had not been used; on which account the resident farm-labourer kept the key. It was one of those mills which are built upon a circular foundation of stone, about ten feet high, to which you ascend by a broad, permanent ladder. The gendarme, Monsieur Penhoën, the tailor, and myself, mounted in succession; the gendarme tried the door, but it was fast; he pressed heavily against it, but the

lock was shot. We walked round the narrow parapet to see if there were any other entrance, but we completed the circuit without finding any. It was suggested by Monsieur Penhoën, either that the mill had not been visited by the proprietor, or that he had left it as he found it. But in that case, the gendarme demanded, where he had gone to, and why was his companion alone at Guérande in the dead of the night? While this question was being discussed, the humpbacked tailor had not been idle; after prying about in various directions, he went down on all fours, and placed his face close to the bottom of the mill-door. Presently he uttered a sharp cry, and thrust his long lean hand through a narrow crevice, between the door and the wall; a moment afterwards he withdrew it, *covered with blood!*

The truth now flashed upon us all: Monsieur Roqueplan had been murdered!

In an instant every man's shoulder was against the door, and it flew open. A ghastly spectacle presented itself. There was the unfortunate proprietor lying on his back, his head hanging down, his legs and arms extended, and his body crushed beneath the ponderous weight of the upper mill-stone, which had fallen upon him. Was his death accidental? With the activity of an ape the tailor scrambled up a ladder that conducted to the machinery of the mill; he seized the cord by which the stone had been suspended, and looked at it closely; it was nearly a new one, and had been cut through with a very sharp instrument. There could be no doubt of the fact, for, close at hand, on a heap of rubbish, was found a keen razor-blade firmly set in a strong wooden handle.

It was an awful task, that of removing the mill-stone from off the body of the poor old man, but we at last accomplished it. Its enormous weight had preserved what property there was about him; some money was in his pockets, together with a large key very much bent; it was the one that belonged to his house in the Rue de Guénic: that which opened the mill had, we supposed, been carried off by the murderer, after double-locking the door.

I thought of the last words which I had heard the little game-purveyor utter: "*Ah! que c'est beau que d'avoir un moulin!*"

\* \* \* \* \*

After repeating my deposition before the *juge de paix* of the district, I left Guérande the same day, nor have I been there since. But only a few months back I read in the *Gazette des Tribunaux* a trial which had just taken place at the Assizes of the Department of the Loire Inférieure, in which a man, who,

amongst his many *aliases*, pleaded to the name of Chevillon, was arraigned for the murder of the Sieur Victor Roqueplan. The razor was identified as having belonged to Chevillon by a fellow-convict who, some four years before, had escaped with him from the galleys at Toulon; the same man also related how Chevillon had appeared in Paris with a large sum of money in his possession very shortly after the period of the robbery; and there were other facts which, taken together brought home the crime to him without any moral doubt. But, as the evidence led only to a presumptive conclusion, the jury declared him "Guilty, with attenuating circumstances,"—a species of verdict which, though it fails in many cases to meet the exigencies of justice, seldom leaves a criminal unpunished. Chevillon was condemned to the *travaux forcés* for life, and is now, I believe, at Brest.

What became of the "succession" of Monsieur Roqueplan I never knew.

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#### A MORNING LAY.

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The lark is singing her morning lay,  
 And the mist on the woods is dim and grey;  
 The sun is seeking the fairest rose,  
 The buds and blossoms with joy unclose;  
 The brooks are gushing with merry glee,  
 And first abroad is the busy bee.  
 The faint flush dawns in the rosy skies,  
 Come, dearest sister, awake, arise!

Come to the fresh and sunny air,  
 To the woods and fields, let us wander there;  
 For summer is come, with smiling brow,  
 And she treads in the spring's last footsteps now.  
 The faint primroses, and violets blue,  
 That woke each morning to drink the dew,  
 Have vanished; and now in their place we see  
 Blossoms still fairer for bird and bee.

Humming deep hid in the lily bells,  
 Shaken by gusts from the breezy dells,  
 The yellow broom and the cowslip sweet,  
 Like the golden traces of fairy feet,  
 Seeking bright blossoms, the fairest they see,  
 Oh! who does not envy the life of a bee!  
 But the gay sun dawns in the azure skies,  
 Come, dearest sister, awake, arise!

F. S. B.



## ON SILENCE AND ITS ANCIENT SYMBOLS.

BY BRO. THE REV. T. A. BUCKLEY, M.A., F.S.A., ETC.

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 "Audi, Vide, Tace."
 

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WITH these three solemn words all persons, whether Masons or not, must be acquainted, if they have once entered a Mason's lodge. It will be our pleasing task to attempt to illustrate the third great precept—that enjoining silence—by collecting together and discussing some of the ancient symbols of silence in as complete a form as the limits of an article will permit.

In all the mysteries of which we possess any notice this most difficult of virtues appears to have formed an essential duty. Hence, even in connection with the vagaries of witchcraft and necromancy, night was the time selected for the invocation;\* "the silent secretness of umbrageous night,"† as Apuleius poetically expresses it, heard the prayer of the victim to magical transformation. In the dead gloom of night elves and fays held their revels, and woe to the human intruder!

Silence, even in things inanimate, announced the approach or presence of a deity,‡ and in the sublime visions vouchsafed to the patriarchs and prophets of old, themselves accompanied (like the mysteries) with symbolic action, we find that when God vouchsafed His glorious promise to Abraham, it was "when the sun was going down, and a deep sleep fell upon him; and lo! an hour of great darkness fell upon him."§ When the "strong wind" and the earthquake rent the rocks, all nature became suddenly hushed, as "the still small voice" spoke comfort and exhortation to the despairing Elijah.|| Moreover, the visions of God were generally in the desert, apart from the very thought of human things; and it was for this reason that the early fathers sought

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\* Compare the whole of Theocritus' second eclogue, the *Pharmacutria*. The author of the argument remarks, that Thestylis there performs her mystical rites by night, *ἑπικαλούμην τὴν Σελήνην καὶ τὴν Ἑκάτην, ὡς ἐπὶ τῷ ἔρωτι συμβαλλομένης νυκτερινᾶς θεᾶς*. To say nothing of the invocations in *Macbeth*, Kirke White's "*Gondoline*" will be a fine example.

† "*Opacæ noctis silentiora secreta.*"—*Met.* x. p. 257.

‡ *Theocrit.* ii. 38. *Ἦνιδε, σιγᾶ μὲν πόντος, σιγῶντι δ' ἀήται . . . ἃ θεὸς ἐν γριόδοισι τὸ χαλκίον ὡς τάχος ἄχει.*

§ *Gen.* xv. 12.

|| *1 Kings.* xix.

the barren wastes of Scetis,\* hoping to commune with the God for whom they had forsaken all, and enjoying, in the death-like stillness of the barren sands of Libya, an initiatory probation for their entrance into a life of everlasting joy and perfect knowledge.

So should it be with Masonry. So should its preliminary solemnities be to us even as was the desert to the early fathers. So should a modest silence and calm demeanour attest our sense of the importance of the gifts of knowledge we are about to receive, and of our willingness to submit to the teaching of those who have passed on to the higher grades of Masonic knowledge. I address these few words, *en passant*, for the benefit of my younger readers.

And now we come to the more important view of silence,—viz. in its obligation of secrecy. It is urged against Masonry that all good deeds should be done “before all men,” and that a consciousness of their evil character can be the only reason for withholding them from the light. Yet have we not the guarantee of Holy Writ to attest not only the necessity, but the absolute duty, of silence in reference to things of deep and serious import? When God spoke with Moses, Moses told not the particulars of his interview, but its results.

Besides, in all ages secret associations have been found an inherent feature of history. In a world where the good and the bad are mixed together, and hurled into dangerous collision by a thousand varying interests, perfect confidence cannot exist between man and man; and hence the possession of a common secret has become established as a pledge of mutual confidence and protection—a Shibboleth of defence or destruction. But, in proportion as such societies have increased in numbers and efficiency, so has silence proportionately become a more important virtue. Were silence not observed scrupulously, every advantage would be taken by the idle or the crafty to abuse that which is as strictly a man’s property as his conscience; and hence the first words in the rites of the ancient mysteries, and the first symbol that greeted the novice on his entrance to the temple of initiation, inculcated this solemn lesson.

The Egyptians, it is well known, represented Harpocrates as a youth, naked, and with his right hand pressed against his lips.† Now Porphyry‡ tells us that even the sacrifice of worship is

\* Cf. Palladii Histor. Lausiac. Floss, Prolog. ad Macarii Ægyptii Epist. p. 1 sqq., where the lives of the early fathers of the desert are eloquently depicted.

† See Gisb. Cuperi Harpocrates, p. 22 sqq., a work to which I am largely indebted in the present investigation.

‡ De Abstinentiâ, lib. ii. διὰ σιγῆς καθαρᾶς, καὶ τῶν περὶ αὐτοῦ καθαρῶν ἑννοῶν.

impure, for that the mouth is a material substance, and that the true worship of the Deity consists in "pure silence and pure contemplations concerning him." He also, in his fantastic but entertaining dissertation on Homer's "Cave of the Nymphs," informs us that among the Egyptians the doors of temples were held sacred, and that on them was inscribed the precept, "Speak not as ye pass through doors or gates."\* Iamblichus also speaks of Hermes Trismegistus as "worshipped by silence alone,"† corresponding, in some wise, to the ineffable names of Jehovah and of the city of Rome.

Now we learn that Harpocrates was the constant attendant of the whole assemblage of the gods,‡ a fact which shows the general character and catholicity, so to say, of silence as a religious principle. In later times we find that the image of this god was used by the Romans as a device for their seals, in token of the inviolable respect due to correspondence.§

With the usual taste for the marvellous, which always associates strange circumstances with the birth of great people, the young Harpocrates is reported to have sprung forth into this world of troubles with as much prudence as Minerva from the brain of Jove. Damascius|| very truly says that his birth was mystical, inasmuch as he sprang from the womb holding his finger to his lips. Sucking their fingers is a natural habit with a good many babies, but our baby-god made a better use of his.

In process of time the Romans (whom Varro had taught to misunderstand the mythology of Greece and Egypt) worshipped Angerona, or Angeronia, in the same guise;¶ while it is even stated that the symbolism was extended further, by the mouth of the deity being closed and sealed.\*\* Some critics likewise make the Sabine deity Consus†† synonymous with Angerona.

The early heretics, whose confused notions of the Pythagorean philosophy were strangely blended with their corruptions of Christianity, applied the fingers not only to the lips, but to the nostrils likewise.‡‡

\* Μη λαλεῖν διερχομένους ἢ θύρας ἢ πόδας.

† Ὁ δὴ καὶ διὰ σιγῆς μόνῃς θεραπεύεται.

‡ Augustin de Civ. Dei, xviii. apud Cuper, l. c. p. 22.

§ Salmasius, Exercit. Plin. tom. i. p. 604.

|| Apud Photii Biblioth. p. 25.

¶ Macrob. Saturn. iii. 9. Cf. Cassini Symb. ii. 12.

\*\* Ibid. i. 10.

†† Scaliger on Festus, s. v. Cuper, l. c. p. 27.

‡‡ Augustin. Hæses. c. 63. See a curious plate (of a female effigy, however,) in Cuper, l. c. p. 28. It seems clear that Harpocrates was a male or female deity, according to the pleasure of his votaries. On the whole subject of Harpocrates, see Lilius Gyrald. de Diis, synt. i. p. 67 sq.

In the ingenious, but over-fanciful treatise of Horapollo,\* the number 1095 (being  $365 \times 3$ ) is given as a symbol of silence, for the reason that, "if a child does not speak within three years from its birth, it must labour under impediment of speech." To say the truth, however, interpretations of numbers, whether in the Pythagorean or Egyptian mysteries, deserve but little reliance. The ΚΕΥ may next be noticed, as a popular and obvious symbol of silence. It is applied to the preservation of the Eleusinian mysteries by Sophocles,† and readily reminds us of the words of the Psalmist: "keep the door of my lips." Examples are too numerous to require citation.

But the grand mystery of all is the bull. In Blackey's spirited version of Æschylus we read:

"But soft—the rest is silence—a huge ox  
Has passed upon my lips; but the house itself,  
Could it find tongue, would tell the tale I mean,  
Excellent well."

I am not going to detain my readers with a long dissertation on the real import of this much disputed passage, but simply to lay before them the various reasons alleged for making the bull an emblem of silence.

Some assert ‡ that the Athenian money bore the effigy of a bull stamped upon it, and that the "bull upon the lips" was hence expressive of "hush money" or bribery. Philostratus § makes the proverb of Pythagorean origin, alleging that "as he was the first to restrain the tongues of men, so he made the symbol thereof, a bull placed on the tongue."|| Perhaps the simplest solution of the proverb is to suppose, that as the ox was used as an example of heavy weight, so this symbol was intended to express a severe and responsible obligation to silence. But, as Hermann truly observes, "many proverbs have so accidental an origin, that, unless that very origin happen to be preserved, it is in vain to investigate their meaning."

I have already, in a former article, alluded to the symbol of the rose,¶ and will not, therefore, repeat what has probably met

\* Hieroglyph. i. 28.

† *Œd. Col.* 1051. Ὦν καὶ χρυσία κλής ἐπὶ γλώσσῃ βέβακε προσκόλων Εὐμοκιδῶν.

‡ See Plutarch. in *vita Thesei*, c. 25; Suidas, s. v. Βοῦς ἐπὶ γλώττης. Eckhel (see Hermann on *Æsch.* Ag. 36) states that no such coins have as yet been discovered. Cf. Lilius Gyrald. *Ænigmata*, Opp. tom. ii. p. 629.

§ *Vita Apol.* ii. 11.

|| Julian, *Orat.* vii. p. 218. Τὸν βοῦν δὲ ἐπιθήμη τῇ γλώττῃ. Theognis, 813. Βοῦς μοι ἐπὶ γλώσσης κρατερῶ ποδὶ λάξ ἐπιβαίνων ἰσχυρὸν κωτῖλλειν, καίπειρ ἐπιστάμενον.

¶ See my article on the "Golden Ass of Apuleius," in No. I. (N. S.), of the *Freemasons' Quarterly Review*.

the eye of my readers. It will be more useful to quote a few passages from ancient writers, and to deduce from them some inferences as to the import of the obligation of silence.

A strange attempt has been made by the learned and acute Lobeck, to prove that silence was not observed as to the proceedings in the ancient mysteries. This statement, which is at variance with every known statement of antiquity, may have originated from the fact that descriptions of portions of the ceremonies are found recorded; but we rather fear it must be set down to a taste for learned paradoxes, which German scholars are too prone to exhibit. Besides, even as in Masonry, certain points in the ancient mysteries were considered as indifferent matters, which might be divulged to the laity, and which, therefore, entailed no obligation of secrecy. I doubt not, for instance, that the conversation between Lucius and the priest of Isis, in the eleventh book of the "Golden Ass," contains the substance of an ancient charge,\* though we find that, in reference to his feelings on hearing it, the candidate for initiation observes: "The priest had ended speaking, but my steadfast attention was not spoilt by any display of impatience; quiet and silent, I went through the daily preparation for the rites." Then follow the production of the mystic volumes, the preparatory bathings, and the revelation of certain things "beyond the power of the voice to express;" and then a detail of the ceremonies, "as far as without impiety might be revealed to the understanding of the profane." Is not such a passage ample evidence that, while there were certain things which imposed no restraint of silence, there were deeper mysteries which remained for ever closed, sealed up in the breasts of the initiated, and that a Masonic sense of a sacred obligation to silence is not of new growth, but is coeval with the earliest attempts of mankind to associate for purposes of mutual protection, instruction, or benefit?

The use of initiatory rites, however, though sanctioned by our Church, has been necessarily freed from secrecy. What is necessary to all must be known to all; but this is no reason why secrecy should not be the privilege of those who would seek some peculiar refinements of science, and some common bond of unity. Happily, moreover, the complaints which Tertullian † brought against the mysteries of the earlier heretics no longer exist against a system, which, though recognising those of every creed throughout its craft, Masonry, yet allows of further

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\* See *Apul. Met.* xi. p. 267.

† *Adv. Valentinianos*, sub init. p. v. i. p. 642, edit. 1566.

degrees, which, though in no way incongruous with the previous ones, still are specifically Christian in their character, ceremonies, and derivation.

It is worth while to mention the superstitious veneration attached to certain names and words made use of in ancient ceremonies. The Chaldæan oracles had a maxim,—“ Never change barbarous names,” for “ there are certain names (saith Psellus) among all nations, delivered to them by God, which have an unspeakable power in divine rites; change not these into the Greek dialect, as Seraphim and Cherubim, and Michael and Gabriel. These in the Hebrew dialect have an unspeakable efficacy in divine rites; but changed into Greek names are ineffectual.”\* Upon this supposition was doubtless founded the Jewish Cabala, or system of mystical interpretation, the origin of numberless perversions and absurdities in the early heresies, especially those of the Alexandrian school.

I will now pass on to a matter closely connected with the present subject, viz., the fountains of Lethe and Mnemosyne, i. e. of oblivion and remembrance. Among the ceremonies previous to consulting the Delphic oracle, the consultor was led to these fountains with the view that “ by drinking of the one he might forget the past; and of the other, in order to render the mind purer and more fitted to retain well the memory of the new truths to which he had been admitted.”† These waters were supposed to create, if not positive madness, so strong an excitement, that the mind of the patient easily became susceptible of the impressions attempted to be conveyed. They were situated in Bœotia, near the river Orchomenus,‡ and bore a prominent part in the worship and mysteries of Trophonius. The same insanity, however, is mentioned as an effect of other waters;§ and, as Van. Dale observes, such delusions may have been produced by the use of opium, or other stimulating narcotics.

It is clear that the object of this forgetfulness was similar to that of the profound silence enjoined in other mysteries; to isolate the mind from previous impressions, and to prepare it for some scene in which the gloomy grandeur of mysticism should, for a time, give an almost supernatural tone to the mind, and make it fancy that one world had passed away, and that another, grander, holier, and purer, was now its domain: such were doubtless the ideas which led to such attempts.

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\* Stanley's History of Philosophy, App. p. 23.

† Van. Dale de Oraculis, p. 192.

‡ Plin. H. N. xxxi. 1.

§ Vitruvius, viii. 3.

Impostures they certainly were, but perhaps even then Delphic and Trophonian impostures were more harmless both in their nature and results, than many are disposed to allow.

The Pythagorean silence is a subject on which so much has been said, that I will confine myself to the simple statement of Porphyry,\* which proves that, while the strictest silence and secrecy was preserved as to the actual teaching of the great philosopher, its general results were allowed to be known without any restraint. From the same author it appears clear that certain signs and secrets were communicated, which enabled his disciples to recognise each other when travelling in foreign lands, while the mysterious "tetractys" or "quaternion-number" ( $4 \times 3$ ) formed the solemn pledge by which they swore to preserve the knowledge so communicated as a profound secret.

I will now close this article, humbly hoping that I may have shown that the fidelity observed by Masons on the score of silence at least has the recommendation of antiquity in its behalf, and that in all ages the quaint saying that "silence is wisdom" has been theoretically believed, and practically realised.

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## TRANSCAUCASIA.

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THE stirring events which are now transpiring in the East have opened many sources of interest and inquiry, the prosecution of which may lead to important and permanent results. At this moment public attention hangs with breathless suspense on the movements of our fleets and armies, and the daily announcements of the telegraph. We have ears only for the sound of cannon, we study the maps only for the position and strength of fortresses, and we calculate only the chances of war and the power of our enemy. But let us hope that these causes of excitement will pass away, and that, when justice and right shall have been vindicated and established by the generous and powerful interference of England and France, we shall have better sources of interest in the East, and that our sympathies may be diverted into more humanizing and peaceable channels.

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\* De Vita Pythagoræ, p. 189, edit. Holsten.

The question of international aggression is one to be determined; but, as we have said, others of a different kind will arise out of this stir among the nations, and to some of these it is not inopportune or uninteresting to call the attention of our readers.

One of the principal points of interest at the present time is the country lying between the Black Sea and the Caspian, descending south from the lofty barrier of the Caucasus, a country of which scarcely anything is known, notwithstanding that it is one of the most interesting in the history of the world. The number and variety of the races which inhabit it, the remarkable mixture of the elements of European and Asiatic character, habits, and views of life, the peculiar forms of their social and political institutions, all constitute one great source of attraction. In another view, the intimate connection of this country with so many of the most ancient records of history, going back even into the regions of mythical tradition, opens another page of curious research; whilst the natural features of the country offer an almost unexplored field for the study of the naturalist.

The present article has partly been suggested by the perusal of a very interesting work on Transcaucasia, from the pen of Baron Haxthausen, whose *Travels in Russia*, published some years ago, are acknowledged by competent judges to be the most authentic work on that country which we possess. In the sketches here offered to our readers, we derive our information and facts, in a great measure, from the first of these works, to which our remarks will serve to call attention.\*

The Transcaucasian provinces under the sway of Russia are partly Christian and partly Mahomedan;—the former comprise the ancient czardoms of Georgia, Immiretia, and Gooria, including the subordinate countries of Mingrelia, Abkhasia, and Suanetia, in which the Greek faith prevails, together with the Armenian provinces; the latter include numerous districts formerly ruled by khans, and Turkish pashalics. The conduct of Russia towards these countries illustrates the spirit of her general policy. After subduing various predatory tribes, and strengthening her dominion by erecting fortresses and military roads, came the more difficult task of internal government. To assimilate the native institutions of these independent peoples, who had for centuries been used to their own sovereigns, their own popular laws and customs, with the centralized and bureaucratic system

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\* *Transcaucasia: Sketches of the Nations and Races between the Black Sea and the Caspian.* By Baron von Haxthausen. London: Chapman and Hall. 1854.



which pervades all government in Russia, was an arduous, if not an impossible task. It is probable, even, that serfdom did not originally exist in Georgia and Mingrelia, but was introduced, or rather grew up, under the dominion of the Russians. The Russian officials were accustomed to regard the peasants in their own country as serfs, and carried these views into the countries they conquered. Now one very interesting peculiarity in these Caucasian races is the existence of a national constitution in family and communal life, springing directly from their manners and customs, and sanctioned by their laws. The celebrated national code of laws compiled and issued by the Georgian Czar Vakh-tang, in the seventeenth-century, comprised a collection of Greek, Roman, Jewish, and Armenian laws, based upon their respective hereditary rights and traditional customs. All this was diametrically opposed to the bureaucratic government to which the Russian officials had been used. The latter class had no sympathies with the people over whom they were appointed, and ruled therefore with an arbitrary tyranny, the administration being purely of a military character. The inevitable result of this was a rooted animosity among all these Caucasian tribes to the Russians, which was increased by the officials prohibiting any petitions or complaints being made to the Emperor. On one occasion, of a journey Nicholas made into these provinces, the inhabitants of an entire village were seen kneeling in silence on the road as he passed. The Emperor inquired into the cause, and desired that all petitions should be freely presented to him; in consequence, on this journey to Erivan, 1400 petitions and complaints were preferred to him. The Emperor conceived the idea of remedying these evils by separating the civil and military administration, and he even ordered the native laws—the code of King Vakhtang, the Armenian laws, and those of the Tatars—to be collected and translated into Russian, commanding that the administration should be regulated by these. A commission was sent to inquire into the social state and institutions of the country, and an enlightened project was formed by Baron Hahn for ameliorating the state of affairs. No sooner, however, had he left the country, than every intrigue was set on foot to defeat the project, and the old system of despotism and extortion was revived in full force. This is an instructive page in history, and exhibits in a strong light the invincible hold that a centralized tyranny, in its worst forms, has obtained over the entire system of government in Russia.

Notwithstanding, all these obstacles, however, the Emperor determined to visit these countries himself. In the autumn of 1837 he inspected the fortresses on the Black Sea, travelled

through the provinces, listened to complaints and petitions, and redressed many evils and abuses. Meanwhile the commissioners continued their labours, and in 1841 a new civil administration, separating the military and civil departments, was introduced; the government was assimilated to that of Russia, the country was divided into circles and districts, all under a governor-general, aided by an administrative council. At the same time the laws and institutions of these provinces were kept in force as far as possible, whilst among the first reforms effected was that of rendering the administration of justice expeditious and cheap. Among the native institutions there exists a municipal or communal council, elected by each town and district, who administer their own local affairs, levy the taxes, and are the guardians of the public peace and safety. Besides these, there are courts of arbitration, for the settlement of disputes. Each commune has also a "Natzval," or chief magistrate, elected by the heads of families; he retains office for life, is tax-free, and receives a small salary; the control of the police is in his hands, but disputes are referred to the chief of the circle. This magistrate is found in the different provinces under various names.

The particulars given by Baron Haxthausen relative to the condition of the peasantry, the rates of taxation and wages, the tenure of the soil, &c., present an interesting picture of the country, to which we can here only refer in passing.

One of the most important of these countries is Georgia, which is, perhaps, one of the most ancient monarchies in the world. According to her chroniclers, the line of her kings commences with Karthlos, the contemporary of Abraham: there is said to be historical evidence that the Georgian monarchy had, in 1800, existed for 2,245 years: one dynasty (the Bagratides) reigned uninterruptedly from the sixth century. Early in the present century they ceded the throne to Russia, and their descendants now reside at Moscow or St. Petersburg, enjoying the semblance of royal honours.

According to recent accounts from the seat of war, we are informed that it is the intention of the Western Powers to restore the independence of Georgia, and to replace the sovereign upon his throne. This exhibits one of the numerous points of interest which this work of Baron Haxthausen possesses at the present moment: we shall have occasion to notice others.

The national organization of Georgia was at an early period of a perfectly feudal character. The nobles immediately surrounded the king, occupied the first rank, and were in turn looked up to by the inferior nobles; while the peasants, though

not subjected to serfage, were liable to seignorial service and tribute. The nobles are divided into three classes,—the Dedebuli, or sovereign nobles; the Tavadi, or princes of the second rank; and the Aznauri. Each of these classes have their own military followers and esquires, called Muskuri, who hold a higher standing than the peasants. Each class of the nobles intermarry exclusively among themselves: the price of blood paid by them, in expiation of murder, is generally double that paid by the lower classes. The Christian hierarchy was constituted in a similar manner to the temporal feudal state, and at its head was the Catholicos of Georgia, who enjoyed royal honours. The Georgian Church belonged formerly to the Patriarchate of Constantinople, and was afterwards attached to that of Antioch, but finally became independent. Of the state of the Georgian priesthood in the middle of the seventeenth century, Sir John Chardin (in his travels in the East) gives a lamentable, though somewhat ludicrous, account; they shared, he says, in the profligacy and vices which pervaded all classes of society in their country,—“insomuch that the superior of the Capuchins assured me, he had heard the Catholicos say, that he who was not absolutely drunk at great festivals, such as Easter and Christmas, could not be a good Christian, and deserved to be excommunicated.” Well might the worthy knight express his horror at such a state of society! Times are doubtless altered, and civilization may have done much to remedy these social evils. The Georgians of the present day have the character of being honest, simple-hearted, brave, and attached to their religion. Still we fear the clergy throughout all these countries are, to say the least, in a state of benighted ignorance.

Tiflis, the chief town of Georgia, and the seat of government of the Caucasian provinces, presents several features of interest. It extends along the river Koor, for a little more than a mile, and has nearly 80,000 inhabitants: one third are Armenians, whose industry and enterprise contrast with the idle and slothful character of the Georgians. This town, says Baron Haxthausen, has a peculiar aspect: in the quarter inhabited by the Russians, it has a perfectly European look: “straight streets, rows of modern houses, elegant shops, milliners, apothecaries, cafés, a government palace, numerous churches, the Russian military uniforms with French paletots and frock-coats, quite transported us back to Europe. But where this European town ends, one of a perfectly Asiatic character begins, with bazaars, caravan-series, and long streets, in which the various trades are carried on in open shops. The population is no less varied and in-

teresting : here Tatars, in the so-called Polish dress ; in another part, the sun-burnt Persians, with loose flowing dresses ; Koords, with a bold, enterprising look ; Lesghis and Circassians, engaged in their traffic in horses ; lastly, the beautiful Georgian women, with long flowing veils and high-heeled slippers : nearly all the population displaying a beauty of varied character, which no other country can exhibit, heightened by the party-coloured and beautiful costumes. In no place are both the contrasts and the connecting links between Europe and Asia found in the same immediate juxtaposition as in Tiflis."

Large numbers of Germans emigrated from their own country, principally from Württemberg, about the year 1818, and formed colonies in Transcaucasia, where they constitute an element in the population which may one day prove of great importance. The cause of their emigration was religious discontent in their own country : they live here, undisturbed in their faith and worship by the Russian government, which is probably aware of their value. The colony at Tiflis is in a flourishing state, and the general supply of the products of the field and garden is in their hands. The Georgians are too idle to learn industrious habits from them ; but in time such an example of the fruits derived from industry must produce a beneficial effect on the native population.

The extensive system of irrigation, which is derived from ancient times, and was doubtless extended considerably by the Persians, when they had dominion over these provinces, is very remarkable. In all parts of the country are found canals and sluices, every little stream being turned to account. "These are kept up by the villages, several frequently uniting to maintain a small system of canals, which serves them in common. The inhabitants form a corporate body, every one being called upon to bear a certain part of the burden, according to the extent of his landed property, and sharing proportionately in the advantages of the irrigation, the water being turned on to his fields for so many hours in the day. The corporation is under a water-bailiff (Merue), chosen by the inhabitants, who regulates the works and the use of the water, decides all disputes, &c. If any one resists the authority of the Merue, the community distrain one of his cattle, kill and eat it. The Merue receives small dues from the garden and land."\*

The remains of canals, dams, and sluices met with in every part of the country, clearly indicate the existence, at some remote period, of a regular and organized system of irrigation,

\* Haxthausen's "Transcaucasia," p. 55.

extending beyond the limits of any one of the present nations. From this it appears highly probable that these great national works were planned and executed under a single despotic dominion, dating perhaps from the great monarchies of Assyria, Persia, and Media. Persia, we know, was at an early epoch celebrated for the extent and scientific construction of its canals.

The account which Baron Haxthausen gives of the Russian army in these provinces is peculiarly interesting at the present moment: we give a few extracts:—

“The Russian army in Transcaucasia, independent of that division opposed to the mountaineers, has a different position from that in Russia Proper. For many years past it has been merely an army occupying a conquered country. The entire administration is upon a military footing; the country groans under this system, but the army, and especially the officers, adhere to it resolutely, their interest being implicated in its maintenance.

“The position and life of the Russian army here resembles that of the Roman legions, stationed in the frontier countries and exposed to the incursive attacks of their enemies. The soldiers are early trained to every kind of labour, especially of a rural description, and mostly for the benefit of the officers. The emperor, on being informed of the abuses which had arisen from this system, has in many instances in person abolished and punished them with inflexible severity.

“I found here, as well as in the military colonies, companies of workmen in the regiments. In consequence of the great dearth of artisans, the soldiers are employed in all kinds of handicraft. The proceeds of all sales are paid into the regimental chest, which is under the immediate control of the soldiers. The chief portion of each man's earnings is given to himself, and the rest goes to the support of his comrades. Soldiers after having served their time, have thus returned to their homes with as much as a thousand roubles. Nowhere are the Russian soldiers less harassed with drill than here. Marriage is not only allowed, but even encouraged among them, and the married men are the best off, their wives being able to earn much by washing, sewing, &c., which all goes into the regimental chest. The married soldiers seldom return to their homes, but generally settle in these colonies, which are praised as models of order and prosperity: each regiment has its own, in which the men belonging to it, on receiving their discharge, have the option of settling. The soldier who settles here may claim, if he has a wife and children in his own country, to have them brought hither at the public expense: his brothers and sisters are also allowed the same privilege.”

The following anecdote of the capture of the fortress of Akhalzik, in the war of 1828, shows the spirit of bravery which animated the Turks, and which they equally exhibit in the present struggle for their independence:—

“The advanced guard of the Russian army reached the little Turkish fortress of Akalkalaki; the fortifications were bad and untenable: the garrison consisted of a thousand men, with fourteen cannon. As the Russians advanced there was a deathlike silence. Two staff-officers, with two Russian trumpeters, rode forward, and an interpreter summoned the

Turks to open the gates. On a sudden two red standards were displayed on the walls: the Turkish commander appeared, and called aloud to the Russians, 'We are not soldiers like those of Erivan and Kars: we are warriors of Akhalzik. Here are neither women nor children; we will die on the ramparts of our fortress, but we will not surrender it without a struggle. An old proverb says, One soldier of Akhalzik is equal to two of Kars and three from Erivan: we will not belie the proverb!' The Russians commenced the assault: the mournful death-songs of the Turks were distinctly audible, whilst they made the responses to the prayers of the Moollah. After a murderous defence, the Russians forced an entrance into the place. Not one Turk accepted his life—every man remained dead upon the spot.

"Akhalzik was a point of the greatest importance to the Turks: established here, they ruled and plundered all the districts south of the western Caucasus, and issuing from hence their emissaries sustained the warlike spirit of the Circassians and the Lesghis. Rallying under the standard of the pasha of Akhalzik, the Lesghis robbed and devastated the rich country of Georgia. The Ossetians, Didos, and Djares, overran unchecked the beautiful banks and valleys of the Koor and Allasan. Kidnapped boys and girls were at that time a sort of merchandise in request, and were brought to Akhalzik, where the great fair for this traffic was held. From this place the boys and girls were transported to Erzeroum, Trebizond, Teheran, and Constantinople. The Armenians had an especial privilege for this trade, and Akhalzik was of equal importance to the Russians, who, after a sanguinary defence, took the fortress. The Turks had held possession of this important place for two centuries and a half. They all emigrated to Asia Minor. The town is said to contain sixteen thousand inhabitants, eight churches, a synagogue of the Jews, and a Mohammedan mosque.

There exists in Tiflis an institution of guilds, or corporations of the various trades, which was originally derived from Persia; a remarkable coincidence is the occurrence of precisely the same institutions in Germany during the Middle Ages, and their existence amongst ourselves, down to the present day, in our Livery companies. In Tiflis every trade has its own guild, down to the very sack-bearers and poulterers! Each guild has its head-master, with two assistants, who constitute the court. Whenever a court is held, they must summon the guild, and at least six masters must be present. This court decides all disputes among masters and journeymen; but criminal cases are referred to the police court. A journeyman, on applying for the freedom of a trade, presents to the assembled guild the certificate from his master; and on paying ten roubles into the treasury of the guild, he receives his freedom; and kneeling before a priest, who is called in for the ceremony, he receives a blessing; the head master then bestows on him the *accolade*, and he gives his hand to each of the masters present. Each guild has its own code of laws.

The extent and importance of Georgia have led us to dwell at some length upon this country, and to pass over the adjacent

ones of Mingrelia and Immiretia, which Baron Haxthausen visited, and which offer points of great interest. Mingrelia contains many places on the shores of the Black Sea of which we are now daily reading accounts in the newspapers,—Anaklia, Redout-Kalé, Sugdide, &c. The Prince of Mingrelia is called the “Dadian,” supposed to be either an official or family name. This country threw off its allegiance to Georgia in the sixteenth century, and has ever since remained nominally independent, retaining its own legislation, but under the protection of Russia. “The Dadian,” says Haxthausen, “in common with his vassals, has peasants under him, divided into two classes; one, consisting of those settled immediately around the court or residence of their lord and master, cultivate his lands, and perform other services, in return for which the lord is bound to support them and their families. The second class consists of the regular husbandmen, who till their own fields, and pay their lord a tribute of corn and cattle. . . . The revenue of the Dadian consists almost entirely of natural produce, and its pecuniary value is small; for months together the prince has frequently not twenty-five roubles to meet the petty expenses of his household.” This Prince of Mingrelia seems to resemble very much a German feudal lord of the Middle Ages, spending his time in hunting, and in contests with the neighbouring predatory tribes, attended by a suite of young nobles and princes. When, in time of peace, they go out to the chase, “the headsmen frequently give information one to another of the direction the Dadian has taken, in order to conceal their cattle; for if the party comes upon a herd, some of the beasts are without ceremony slain on the spot, roasted and eaten.”

Immiretia is an interesting country, from its association with the records and tradition of past ages. Its chief town, Kootais, is said to have been the native place of Medea, and the chief place of the gold district of Colchis; it is situated on the river Rion, the well-known Phasis of the Argonautic expedition. The inhabitants have the reputation of being in every way immoral and depraved. The peasants who hold the land under the nobles are very ill protected by the law, and subject to great extortion and oppression.

In reviewing the history and present state of these countries, their interest (especially at this time) increases as we proceed. The limits of our work warn us to conclude here our present article; but we reserve for a future number an account of Armenia and the South,—a country to which civilization has given a different aspect, and where the Church presents a feature of the highest interest and importance.

We shall conclude this article with the account which Baron Haxthausen gives of his visit to the singular ruins of the "Rock-Town" of Uplax Zichi, in Mingrelia, which is connected with the national traditions of Queen Tamara, who is said to have introduced Christianity into this country:—

"Starting on this excursion, we rode along footpaths into the mountains, until we reached the Koor, which runs under an imposing mass of rocks. From the bank of the river, a winding path, excavated in the rock four or five feet wide, led up the mountain, a parapet-wall three feet high being left facing the shore. On reaching the first stage or platform, I found a large open space, terminating in a road about ten feet wide, on each side of which a number of regular apartments were excavated in the rock, each about ten to fifteen feet square, and eight to ten feet high. These rooms, in which a door was cut opening to the road, were not excavated laterally in the rock, but hollowed out from above, as was also the case with the road itself; the dwellings must therefore have had a roof, to render them habitable. Tradition gives them the name of the 'town-bazaar.' From this point numerous roads branch out in the rock, with caverns, varying in size, which have once served as dwellings; but there is no indication of regularity either in plan or execution. Proceeding further, we came to a platform in the rock, forming a kind of gallery; a lofty gate, ornamented with bas-reliefs, led into a spacious hall, from which several doors opened into smaller apartments. The whole bears the name of the Palace of Queen Tamara. We next proceeded to a kind of vaulted temple, excavated in the rock, and resting upon several pillars left standing in the centre. It is difficult to account for such vast labour having been bestowed upon these works,—the labour perhaps of several generations, and in which the chisel was the only implement employed,—when we consider how much easier it would have been to erect buildings on the same spot.

"These works, in my opinion, must be assigned to three distinct periods,—the first a pre-historical æra, in which the small troglodyte dwellings had their origin. At a second epoch, probably within the range of history, the larger caverns and the ornaments were doubtless added. To a third, and evidently more recent period, belong the ruins of a small church, and some other insignificant remains of masonry, certainly not older than the fourteenth century.

"The tradition of the country connects the name of Queen Tamara with these remains; but we must observe, that all the chief monuments and buildings in Georgia are usually ascribed to her, and many legends are connected with her name. These works are, in my opinion, much older: Queen Tamara lived at the end of the twelfth century, when men had long ceased to dwell in caverns, and were well acquainted with masonry and architecture. She may, not improbably, have converted this rock-town, of a far earlier origin, into a fortress, and possibly have added these ornaments. Another tradition ascribes the entire work to Uplax, son of Khartlos, the great-grandson of Noah; a second version of this legend attributes it to Abraham.

"There are several similar rock-towns in Asia: the largest is perhaps the mysterious one of Petra, in the district of Edom, on the further side of the Dead Sea. There is another very similar rock-town on the river Koor, but nearer to its source. The following description of it is extracted from a manuscript account of the Caucasus, by Count Stakelberg. 'At five



verts from Zeda-Tmogvi,' says the writer, 'we reached Vardsie, a troglodyte town lying at the entrance of the valley which opens on to the left bank of the Koor. The splendid flower-gardens around appear to have given it the name of Vardsie ('Rose-castle'). There are several rows of grottoes, one above another, and, at the top, a kind of cornice cut in the rock, which serves as a road: this is the centre of the town, which appears as it were built in the air. Staircases, clumsily excavated, lead from one story to another. The principal works are around the top of the rock. Here is shown the palace of Queen Tamara, who is said to have resided here during the summer: it is excavated in a compact whitish stone, and consists of two stories of apartments, with recesses and closets. A large hall is shown, thirty feet long and twenty wide, with a lofty ceiling: a long narrow kind of ottoman runs round the wall. In the centre is the hearth, where the fire was made in the Georgian fashion. On the outside are seen the traces of a wooden balcony. Vardsie lies at an elevation of above 5,000 feet, and commands an extremely fine view. At the side of the palace are the grottoes assigned to the royal servants; and further on is a church, in front of which a façade of masonry terminates the Hall of Crypts: we entered it by a narrow gate, with two pillars. The interior is marked by great simplicity; there are no sculptures or ornaments, but only the remains of a few frescoes upon the walls. The nave of the church is forty feet high, and a huge block of stone serves for an altar, by the side of which are seen the gifts and votive offerings of pious pilgrims. Twice a year an old priest performs Mass here, before an image of the Virgin, which is said to work miracles. The tomb of Tamara is shown in the church, but it is exhibited also in many other places."

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### CHILDHOOD'S GLEE.

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NAY, check her merry laughter not,  
 Her youthful heart is gay;  
 Too soon the storms and cares of life  
 Will chase those smiles away.

That sparkling glance may ne'er be seen  
 Perchance in future years;  
 She has a woman's heritage  
 Of suffering and tears.

That rosy lip may smile no more,  
 And pale the rounded cheek;  
 Though her soft voice, un murmuring,  
 No sad complaint may speak.

The genuine laughter of the child  
 Ceases with childhood's hours:  
 That happy sunshine of the heart,  
 With its forgotten flowers.

Too soon the world and all its cares  
 And griefs may be her lot;  
 Then while her spirit can be gay  
 And happy—chide her not.

*Sonnets.*

A butterfly, an opening flower,—  
 A bird upon the wing,—  
 We wonder *now* how we were moved  
 By such a trivial thing.  
 Although they still have power to bring  
 The thoughts of former years,—  
 Back to our altered hearts,—'tis now  
 In silence and in tears.  
 Then, while such influences move  
 Her young heart to be gay,  
 Check not her laughter,—let her yet  
 Be happy while she may.  
 F. S. B.

## SONNETS.

## ACTION.

It is not wise to dally or delay,  
 Or cry, that we are weary o' the sun;  
 Our swift-winged thoughts, like restless coursers run  
 To speed our deeds upon Time's silent way,  
 Therefore with folded hands we should not stay  
 To count mischances:—let the web be spun,  
 And all be ended fair when well begun.  
 Thus will Life's purpose meet with no dismay;  
 The flowers will come when seeds are fitly sown,  
 Birds sing, when summer reigns in leafy June,  
 And through the winter make no idle moan.  
 No busy heart is ever out of tune.  
 Speed, man, and loiter not, ere Time prevents  
 The perfect issue of thy good intents.

## FORTITUDE.

All that this sweet and gentle night can give,  
 Shines through the curtain of these chesnut trees,  
 With such a flood of bliss that those who live  
 For ever striving with the world's decrees,  
 Might win heart-comfort, and by small degrees  
 See Nature's compensations everywhere.  
 Oh! that this pleasant time—this summer air—  
 These fragrant paths, and flower-bordered leas,  
 Visible ever to the sons of care,  
 Would, like some potent charm or sudden rain,  
 Efface all traces of their dim despair,  
 That thus, with voice articulate and prayer,  
 They might with nobler trust their griefs sustain,  
 And learn to hope where most to hope seems vain.  
 W. BRAILSFORD.

## ERNEST AND FALK.

CONVERSATIONS FOR FREEMASONS.

By GOTTHOLD EPHRAIM LESSING. *Now Translated for the first time,*  
by KENNETH B. H. MACKENZIE, F.S.A.

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PART THE FIRST—1778.

### DEDICATION.

To His Serene Highness the Duke Ferdinand.

Most Serene Highness,—I, also, was at the fountain of truth, and drew water. How deep my bucket went must be decided by him from whom I have to expect the permission to sink it yet deeper.

The people has desired water since a long time, and is parched with thirst.—Your Serene Highness's humble Servant,

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### PREFACE.

(Written by a third person not engaged in the conversations.)

If the following pages do not contain the true essence of Freemasonry, I should much desire to be informed in which of the innumerable treatises resulting from it a more exact definition can be found.

But if Freemasons, of whatever degree, will truly acknowledge that the point of view whence, on this occasion, the subject has been regarded be the only one from which not a phantom displays itself to a terrified beholder, but to a healthy vision a veritable form, the one other question arises—how it comes that such a truth has not long since been spoken?

Much may be said in answer to such a question. Yet it will be difficult to discover any other possessing so much analogy to it as this one: Why systematic handbooks of the Christian faith originated at so late a period of time? Why there have been so many and excellent Christians who neither could nor dared express their belief in a comprehensible manner?

Even this last would have occurred far too soon in Christendom, the faith winning but little thereby, if Christians had not fallen upon the whim of explaining it in a way altogether contrary.

The application of this is left to the reader.

## CONVERSATION I.

*Ernest.* Friend, what art thou thinking of ?

*Falk.* Of nothing.

*E.* But you are so silent.

*F.* For that very reason. Who thinks when he enjoys ? And I enjoy this invigorating morning.

*E.* You are right, and might have returned the question.

*F.* Were I thinking of anything I should have spoken. Nothing is more delightful than *thinking aloud* with a friend.

*E.* Certainly.

*F.* If *you* have enjoyed the beautiful morning sufficiently, if anything occurs to *you*, speak. I think of nothing.

*E.* Good ! I just recollect that I have long wished to speak to you on a particular subject.

*F.* Name it, then.

*E.* Is it true, friend, that you are a Freemason ?

*F.* The question is one which is not one.

*E.* Indeed ! But answer me straightforwardly. *Are you a Freemason ?*

*F.* I believe myself to be one.

*E.* The answer is that of a person not sure of his facts.

*F.* Nay ; I am somewhat certain of what I say.

*E.* In that case you must know whether, and when, and where, and by whom you were initiated.

*F.* I know that, certainly ; but that would not be saying much.

*E.* No ?

*F.* Who does not initiate ? and who is not initiated ?

*E.* Explain yourself.

*F.* I believe myself to be a Freemason, not so much because I was admitted by elder Freemasons into a legally established lodge, but because I perceive and acknowledge what is Freemasonry, and why it is, and when and where it has existed, how and by what causes it has been assisted or hindered.

*E.* And *yet* you are so doubtful ? “ You believe yourself to be one ! ”

*F.* This expression is one to which I have become accustomed. It is not as if I could not convince *myself*, but I do not like to place myself directly in any one’s way.

*E.* You answer me as a stranger.

*F.* Stranger or friend, it would be all the same.

*E.* You are initiated ; you know everything.

*F.* Others are also initiated, and think that they know.

*E.* Could you, then, have been initiated without knowing what you know?

*F.* Yes, indeed.

*E.* How so?

*F.* Because many who initiate know it not, because the few who know it cannot speak it.

*E.* And could you know it without having been initiated?

*F.* Why not? Freemasonry is not voluntary, not to be escaped, but a thing which is necessary, and founded in the Being of man and of society. Therefore it is as easy to arrive at it by reflection as by the assistance of others.

*E.* Freemasonry not voluntary? Has it not words and signs and customs which might be quite different, and are therefore quite arbitrary?

*F.* True. But these words, and these signs, and these customs are not Freemasonry.

*E.* Freemasonry a thing not to be escaped? How did men go on before Masonry existed?

*F.* It has always existed.

*E.* In that case, what is this fatalistic and certain Freemasonry?

*F.* That which I have already expressed to you—something which even those who know it cannot express in audible language.

*E.* A monstrous creation, therefore.

*F.* Be not hasty.

*E.* Whatever I am able to comprehend I can define in audible language.

*F.* Not always, and often, at least, not in such a way as to convey by words to another the exact definition impressed upon your own mind.

*E.* But if not one altogether similar, one, under any circumstances, having an analogous nature.

*F.* A definition bearing such an analogy would be either unnecessary or hurtful. Unnecessary, useless, if embracing too little; hurtful if conveying too much.

*E.* Singular! If, then, the Freemasons who know the secret of their order cannot impart it by audible teaching, how do they spread abroad and uphold the Order?

*F.* By actions. They permit good men and youths, whom they honour with a more intimate association, to conjecture and guess at their deeds,—even behold them as far as they may be beheld; these find pleasure in the pursuit, and do similar good deeds?

*E.* Deeds? Masonic deeds? I know of none but their

speeches and songs, which are usually better printed than meditated or spoken.\*

*F.* An analogy which they have with divers other orations and songs.

*E.* Or am I to accept those things as their deeds upon which they exult in those very songs and orations?

*F.* When they do not only *exult* in them.

*E.* And what is it that they glorify themselves so much in? things which one expects from every good man, every honest citizen.—They are so social, so benevolent, so obedient, so patriotic!

*F.* And are these things nothing?

*E.* Nothing, by which they are distinguished from their fellow countrymen? who should not practise these virtues?

*F.* Ought!

*E.* Who cannot find predisposition and occasion sufficient for this beyond the sphere of Freemasonry?

*F.* But within that sphere, and by it a greater disposition.

*E.* Talk not to me of a multiplicity of predispositions. Rather induce one disposition with a tremendous and intensified power! The multitude of disposing forces is like the complexity of wheel-work in a piece of mechanism: the more numerous the wheels, the more easily is the machine put out of order.

*F.* That I cannot deny.

*E.* And what necessity is there for another inducement! an inducement dwarfing and making suspect all other main-springs of action! one giving itself out as the strongest and the best!

*F.* Friend, be moderate. Hyperbole, *quid pro quo* of those shallow orations and songs! Probation-work! apprentice-work!

*E.* That is as much as to say: Brother orator is a gossip.

*F.* Nay, rather, that that which Brother orator extols in Freemasons is not exactly their work. Brother orator at any rate tells no tales, and deeds speak for themselves.

*E.* Ah! now I do perceive your drift. How was it that I did not immediately recollect these deeds, their self-testifying actions, these deeds I might almost call crying deeds. Not content with upholding each other in the most self-sacrificing manner, what have they not done for the state and nation to which they belong!

*F.* For instance?—so that I may hear if you are on the proper track.

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\* The reader is requested to bear in mind the fact, that these pages were written full eighty years ago.—*K. R. H. M.*

*E.* The Freemasons of Stockholm, have they not erected a great building for foundlings?

*F.* But let us hope the Stockholm Freemasons have kept up their credit for activity on other occasions.

*E.* At which?

*F.* At any other, I should have said.

*E.* And the Freemasons of Dresden, do they not employ young girls in embroidery and spinning; so that the foundling establishment is much smaller there?

*F.* Ernest! bear in mind the solemnity of your name!

*E.* Without any glosses then!—and Freemasons of Braunschweig; have they not given free instruction in drawing to poor boys?

*F.* Why not?

*E.* And the Berlin Freemasons, they perhaps did not lend their aid in founding the Basedon institute?

*F.* What say you! Basedon! Freemasons! founding!—who has deluded you with this story?

*E.* The brazen trumpets of the newspapers have proclaimed it.

*F.* The newspapers! I should like to see the receipt in Basedon's own handwriting, and I should like to be certain that it is not addressed to *the* Freemasons, and not to the Berlin Freemasons.

*E.* What is the matter! do you not approve of the Basedon institute?

*F.* Not approve of it? who can do so more than I?

*E.* Well, then! I must say that I cannot understand you at all!

*F.* I have no doubt of it; and besides this I am wrong. For the Freemasons are able to do some things that they do not do as Freemasons.

*E.* And do you apply this to every one of their good deeds?

*F.* Perhaps! perhaps all these good deeds you have named to me are; to make use of a scholastic term, for brevity's sake, only their deeds *ad extra*.

*E.* How do you mean this?

*F.* Those deeds only which the public hear of;—deeds done only to be made public.

*E.* To enjoy toleration and respect?

*F.* May be.

*E.* But their real deeds?—you are silent.

*F.* If I have not already answered you? Their true deeds are their secret.

*E.* Ha! ha! and therefore not expressible in words?

*F.* Not easily! I can only say to you this much: the veri-

table deeds of the Freemasons are so great, and extending so far, that whole centuries may pass ere it can be said : This have they done. At the same time, it is they that have done everything good in the world—mark me, in the *world!*—and they continue to work at all that good which will come into this world ; mark me again, in the *world.*

*E.* Come, come ; you are joking.

*F.* Truly not. But see, there is a butterfly which I must have. I say but to you : the veritable deeds of the Freemasons have this aim, to render all those things commonly called good deeds, unnecessary.

*E.* And are themselves good deeds ?

*F.* There can be none better. Think for a few minutes over it : I shall be with you again immediately.

*E.* Good deeds, who aim to render good deeds unnecessary ? This is an enigma, and I do not meditate upon enigmas. I shall rather lie down beneath this tree and watch the ants.

## CONVERSATION II.

*E.* Well, where are you going ? And have you not got the butterfly ?

*F.* He enticed me from bush to bush, down to the rivulet. Suddenly he fluttered over it.

*E.* Yes, yes ! there are such seducers.

*F.* Have you thought over it ?

*E.* Over what ? Oh, of your riddle ? I shall also not catch it, this pretty butterfly ; and so it shall give me no further trouble. One conversation with you about Freemasonry, and no more ; for I see you are like all the rest.

*F.* Like all the rest ? The rest do not say so.

*E.* No ? There are, then, heretics among the Freemasons ? And you are one of these ? But all heretics have something in common with the orthodox. And it was of that which I spoke.

*F.* Of what ?

*E.* Orthodox or heretic Freemasons ; they all play with words, and have questions put to them, and reply without answering.

*F.* Think you so ? Well, then, let us speak of something else. For once you have roused me from the comfortable state of dumb astonishment.

*E.* Nothing is more easy than to restore you to that condition. Sit down by me, and watch.

*F.* What shall I watch ?



*E.* The life and activity in this ant-hill. What industry, and yet what order! Every insect is carrying, and dragging, and pushing, and no single one is in another's way. Look, look! they even help each other.

*F.* The ants live in society, like the bees.

*E.* And in a still more singularly-constructed society than the bees; for they have no ruling power over them, keeping together, restraining, or governing them.

*F.* Order, then, can exist without government?

*E.* If each one is able to govern itself, why not?

*F.* Will such ever be the case with men?

*E.* Scarcely.

*F.* It is sad to say so.

*E.* Yes, indeed!

*F.* Get up, and let us go; for the ants will be crawling over us; and I just remember that I have to ask you something, I know not your opinions on this head.

*E.* On which head?

*F.* On the social life of man in general. What think you of it?

*E.* That it is a thing which is very good.

*F.* No doubt. But do you regard it as the means or the end?

*E.* I do not understand.

*F.* Do you believe that men were created for the state? or, on the contrary, the state for men?

*E.* The former opinion is held by some; the latter may be the truer.

*F.* And I think so likewise. The state associates men, in order that by and in this union each man individually should be able to enjoy his portion of happiness with greater gusto and security. The total of the individual happiness of all the members is the happiness of the state; beyond this there is none. Every other state-happiness under which any, no matter how few, of the members suffer, is veiled tyranny,—nothing else?

*E.* I would rather not say that so loud.

*F.* Why not?

*E.* A truth, which every one understands according to his own position, can very easily be misused.

*F.* Do you know, friend, that you are already half a Freemason?

*E.* I?

*F.* You;—for you already acknowledge the existence of truths which it is better to be silent about.

*E.* But truths which *can* be said.

*F.* The wise man *cannot* say that which it is politic to conceal.

*E.* Well! as you please! Let us, however, not get back to the Freemasons. I don't want to know anything more about them.

*F.* Pardon me! but you perceive my readiness to tell you something more about them.

*E.* You are jesting. Well! civil life, as well as all governments, are nothing but means toward the attainment of human happiness. What then?

*F.* Nothing but means! and means of human invention; although I will not deny that nature has so ordered everything, that man must naturally and speedily find his way to the discovery.

*E.* This has probably induced some to consider society as the aim of nature. As everything, both in our passions and necessities, led to that end, it was consequently the ultimate goal to which nature was making its way,—so it was inferred; as if nature did not also create the means with an intention! as if nature rather considered the happiness of an abstract idea,—such as are government, fatherland, and the like,—than the happiness of each veritable individual.

*F.* Very good. You are coming forth along the road to meet me; for, tell me, if the methods of governing are means, and means the invention of man, should they alone be exempt from the fate of human means?

*E.* What do you mean by the fate of human means?

*F.* That tendency which is indissolubly bound up with the means employed by humanity,—that which distinguishes it from divine and infallible means.

*E.* What is that?

*F.* Their inherent fallibility. That often they do not only fail to produce the proposed effect, but even have an effect diametrically opposed.

*E.* If an example occur to you, oblige me by quoting it.

*F.* Navigation and ships are the *means* of reaching remote countries, and are the *causes* that many persons never arrive at the proposed destination.

*E.* Those, in fact, who are shipwrecked and drowned. Now I think I understand you. But it is very well known how it happens that so many individuals gain no increase of happiness through the state. Modes of governing are many; one therefore would be better than another; many are extremely faulty, evidently at variance with the end proposed to be attained, and the *best* form of government has, perhaps, yet to be invented.

*F.* Leave that out of the question. Say that the best form that is capable of being conceived has already been found; say that all mankind have adopted this best form of government; do you not think that even then circumstances of the most evil tendency for the safety of human happiness would arise from this best form of government, circumstances of which man in his normal condition never dreamt.

*E.* I think, that if such circumstances were to arise out of the best governmental system, it would no longer be the perfect form.

*F.* And a better form would be possible? Well, then, I accept this better form as the best, and repeat my question?

*E.* You seem to me to be simply quibbling from the commencement upon the assumption that every human application of means to an end,—under which means you classify governments,—could not be otherwise than fallible.

*F.* Not simply.

*E.* And you would find it difficult to instance one of these noxious things.

*F.* Having their origin in the conditions of the *best* government. Oh! scores!

*E.* One, at any rate.

*F.* We will agree that the best form of government is invented: we agree that all mankind is living under this government; would all mankind as a natural consequence be one nation?

*E.* Hardly. So immense a state could not be governed. It would naturally split into several smaller states, each ruled by the same laws.

*F.* That is to say,—we should have Germans and French, Dutch and Spanish, Russians and Swedes, or whatever they might be called?

*E.* Certainly.

*F.* Well, then, there is your first instance. For is it not true that every state has its own interests? and every member of the state his interest in the state?

*E.* How otherwise?

*F.* These diverse interests would frequently come into collision, just as it is now, and two members of such states would be just as unable to meet each other without an undercurrent of repulsion, just as now is the case between the Germans and the French, the French and the English.\*

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\* The date of these conversations must again be remembered.—  
K. E. H. M.

*E.* Very probably!

*F.* That is to say,—when a German meets a Frenchman, a Frenchman an Englishman, it is not the meeting of two *men*, but that of two *particular sorts of men*, aware of their diverse inward tendencies which render them cold, shy, and suspicious of each other, even before they individually have had the least intercommunication.

*E.* That is unfortunately true!

*F.* It is, therefore, also true that the means which unite men together likewise operate as the means of disuniting them, although by the union they strove to increase their happiness.

*E.* If you understand it so.

*F.* One step in advance. Many of the smaller states would have a different climate, therefore quite different wants and enjoyments, therefore different manners and customs, therefore different theories of morality, therefore different religions. Is it not so?

*E.* That is a tremendous stride!

*F.* Men therefore would still be Jews and Christians, and Turks, and so on.

*E.* I dare not reply, no.

*F.* If they were that, they would, no matter by what designation they might be known, behave to each other as do Jews and Christians, Christians and Turks, and be hardened against each other. And they would not, in this case again, act toward each other as *mere men*, but as *certain kinds of men* possessing individually a belief in their own spiritual advantages, and assuming rights upon this creed, which the normal man again never would think of.

*E.* This is very sad, but probably true.

*F.* Only *probably*?

*E.* Why, when I accepted the idea that they would all live under one form of government, I certainly included under it the idea that all would be of one religion. Indeed, I do not understand how it is possible for uniformity of religious creed not to accompany uniformity of governmental institutions.

*F.* Nor I. And I only adopted the idea to prevent your finding your way out of the argument by its aid. One is certainly as impossible as the other. One state, several states; several states, several forms of government; several forms of government, several forms of religion.

*E.* Yes, yes, so it would seem.

*F.* And so it is. And behold in it the second misery which the aggregation of society, quite against its own designs, brings upon itself. It is impossible to unite men without disuniting

them, to disunite them without forming great gulfs between them, and indurating these, and building high party walls.

*E.* And how terrible these abysses! how lofty these walls!

*F.* Let me add the third evil. Not only does society commence with dividing mankind into nations and religions. This division into a few separate parts, of which each is in itself a whole, would still be better than no whole at all. No! society continues to divide men in each of these parts into infinitude.

*E.* In what manner?

*F.* Or are you of opinion that a state can be imagined without classes and grades? Be it good or bad, nearer or more remote from perfection, it is impossible that all the members of it can stand in the same relation to each other. If they all have a share in the legislature, they cannot have an equal share, that is to say, a direct share. There would, therefore, be patrician and plebeian classes. If all the goods of the state were equally divided among them, this equal division could not be retained for two generations. One person would understand how to employ his part better than another. Another person would be obliged to divide his carelessly stewarded property among several descendants. Thus would arise richer and poorer classes.

*E.* Of course.

*F.* And now consider how many evils do not arise from this inequality of class.

*E.* Ah! if I could but say nay. But, indeed, why should I desire it? It is too true! Men can only be united by continual division! only made to harmonize by this infinite separation! So it is, and can never be otherwise.

*F.* And that is just what I have been saying.

*E.* And what do you mean by it? Do you desire to disgust me with social existence,—to make me wish that man had never come upon the thought of combining into states?

*F.* Do you mistake me so much? If society had within itself only that single advantage, that real good, by which in its pale alone human understanding can be cultivated, I would bless it, were it ever so bad.

*E.* Who would sit over the fire, says the proverb, must swallow the smoke.

*F.* Certainly. But, although smoke is the necessary accompaniment of fire, is it sinful to build a chimney? And was the inventor of the chimney an enemy to fire? Do you see, *that* was *my* aim.

*E.* *Your* aim? I do not understand.

*F.* The comparison was, at any rate, apt. If men cannot be

united under constitutions without these diversities, are the latter therefore good for that very reason ?

*E.* Probably not.

*F.* Do they become sacred ?

*E.* How sacred ?

*F.* Sacred in the sense that it is sinful to lay hands upon them.

*E.* In order to—

*F.* In order to prevent their becoming wider than is necessary. In order to make their natural consequence as harmless as possible.

*E.* How could that be forbidden ?

*F.* But it cannot be enjoined—by law enjoined; for law extends but to the frontier of the state territory, and this would be beyond the bounds of all and every state. It would therefore be a work of supererogation; and it is to be desired that the wisest and best of every state voluntarily undertook this work of supererogation.

*E.* To be desired *only*, but much to be desired.

*F.* I thought so! Much to be desired that in every state there might be men above the prejudices of nationality, and who knew exactly at what point patriotism becomes no longer a virtue.

*E.* Much to be desired!

*F.* Much to be desired that in every state there might be men not subject to religious prejudice, who did not believe that everything must be necessarily good and true which is recognized as the semblance of the Good and the True.

*E.* Much to be desired!

*F.* Much to be desired that in every state there might be men not dazzled by civil honours, nor annoyed by the littleness of society, in whose company the exalted unbend, and the lowly speak boldly.

*E.* Much to be desired!

*F.* And if this desire were fulfilled ?

*E.* Fulfilled? Is it not so, now and then, here and there ?

*F.* Not only here and there, now and then.

*E.* At certain times, in certain lands, several.

*F.* What if such men existed at all times, in all countries, and will continue to exist for ever.

*E.* Would to God there were!

*F.* And what if they did not live in useless solitude, not in an invisible church ?

*E.* Beautiful dream!

*F.* Let me lose no words. And if these men were the Freemasons ?

*E.* What say you!

*F.* What if the Freemasons had proposed it as a portion of their task to draw together and heal these separations, by which men might be drawn together again?

*E.* The Freemasons?

*F.* I say a part of their task.

*E.* The Freemasons?

*F.* Ah! forgive me! I had quite forgotten that you did not wish to hear anything more about the Freemasons. Come, they are calling us to breakfast.

*E.* Nay! nay! One instant! The Freemasons, you say—

*F.* The conversation brought me back to them against my will. Pardon me. Come, among a larger circle we may find more amusing things to talk about. Come!

CONVERSATION III.

*E.* You have escaped me all day long in the crowd of our friends; but I follow you to your chamber.

*F.* Have you anything very important to say? for I confess myself too tired for mere idle conversation.

*E.* You laugh at my curiosity.

*F.* Your curiosity?

*E.* Which you were able to excite so strongly this morning.

*F.* What were we talking of this morning?

*E.* Of the Freemasons.

*F.* Well! I haven't betrayed the secret to you, have I?

*E.* The secret which cannot be spoken, you say?

*F.* Well, well; I am easy again.

*E.* But you told me something about the Freemasons that astounded me, that I did not expect, that has made me think.

*F.* And what was that?

*E.* Oh, do not torment me! You surely recollect it.

*F.* Ah! yes, I remember it again; and it was that which made you so absent among your friends all day?

*E.* It was that; and I cannot rest unless you answer me at least one question.

*F.* That answer must depend upon the tenor of the question.

*E.* How can you prove to me, or even make probable, that the Freemasons have such high and noble intentions?

*F.* Intentions? Did I say anything about intentions. I am not aware of it. But, as you cannot have the remotest conception of the true deeds of the Freemasons, I have only drawn your attention to one point, on which there is much possible

not imagined by the politic minds of statesmen. Perhaps the Freemasons work at this question. Perhaps! And this was only to rid you of the prejudice that all the places whereon it is necessary to build have been already occupied, and that the necessary work has been already distributed among the hands.

*E.* Turn about now, as you will. Enough, I have formed the idea from what you say, that the Freemasons are people who have voluntarily undertaken to obviate by their labours these evils of the state which are unavoidable.

*F.* This definition at any rate does not shame the Freemasons. Stick to it! But understand it correctly, and mix nothing up with it that does not belong to it. The unavoidable evils of the state! Not of this or that state! Not the unavoidable evils which, once taken up by any peculiar form of constitution, naturally result in this form of government. With these the Freemason has nothing to do, at least *as* a Freemason. The assuaging and curing of this he leaves to the citizen, who may employ himself with it according to his discrimination, his courage, or at his peril. Evils of a very different kind, of a far greater degree, are the subject of his activity.

*E.* I have understood perfectly. Not evils caused by the discontented citizen, but evils unavoidable even with the happiest.

*F.* Right! To counteract—how did you express it?—to counteract these?

*E.* Yes.

*F.* The expression is strong. To counteract! To obviate them wholly! That cannot be. For with them, the state itself would be utterly destroyed. They must not even be demonstrated at once to those who have no perception of them. To create this perception in man at a distance, to nourish its growth, to graft it, to generate, to make it blossom, can here be called counteracting it. Do you now understand why I said, that although the Freemasons were ever at work, centuries might elapse before it could be said,—*This* has been done.

*E.* As well as I now comprehend the second portion of the riddle—good deeds rendering unnecessary good deeds!

*F.* Well! now go and study those evils, and learn to know them all, and weigh their effects one against another, and be assured that this study will discover things to you, that in days of heaviness seem to be the most cogent and incontrovertible influences against providence and virtue. This knowledge, this illumination, will render you peaceful and happy—even without the *name* of Freemason.

*E.* You lay considerable stress on the word *name*.



*F.* Because you can be anything without being called so.

*E.* Very well! I understand; but to return to my question to which I must give a somewhat different form. As I now know those evils, against which Freemasonry is arrayed—

*F.* You know them?

*E.* Did you not yourself name them to me.

*F.* I have incidentally enumerated a few of them as instances. Only a very few of the most evident, the widest, the most apparent to the worst of eyes. But how many are there remaining, which, although they do not reach so far, are not so evident, not so incontestable, are no less certain, not less necessary!

*E.* Then let me confine my question to that part only which you have indicated to me. How can you prove to me from that portion that the eyes of the Freemasons are really directed to it? You are silent? You meditate?

*F.* Certainly not upon what is a fitting reply to your question. But I do not know to what motive I should ascribe the inquiry.

*E.* And you will answer it, if I tell you my reason?

*F.* I promise it.

*E.* I know and fear your penetration.

*F.* My penetration?

*E.* I am afraid you will sell me your speculations as facts.

*F.* Many thanks for the compliment!

*E.* Are you angry, or hurt?

*F.* Not at all! Rather should I have thanked you for bestowing the name of penetration upon that which you might have called quite otherwise.

*E.* Certainly not. Yet I know how the mind deceives itself, and unconsciously attributes plans and motives to others, which they had never entertained.

*F.* But what leads us to form opinions as to the intentions and motives of others? Surely their actions singly?

*E.* From what else? And here I come again to my question—From what single action of the Freemasons can we judge that it is even a *portion* of their aim to level and do away with all those divisions which states and state-craft have produced among men?

*F.* And, besides this, and without in any way hurting this state-craft and these states.

*E.* So much the better! It is not, perhaps, necessary that there should even be deeds to prove this, if certain peculiarities, certain variations, leading to it or springing from it.

In your speculations you must have commenced by such,—that is to say, supposing your system to be only an hypothesis.

*F.* You are still suspicious ; but I trust to dispel your qualms if I reveal to you one of the fundamental maxims of Freemasonry.

*E.* And which ?

*F.* One which has never been a secret ; one according to which they have ever lived before all the world.

*E.* And it is—

*F.* To admit every worthy and honourable man fitted for the art, without distinction of country, of creed, of social position, into their order.

*E.* True.

*F.* Of course, this fundamental rule seems to take for granted the pre-existence of men already above these petty divisions, rather than to have for an object to create them ; yet the nitre must exist in the air before it clings to wall and chamber in the form of saltpetre.

*E.* O yes !

*F.* And why should not the Freemasons be here permitted to make use of a usual artifice—that of carrying on a portion of their labours openly,—the rather to conceal the true object of their work successfully, and to lead suspicion, which ever suspects something different to what it sees, astray ?

*E.* Why not ?

*F.* Why should not the magician deal in broken silver, the better to conceal the truth that he can make it himself ?

*E.* Why not ?

*F.* Ernest ! Do you hear me ? You answer as in a dream, I think.

*E.* No, friend. But I have enough, enough for to-night. To-morrow, with the earliest dawn, I leave for town.

*F.* Already ? And why ?

*E.* You know me and ask ? How long do you remain at the watering-place ?

*F.* I came but the day before yesterday.

*E.* Then I shall see you again ere it be ended. Farewell ! Good night !

*F.* Good night ! Farewell !

The spark had lighted : Ernest went away and became a Freemason. What he at first found there is the subject-matter of a fourth and fifth conversation, with which—the road divides.

## CRITICAL NOTICES OF THE LITERATURE OF THE LAST THREE MONTHS,

AND OF MATTERS CONNECTED WITH SCIENCE AND ART.

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

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LITERATURE of a particular class has at least benefited by the war, since the immediate result of the excitement, which has spread with such lightning rapidity throughout the whole of Europe, has been the supply of a host of works having greater or less affinity with the engrossing object of public attention. Our library table is literally, and not figuratively, groaning beneath the weight of compact and closely-printed octavo volumes about the East and the war, about Russia and Nicholas, and about every conceivable subject which the united ingenuity of authors and publishers has managed to connect in some way or other with the events of the day. As might be expected, many of these works are like enough to be delivered still-born from the press; but there are some amongst the mass which will live, and contribute by the information they contain to the spread of civilization, which wars, in spite of the seeming contradiction, have ever, when conducted on a large scale, advanced and promoted.

It is seldom that we have occasion to rank, as appertaining to the current literature of the day, the printed correspondence between Governments presented to the Houses of Parliament; yet, in the present instance, we should be guilty of most undeniable dereliction of duty, did we omit from our quarterly summary a notice of the communications which have passed between the Emperor of Russia and the British Government,\* and which led to, or rather foreshadowed, the events which have since followed so rapidly in their wake. We would not, however, have our readers hastily conclude that our mention of this correspondence necessarily involves a political discussion, or that it has solely for its object a criticism on the epistolary style of the statesman by whom it was chiefly conducted. On the contrary, it contains matter of far greater moment. It belongs to the history not only of this country, but of Europe. It is an undying record of the arts by which even sovereigns condescend to mask designs which if entertained by subjects would be crimes; and, more than all this, it is an exposure of as systematic a course of cajolery and hypocrisy as ever disgraced the Stuart dynasty in this country. So truly, indeed, do these papers belong to history, that while reading them we can hardly believe they have reference to our own times, that the events and circumstances they describe are barely one year old, or that, in this practical and undiplomatic age, an individual has been found bold enough, silly enough, or wicked enough, to attempt so palpable an imposition. Singularly *naïve* is the recital by Sir George Seymour of the mode in which his Imperial Majesty sought to influence the representative of the English Crown at St. Petersburg. Invitations, savouring of private and domestic hospi-

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\* “The Secret Correspondence of the Emperor of Russia with the British Government.” Presented by Order of Her Majesty to both Houses of Parliament.

tality and regard, were the first baits thrown out by the Russian whale to catch the English minnow; then we have expressions of personal regard and good-will towards England, its Government, and its Sovereign. To these succeed inuendoes of regret and surmise respecting the assumed decadence of Turkey, followed up by playful similes respecting sinking monarchies and dying men. "We have a sick man," says the emperor, "on our hands; what are we to do if he dies?" And here commences the actual recital of as cool a contemplated scheme for the appropriation of the said sick man's goods and chattels as ever scoundrel servants and spend-thrift relations planned over a death-bed. Throughout the whole of these despatches, we only experience one solitary and melancholy satisfaction, that our excellent minister was not long the dupe of such consummate cajolery and lying perfidy. We will not enter into the details by which the scheme was to be made complete. Suffice it to say, that England was to have for its share of the spoil Egypt and Candia; Russia, a large share of Turkey Proper; while Austria and Greece would probably have come in for the leavings of the rich man's table.

On the whole, however, the perusal of the correspondence is useful; we rise from it convinced that the present war is a necessity, and that in itself is sufficient to induce us humbly to submit; while we may sincerely and truthfully congratulate our rulers with having abandoned the society of very indifferent company, without the usual results touching the corruption of mind and manners.

Should, however, any of our readers feel inclined to know anything of the autocrat himself, they will do well to consult the pages of Dr. Lee's work, "*The Last Days of Alexander, and the First Days of Nicholas.*"\* In them they will find a very excellent sketch of the character of the latter sovereign, who was described by one who knew him well at the time he ascended the throne, "to be one of the falsest men that exists, and of a very unforgiving disposition." The profession of Dr. Lee, and his long residence in the country in some of the best families, afforded him many facilities and opportunities of acquiring information; and he appears to have carefully collated and arranged the materials of a well-kept journal. Speaking of the serfs, he describes them as everywhere in a deplorable condition, with little to eat and less to hope for, ready to rise at any moment against their masters, and only kept down by the armed soldiery, who swarm over the country, or garrison the thousand and one strongholds which cover its surface; and he seems to intimate that risings among them are by no means uncommon, although all knowledge of such acts are carefully suppressed by the authorities. Marvellous, however, are the accounts of the losses which the Russian Government has sustained in the several wars in which it has been engaged during the last twenty or thirty years. The war with Circassia, which has now been carried on uninterruptedly for twenty-eight years, has annually cost 20,000 lives on the Russian side alone, making a grand total of nearly 600,000 Russians who have perished in attempting to subdue the independence of Circassia. In the two campaigns against Persia, as in the Hungarian campaign and the two Polish campaigns of 1831 and 1832, the data are insufficient to give the exact loss; which was, however, in the Persian and Polish wars, enormous. In the two campaigns against Turkey of 1828 and 1829, 300,000 fell, of whom, however, 50,000 perished by the plague; and since the entry of the Russians into the Danubian principalities, the loss is understated

\* "*The Last Days of Alexander, and the First Days of Nicholas (Emperors of Russia.)*" By Robert Lee, M.D., F.R.S. Bentley.

when fixed at 30,000. From these accounts we can easily form an idea of the extent to which Russia must be impoverished, and thus calculate on the probable continuance of a war which is not likely, when actually commenced, to be mere child's play.

In Shaw's "Family Library,"\* there is also a memoir of the life and reign of the emperor, interesting enough for those who are anxious to gain a modicum of information on the subject; and another of greater pretensions, and certainly not less merit, by Dr. Michelson,† who resided for several years in Russia, and possessed means of acquiring information inaccessible to other writers. This gentleman lately published a valuable statistical work on the Ottoman empire, which we noticed some months back, and to which we again refer such of our readers as are curious on the subject of Turkish resources. Nor under this head should we forget a work which, although published some years ago, is now again brought prominently before the public in the shape of a new and enlarged edition. We allude to Col. Sir Frederick Smith's translation of Marshal Marmont's "Notes on the State of Turkey Twenty Years Ago."‡ The translator has, by judicious supplementary notes, brought the work down to the present time, and its value in affording the means of making a comparative estimate of the rise, progress, and alleged decline of Turkey can hardly be too highly estimated. Although avowedly brought forward at this moment as a book having reference to the war, it is entitled, as a deliberately-written production, to more than the transient existence to which, in all probability, the great majority of the works on the same subject are doomed.

Among other works must also be mentioned a new and enlarged edition of Murray's "Handbook for Travellers in Turkey."§ Although containing nothing very new, it is a well-arranged and timely publication, useful alike to those who have no very particular fancy to visit a country which is the seat of war, as also to that other class of our countrymen who are impatiently waiting an opportunity of transporting themselves, a portmanteau, and some pale ale to the shores of the Black Sea or to Gallipoli. Mr. Smyth's "Year with the Turks"|| will also well repay perusal. It is the narrative of a short residence amongst that grave and sedate people, rendered interesting by the useful habits of observation which the author practised, and readable from the perfect freedom from affectation and prejudice.

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\* "Shaw's Family Library. Nicholas I., Emperor and Autocrat of all the Russias; a Brief Memoir of his Life and Reign." By the Rev. Henry Christmas. John F. Shaw.

† "The Life of Nicholas I., Emperor of all the Russias. With an Appendix, containing an Account of the Death of the Emperor Paul," &c. &c. With a Portrait. By Edward H. Michelson, Ph. D., author of "The Ottoman Empire and its Resources." Spooner.

‡ "The Present State of the Turkish Empire." By Marshal Marmont. Translated, with Notes and Observations, and brought down to the Present Time, by Col. Sir Frederick Smith, K.H., F.R.S. Second edition, revised. One vol. Harrison.

§ "A Handbook for Travellers in Turkey; describing Constantinople, European Turkey, Asia Minor, Armenia, and Mesopotamia. With new travelling Maps," &c. Third edition, revised and greatly augmented. John Murray.

|| "A Year with the Turks; or, Sketches of Travel in the European and Asiatic Dominions of the Sultan." By Warrington W. Smyth, M.A. One vol. J. W. Parker and Son.

From a military point of view, Captain Rhodes's\* account of a tour of military inspection is the best that can be had of Turkey Proper. This officer accompanied the Expedition which set out from Spain in the autumn of last year under the guidance of General Prim, and is full of information respecting fortresses and matters of scientific and military interest. There are also some lively sketches of character, a well-drawn account of the battle of Oltenitza, which Captain Rhodes himself witnessed, and several anecdotes of individuals who have since obtained a European celebrity. Here is one connected with the present commander-in-chief of the Turkish forces, Omer Pacha :—

“Omer Pacha is a Slavonian by birth, forty-eight years of age, and had been in the Turkish service for upwards of twenty years. When he entered the service, he was obliged by the Turkish custom to change his name, which he did, from ‘Lattas’ to ‘Omer.’

“It appears that he never informed his family of the circumstance, and was to them as lost. His elder brother, Simon Lattas, is fifty years of age, and has been residing in Jassy, a town on the Pruth, for many years past devoting his time to mercantile pursuits. About ten years since, an officer informed him that his brother had been killed on the field of battle, and that he, the officer, had seen him both dead and buried.

“Having been thus positively informed of his brother's death, Simon naturally concluded that the information must be correct. In the month of August, 1853, Simon Lattas was one day regaling himself with a cup of coffee at one of the numerous *cafés* in the ancient town of Jassy, and not having any friend to talk with, took up a French newspaper that was lying on the table. After having read the current news of the day, he accidentally fell upon a short biography of the celebrated Turkish commander, *Omer Pacha*, and from mere curiosity commenced its perusal. He was rather astonished to find that Omer Pacha formerly bore the family name of Lattas, and, from several circumstances related in the memoir, began to think that this renowned general might, by some accident, prove to be his long-lost brother. Yet how could this be, when he had (what he considered) positive proof of his brother's death!

“The information which he had thus casually acquired dwelt so much upon his mind, that he determined at once to write to Omer Pacha. He addressed his letter to Chumla, where Omer Pacha was at that time residing. Simon shortly afterwards left Jassy for Varna, accompanied by his son, a fine, tall, strong-built lad, fifteen years and a half old. Soon after his arrival at Varna, he received, through Omer Pacha's first aide-de-camp, a reply to the letter he had forwarded from Jassy.

“What!—what do you imagine was his brother's astonishment when he read the answer? His own dear brother was alive—yes, still alive, and anxiously waiting with open arms to receive him. Omer had sent his confidential aide-de-camp to welcome and conduct him with all speed to Chumla.

“On arriving there, Omer Pacha came out to meet him, and in an instant recognised his brother Simon. But Simon did not so readily remember his younger brother, owing, perhaps, to the grey hairs which now adorn his head and beard.

“This was truly a romantic and affecting scene,—Omer Pacha, surrounded by his staff, meeting and embracing his long-lost brother, whom he had not met for more than thirty-two years. In commemoration of this happy event, the Sultan has been pleased to confer on Omer Pacha's nephew the rank, title, and pay of commander in the imperial army. He has, therefore, been received into the Turkish service, under the appellation of *Bimbashi Omer Bey*.”

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\* “A Personal Narrative of a Tour of Military Inspection in various parts of European Turkey, performed from August to November, 1853, in company with the Military Scientific Commission under General Prim, Comte de Reuss.” By Capt. Rhodes, 94th Regiment. Longman and Co.

Still on the same subject we have to notice a clever compilation,\* half-historical, and half-narrative and personal, by W. Cole, of the 21st Fusiliers. It is a mass of information, interspersed with such suggestions and reflections as a military man might be supposed to make while acting spectator to tactics which he does not altogether approve, and yet does not feel authorised to condemn. With the remarks, however, which Mr. Cole makes upon the two courses which are open to the emperor in carrying on the war, we entirely agree, although we could wish "to see an end made out" a little more quickly than he seems to fear possible.

"The emperor," he says, "has two courses open to him—a vigorous attack, or a protracted defence. He may push boldly on, and attempt to force his way to Constantinople, in despite of rivers, frontier fortresses, mountain passes, and opposing armies; or he may retire, like a tortoise, into his shell, and wait in defiance of reprisal. If he adopts the former plan, the chances in our favour are materially and manifestly increased; if he selects the latter, and pursues the Fabian system of delay, he may harass and worry the allies until some unforeseen accident affords him an opening: but to do this he must have interminable supplies of treasure, his nobles must second him with enthusiastic loyalty, and submit to the total suspension of their annual incomes; the mass of his people must resign themselves to endure, without murmuring, the privations that a long war will entail upon them; and his ranks thinned by the sword, disease, and neglect, must be recruited by miracle, as warriors sprang in full equipment from the dragon's teeth of Cadmus—which it may be said, they are not likely to do for the special behoof of the house of Romanoff."

Mr. Morell's "Russia as it Is," † is a really useful little work, published by Mr. Routledge, in his shilling books, and contains an immense quantity of valuable and interesting matter, well arranged, and tastefully written. The resources of Russia are fairly estimated, and the condition of the great masses of her population honestly described; and we glean from it this important fact, that the emperor is far more likely to be supported by the people, who still look up to him with reverential awe as their friend and supporter, than he is by the nobles, who, ever anxious for a change, are peculiarly the victims of imperial rapacity when the necessities of war oblige the finding, by fair means or foul, of the means of carrying it on. Among the other books on this subject which we can properly recommend as fairly entitled to the perusal of those anxious to obtain information on matters connected with the countries now the seat of war, are Mr. Fowler's "History of Turkey;" ‡ M. Ivan Golovin's "The Nations of Turkey and Russia;" § a translation from the French of M. Germain de Lagny's, entitled, "The Knout and the Russians;" || which, despite its unpleasant name, is really an interesting sketch. A clever, small book, by

\* "Russia and the Russians, comprising an Account of the Czar Nicholas, and the House of Romanoff, with a Sketch of the Progress and Encroachments of Russia, from the time of the Empress Catherine." By J. W. Cole, H.P., 21st Fusiliers. One vol. Bentley.

† "Russia as it Is." By John Reynell Morell. With a Map of the Baltic. Geo. Routledge and Co.

‡ "Turkey; or, a History of the Ottoman Empire." By George Fowler. One vol. Hope and Co.

§ "The Nations of Turkey and Russia, and their Destiny." By Ivan Golovin. One vol. Tribner and Co.

|| "The Knout and the Russians; or, the Muscovite Empire, the Czar, and his People." By Germain de Lagny. Translated from the French, by John Bridgman. One vol. Bayne.

Captain Jesse, on "Russia and the War;"\* and another, of a very comprehensive character, by Captain Spenser, on "Turkey, Russia, the Black Sea, and Circassia."† To these must be added a reprint of a very clever article in *Fraser's Magazine*, which excited very considerable and deserved attention, under the title of "Cronstadt, and the Russian Fleet;"‡ while two law books, § on matters connected with maritime warfare and belligerent rights, complete, up to the present time, the swelling list of works which may be fairly considered the direct, and in these days of authorship, the necessary result of the war which is now dragging its slow length along in the North and in the East.

In the way of history we have to mention Dean Milman's work on "Papal Christianity until the time of Nicholas the Fifth," || 1447—1455. It is at present in three volumes, but whether it is to be continued and brought down to the present century we know not; although we have been given to understand that further volumes are in preparation. So far, however, as it extends, in the present, it is excellent. The rapid glance at the rise and progress of Christianity, which occupies the first volume, and the account of the origin and growth of Papal power in the remaining two, are really exquisite pieces of English prose, apart from any other merit, which they most undoubtedly possess. The subject is an important one, and Doctor Milman brings to his task a liberal spirit of fair inquiry, which we are glad to see has nothing either bigoted, indifferent, or intolerant about it. An eminent and painstaking contemporary critic has admirably illustrated the importance of the undertaking:—

"The subjects," he says, "are great in their actors, their wants, and the social interests they embrace; they admit of being presented in marked epochs, which not only possess the interest of striking masses, but impress themselves distinctly on the mind. Their great importance, both as regards necessary knowledge and religious disputes, rather detracts from the novelty of the matter. The origin and causes, the claims, powers, and usurpations of the popedom, have been narrated in various histories, as well as discussed in countless treatises. The great Fathers of the Latin Church, as Jerome, Augustine—the great missionaries of the heathen in Britain and Germany—the great schoolmen of the middle ages, more especially Abelard, from other causes than his scholarship—the great founders of disciplined monarchism, from St. Benedict downwards—and the leading popes, whether truly great men, like Gregory, or combining, like Hildebrand, cruelty and criminal ambition with mental grasp and power, and the vices inseparable from the priesthood—have been painted in special biographies, most of them in controversies, while they figure in regular history, whether secular or ecclesiastical. It is the same with the civil or military actors, whose greatness, or occasionally, whose weakness, vices, and misfortunes, made their age an epoch. The capture of Rome and the devastation of the Western Empire by Alaric and other barbarian leaders, the reigns of Justinian, of Charlemagne, of several of the German emperors, and of

\* "Russia and the War." By Captain Jesse, Author of Murray's "Handbook of Russia," &c. &c. One vol. Longmans.

† "Turkey, Russia, the Black Sea, and Circassia." By Captain Spenser, Author of "Travels in Circassia," &c. With coloured Illustrations, Engravings, &c. One vol. Geo. Routledge and Co.

‡ "Cronstadt and the Russian Fleet." Reprinted from "Fraser's Magazine," for May, 1854. J. W. Parker and Son.

§ "A Manual of the Law of Maritime Warfare." By William Haslett and H. P. Roche, Barristers-at-Law. Stevens and Norton.

"The Laws affecting Commerce and Shipping." By H. Bryerley Thompson, B.A., Barrister-at-Law. New edition, enlarged. One vol. Smith, Elder, and Co.

|| "History of Latin Christianity, including that of the Popes to the Pontificate of Nicholas V." By Henry Hart Milman, D.D., Dean of St. Paul's. Murray.



monarchs less prominent, but not without influence on the Church and on European society, as Clovis, have received as much notice as the great churchman, probably more. So likewise in the case of continuous events, which less depend upon any single man than upon general opinion, as the heresies of various kinds, Mahomet and his theism, the crusaders, and the papal assumptions over the civil power."

From Christianity and Dean Milman to Kazan and M. Turnerelli is a violent transition, and if we purposed to outrage good taste so far as to attempt any display of ingenuity in pretending that we had discovered an affinity between either the subjects or the authors, we should well deserve to be pilloried in Dr. Riccabocca's stocks for the remainder of our natural lives. But the fact is, the *trimestre* not being able to boast of anything new in the department of historical literature except a few well-done new editions of such standard works as "Gibbon's Rise and Fall," we are compelled to place side by side in the same category the two books to which we have alluded. M. Turnerelli's work,\* however, can hardly be said to be historical. It is, in fact, semi-artistic and antiquarian, with a slight mixture of the ethnological, the residue offering a very large proportion of what, in these times, may not inaptly be called the Russian element. Kazan, the old seat of the Tartar khans, is now, and indeed has been for some three centuries, a mere province of Russia; and neither prior nor subsequent to this fate does it seem to have had much history to leave as a legacy to its enslaved posterity. In so far as it was Asiatic it could never bear comparison in point of wealth, beauty, or refinement with either its Mahometan or sun-worshipping neighbours, and as to its Europeanism, it was and is still several degrees below the questionable and imitative civilization of Russia, and certainly not superior to Christianized Greece. For those, however, who have a taste for this kind of light, sketchy, historical reading, the book is not without interest. M. Turnerelli appears to have lived for some time in the country, and if he has a high opinion of the Czar, and an affection for the state of society in which he has resided, he very frankly acknowledges it, and thus puts the reader on his guard against being led away by a certain occasional brilliancy of description, which throws prominently into light everything that has an atom of good in it, and shadows more deeply from the sight the recesses in which all that is rotten and impure lies festering.

Of far more practical value, as the work of a scientific man, and one thoroughly and intimately acquainted with the subject about which he writes, is the "Memoir" of the Mediterranean, by Admiral Smyth.† It is a learned work, and at the same time full of interest for the unlearned in the chief matters of which it treats. The greater portion of it consists of a nautical survey of the Mediterranean, conducted under the superintendence of the author, in the course of which he corrected a vast number of errors and superstitions which had crept into the science of navigation, laid down upwards of 100 charts, proved rocks, upon which it had been said and believed that ships had struck, to have never had any existence except in the lively imaginations of sailors, and established some new theories upon tides, currents, and other physical phenomena, which prove his zeal for science, as well as the extent and depth of his knowledge.

\* "Russia on the Borders of Asia: Kazan, the Capital of the Tartar Khans; with an Account of the Province to which it belongs, the Tribes and Races which form its Population," &c. By Edward Drury Turnerelli. 2 vols. Bentley.

† "The Mediterranean; a Memoir, Physical, Historical, and Nautical." By Rear-Admiral William Henry Smyth, K.S.F., D.C.L., &c. &c. Parker and Son.

The following account of his survey of the Black Sea, will be read with interest by all :—

“The Black Sea is an inland basin, with a margin of coast generally elevated and rocky, having a transverse diameter of about 660 miles from east to west, a congregate one of more than 300, and an area of 172,000 miles. Its modern name is supposed to originate from the dense fogs which occasionally cover it, or the danger of its navigation arising from these fogs; at all events it was much dreaded by the ancients, who placed their Cimmerian land of utter darkness on its northern shores. Besides the fresh water from Asia Minor, it receives some of the largest rivers in Europe, including the Danube (*Ister*), Dnieper (*Borysthenes*), and Dniester (*Tyras*), the Don (*Tanaïs*), and the Kouban; its waters are, in consequence, only brackish; and it is singular that, with such a large and constant accession to fresh streams continually pouring into it, any saltness should be retained. Its depth in general is great, no bottom being struck with 150 fathoms of line; but off the mouth of the Danube the water deepens very gradually, and nearly as much so from Serpent's Island, by Odessa, to the Crimea. The streams of the great rivers produce strong currents, particularly in the beginning of summer, when they are increased by the melting of the snows; and when strong winds act against these flowings, a chopping sea is produced, which in foggy weather is dangerous to small craft. Independently, however, of such chances, the Black Sea is free from any dangers; having, with a trivial exception or two, neither islands, rocks, nor reefs in the general track of navigation; and almost everywhere there are excellent anchorages, affording good riding for the largest ships. Its trade consists of grain, wine, timber, charcoal, pitch, potash, fish, caviar, isinglass, shagreen, salted provisions, cheese, poultry, butter, wool, hides, hemp, tallow, honey, tobacco, salt, iron, copper, and saltpetre, but especially corn.”

Travels generally succeed, if only ordinarily well written, in obtaining a goodly number of readers; and when they chance to combine no inconsiderable amount of instruction with the amusement they generally furnish, their value, as a class of instructive literature, can hardly be too highly estimated. As a type of this class may be mentioned Dr. Davy's “West Indies.”\* The author, a professional man, who filled the post of Inspector-General of Hospitals, appears to have employed his leisure time in obtaining a knowledge of the capabilities and prospects of the sugar colonies, and in studying tropical agriculture in all its branches. We have, therefore, not merely a desultory account of these interesting islands, but a practical review of their resources, and of the best means of turning them to account. Of Negro labour Dr. Davy entertains a higher opinion than most writers; although he doubts if the planters have any very good system for inducing them to work. The great cause, however, of Negro idleness is the vast track of unappropriated waste land, upon which they squat, and only labour sufficiently to supply their few wants. In those Islands, therefore, where they are unable, or are prevented from squatting, labour becomes essential, and the relation of master and workman is on a more satisfactory basis. In Barbadoes, for instance, and in Antigua, things are looking up; population is on the increase, land is fully occupied, and labour plentiful; and in these islands also absenteeism is not so frequent or habitual as in many others. Dr. Davy has also some excellent remarks on the climate, and on health, believing the effect of the former on the latter to be grossly exaggerated; while he attributes in a great

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\* “The West Indies, before and since Emancipation; comprising the Windward and Leeward Islands' Military Command. Founded on Notes and Observations collected during a Three Years' Residence.” By John Davy, M.D., F.R.S., &c., Inspector-General of Army Hospitals. Cash.

measure the sickness which prevails at seasons, to the want of energy and activity in the people.

Mr. Heap's journal of an expedition to California,\* for the purpose of making arrangements for the better protection and colonization of the Indian tribes, is an interesting work. The journey alone lasted 100 days, the direct distance being 1,900 miles, extended to upwards of 2,600, from the difficulty of obtaining supplies. Although this volume is wanting, perhaps, in the recital of perilous adventure, the journey seems to have been attended with considerable risk and some positive danger—the Indian tribes not being very sincere in their manifestations of friendship. The account, however, precise and particular as it is on topographical matters, would serve as an excellent companion or guide-book for any one bent on taking a trans-continental trip to explore the Rocky mountain, or trace the source of the mighty Colorado and its tributaries. We have another work by an American, on the "Valley of the Amazon," an exploration undertaken, we are afraid to say, with some ideas of ultimate annexation. Mr. Herndon, too, has some very decided notions on the subject of slavery, deeming *compulsory* labour the only kind fit for southern climes in that hemisphere. Some time ago we noticed an account of an explanation of this glorious river by a Mr. Wallace. In all essentials, and indeed in the natural capability and richness of the countries which this river waters, both travellers agree. The climate is healthy, and the navigation, although now difficult, presents no difficulties which an application of engineering skill could not easily overcome.

"A Volunteer's Indian Scramble," † is a lively, amusing book, somewhat too lengthy perhaps, but nevertheless interesting and very readable. Mr. James, who, by-the-by, is the friend and companion in arms of Major Edwardes, is a good hand at descriptions, and paints war-scenes with a soldier's brush. He was present at the siege of Moulton, served in the Punjab, and indeed everywhere else where he could learn there was a chance of hard knocks, distinction, or promotion. Interspersed with some graphic accounts of journeys and expeditions undertaken in search of game, and some well-drawn pictures of the exotic nature by which the traveller was surrounded, and through which his path lay for weeks together. With an eye for nature Lieut. James seems to have made good use of his time, and his accounts of hill-stations, mountain-passes, and river scenery are really excellent. We cordially recommend the book to our readers who are anxious to get an insight into Indian life, such as it is—in the camp, and on the march either after Afghans or tigers.

Of a very different description is the production of our sweetly effeminate friend Henry F. Chorley. ‡ We do not mean to be personal. We do not even pretend to the acquaintance of Mr. Chorley, and still less should we presume to his friendship. But his book is effeminate; his descriptions are effeminate: and in spite of externals, the author must himself be effeminate to have written it. Not but what "Modern German Music" is a decidedly clever book; and where Mr. Chorley forgets him-

\* "Central Route to the Pacific, from the Valley of the Mississippi to California: Journal of the Expedition of E. F. Beale, Superintendent of India; Affairs in California, and Gwinn Harris Heap, from Missouri to California, in 1853." By Gwinn Harris Heap. Lippincott, Grambo, and Co., Philadelphia and Trübner, London.

† "A Volunteer's Indian Scramble." By Hugo James, Bengal Army.

‡ "Modern German Music. Recollections and Criticisms." By Henry F. Chorley. 2 vols. Smith, Elder, and Co.

self, his character as a musical critic, a connoisseur, and an exquisite, it is decidedly readable, instructive, and amusing; but a more curious *mélange, olla podrida*, or by whatever name a dainty mixture of all that is incongruous and unmixable is called, was never presented to the British public. Mozart and *tables-d'hôte*, Gluck and railway stations, beer and Beethoven, Mendelssohn and Chorley, in shawl-pattern dressing gowns and slippers, are all served up together in one dish, and in a style of cooking enough to take away the appetite of the greatest general reader of the present day. Nevertheless, and curious enough, in spite of all this evidence of bad weak taste, we are bound to say that no work with which we are acquainted gives so admirable or truthful an account of the comparative merits and excellencies of the great German composers, as that before us. Mr. Chorley is a musician in heart, and if somewhat fastidious, is sincere in his admiration, and generous even in his censure, and for this reason we can willingly, without much sacrifice, forgive him his folly, in the hope when next he travels abroad, with the view of affording the public another treat, he will leave his cap and bells behind him, and not do them again until his manuscript is safe in the hands of the printer.

From music to poetry is easy travelling; but the ease and pleasure of the trip is sadly marred when the first work on our list recalls the memory of one whose loss we still mourn as recent and unsupplied. But a few months before Talfourd's sudden and regretted death, "The Castilian,"\* an historical tragedy, was printed for private circulation, and it is now published to satisfy the requirements of a public who gratefully seize on ever so slight a memorial of so kindly and gentle a genius. The story of the play is founded on an imagined episode in Spanish history. It is a tale of virtue and heroism, of true patriotism and of domestic happiness, of self-sacrifice, and undying love. To describe, however, its various merits, or even to unravel the mystery of the plot, would require more space than we can devote. We content ourselves, therefore, in recommending its perusal to our readers, promising them a rich treat, and a full harvest of bright thoughts and loving images.

From Mr. Arnold's pen † we have a collection of poems full of promise, and the same may be said of those which have just flown from the quill of Mr. Frederick Tennyson, ‡ the younger brother of the Laureate. Our contemporary, the *Examiner*, thus speaks of these two volumes:—

"Mr. Arnold warns all men that he sits at the feet of Æschylus, that he cares for his topic much, and less for his diction. Mr. Frederick Tennyson, who would have all parts faithful to nature, cares for diction most, and will take for his topic anything or almost nothing, careless whether his nimble and very graceful fancy dances round a hale old oak, or the slim ghost of a maypole. Mr. Arnold's fancy is not suffered to go out and dance. Every poem must have its great topic or story, which is its fact, and the imagination must then stick to its fact closely; for what poetry wants is facts, meaning of course, not Mr. Gradgrind's facts, but such good old facts as Iphigenia, Œdipus, Prometheus, and so forth.

"To characterize the poetry of Mr. Frederick Tennyson, abiding by the fact that it is really in such case poetry of which we speak, we have only to reverse what has been said of Mr. Arnold's poems. What Mr. Arnold has, Mr. Tennyson wants: power to conceive a subject clearly, and abide by it steadily in the working

\* "The Castilian; an Historical Tragedy. In Five Acts." By J. N. Talfourd. Moxon.

† "Poems." By Matthew Arnold. Longman and Co.

‡ "Days and Hours." By Frederick Tennyson. Parker and Son.

out, together with strong human interest in his themes, and fulness of action. What Mr. Arnold wants, Mr. Tennyson has: a quick fancy, an instinctive tendency to clothe his thoughts in a rich dress—we should almost call it, now and then, a thick veil of imagery. Mr. F. Tennyson never seems to sit down, like Mr. Arnold, and think out an image; he sits down to write, and then metaphor, simile, personifications come of themselves, for they belong evidently to the unaffected language of his muse."

These are opinions of which we readily avail ourselves and which we gladly endorse; both writers, in fact, are true to themselves, and in their several ways to nature, under the aspects in which she severally presents herself to each. By careful cultivation too they will each certainly attain pre-eminence, but to do so, they must strive to sink the mannerism of peculiar theories, and endeavour less to prove and maintain their own particular crotchets, than to write poetry which shall have for its end the refinement and gratification of their countrymen.

Our attention has been directed to a course of lectures by Cardinal Wiseman,\* on the connection existing between science and religion. It is now, we believe, some years since these lectures were delivered, and now that they are published we can safely say that, apart from all controversial matters, the subject as well as the style in which the work is written, is calculated to arrest the attention of every cultivated mind. The care too with which they have been prepared, and the amount of information they contain reflect the greatest credit upon the author, as well as bear testimony to his attainments, and it must be highly gratifying to the votaries of science to find ranked on their side one, whose position and prepossessions might have been supposed to conduce to a very different view of the subject. Cardinal Wiseman boldly stands forth, in spite of and in opposition to the Galileon tradition, to assert that religion and science are perfectly reconcilable, and that it is quite consistent with the highest veneration for revelation to accept all the discoveries which science has brought to light, and by admitting whilst he explains away the apparent discrepancy which seems to exist between the two, he takes the wind out of the sails of those who would attempt to refute the mysteries of the one by an appeal to the approved facts of the other. Space does not allow our entering upon the various heads under which the subject is treated most successfully, the author displaying an intimate acquaintance with the writings and opinions of those who in times gone by, as well as at present, have devoted their talent and industry to the consideration of different branches of scientific lore. One feature characterising this work, however, is deserving of mention: it is the evident desire of the writer to bear witness to the ability of scientific writers, and the candid admission of the difficulties which exist in reconciling the statements of Scripture and those of science, although he argues with considerable force, and we think with perfect success, to prove that such difficulties are but apparent, and that, by the attainment of perfect scientific knowledge, we shall be the better enabled to understand holy Scripture—that, in fact, it is our ignorance of science which makes divine revelation appear to contain difficulties. We can sincerely recommend these lectures, and without, too, we hope, a suspicion of being Jesuits in disguise, for general perusal, as a safeguard against the fallacy of supposing that the pursuit of scientific discovery can be detrimental to man's highest interests, by inducing a spirit of scepticism or infidelity.

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\* "Twelve Lectures on the Connection between Science and Religion, delivered in Rome." By Cardinal Wiseman. Dolman.

One of the most remarkable features in the history of the literature of the nineteenth century will unquestionably be, the exhaustless supplies of novels and romances. Every season brings with it its contribution. Novelty is out of the question, for the whole groundwork is exhausted, and repetition upon repetition, varied only by the differing styles of the authors, and their knowledge of their native language, supply the demand which the vast increase of circulating libraries creates. The work, therefore, of a critic is no sinecure; he is expected to advise, to point out those works of fiction which may be advantageously read, and to warn readers from the perusal of others which will either not repay the loss of time, or are calculated to do more harm than good. One or other of these courses he must take, or he would be judged as wanting in his duty, when in reality the only sound and useful advice or caution he could conscientiously give, would be—Read none, for they are all equally indifferent.

As a sample, however, of the mass, we will begin by pointing out a two-volume romance of the most orthodox and fashionable class, to which the conscientious advice above hinted at, is most peculiarly applicable. "Angelo: a Romance of Modern Rome,"\* is a tale drawn from the late Italian revolution, in which mystery, and pure, unadulterated Satanic wickedness, are ingeniously woven together for the purpose of creating what is termed "a lively interest" in the leading characters of the romance. The first hero is an Italian of the Diavolo school, and the second is an approved follower of St. Ignatius Loyala, and these two gentlemen, the one by the extent of his villany, and the other by the firmness of his will, manage between them to get up, every now and then, such scenes of inextricable confusion, that we are not surprised at the *finale*, which leaves every other character in the book in a state of bewonderment at the sports of which it has been the victim.

"Counterparts; or, the Cross of Love;"† by the author of "Charles Ancheater," is the type of another class, in which metaphysical sentiment and extraordinary language predominate. Both these characteristics are evidently mistaken by the author, as well as by those who have praised the work, for poetical imagery and wealth of words, as well as ideas. We look upon them, however, in another light. To us they seem as exaggerated as they are tedious, and as false in moral as they are offensive in style and character. We find nothing pretty in the notion that the gingle of a small bunch of keys should pierce a young lady, "*as though her brain gaped open beneath a dividing knife.*"

Here, too, is an extract, charming for the judicious *mélange* of the sublime and beautiful. A young gentleman of a poetical turn is composing a poem, under the influence of a storm. We are told that "*there was blood in his veins, which the thunder could not curdle, and his nerves were soft, sheathed like a sleeping infant's, from sympathies with the lightning.*"

All of which we are glad to hear, although we do not in the least understand. However, "*the cloud-mark shivered as the flashes, yellow and angry red, gushed through the plague, blue-tinting that sheeted the sky all over.* Suddenly the thunder ceased: *the youth perhaps felt it not, but he had certainly heard it.* Flinging down his pen, he crossed to the window, and he was upon the lawn at once. Bareheaded beneath the storm, he surveyed

\* "Angelo; a Romance of Modern Rome." In two vols. Bentley.

† "Counterparts; or, the Cross of Love." By the Author of "Charles Ancheater." In three volumes. Smith, Elder, and Co.

the stricken symmetry of the *lighthouse*. He approached it then over the grassy level; no sound escaped him yet, but he knocked at the narrow door. He waited,—he opened it,—he ran up the *corkscrew-staircase*, displacing the shattered fragments with his feet; and, standing with the jagged wall broken round him, exclaimed beneath his breath, 'Thank God.' In answer to that whisper, a voice shouted out from beneath, 'M. Bernard! M. Bernard!'

Here is confusion worse confounded,—“lawn” and shattered “lighthouse,”—“grassy levels” and “corkscrew-staircases,” the whispers of an enthusiastic poet, and the shout of somebody somewhere in a cellar.

From all this it is refreshing to turn to Emile Carlen's “Professor,”\* a good-tempered, eccentric old man, whose chief happiness is doing kind acts in a kind manner; and whose nephews and nieces, having true touches of nature in them, love each other very heartily, quarrel and make it up again in a plain matter-of-fact sort of way, eminently Swedish, but not the less agreeable, after the stormy pictures of passion, selfishness, and sacrifice which the two preceding novels furnish. The great charm of Emile Carlen's works consists in the pictures of Swedish life which they furnish, and which, even where the tale itself lacks incident, arrests the attention of the reader, and inspires an interest which, from the frequent want of plan or plot in the story, he might not otherwise feel.

Of Miss Mitford's works† we are always anxious and generally able to speak well; but of the last which has fallen under our notice, consisting of a novel, in one volume, called “Atherton,” and a collection of tales that have seen the light under the guardianship of numerous albums and keepsakes, we are utterly at a loss to know what to say. Praise them we cannot; and, yet, to criticise them as they deserve would be an unkindly act towards so old and deserving a public favourite as Miss Mitford. We may wish, however, that she had not written them, or rather that she had not reprinted them; for, composed, as they most probably were, on the spur of a moment, and to fill a few pages in a publication that was only intended to live a year, they do not certainly deserve the censure of a critic, while still less are they entitled to his respect or approval.

“Phemie Millar”‡ is an improvement upon the ordinary pictures of humble Scottish life; and although the author falls into the too common mistake of wearying the reader with domestic details and small-talk, yet, on the whole, there is more genius and power in the work than in any other which we have yet had occasion to notice. The heroine is a Scottish lass, the daughter of a well-to-do tradesman or merchant, who, with more strings to her bow than she knows very well what to do with, gives her heart to a young artist, struggling with the world, and with the thousand and one faults which mar his fortunes, and render his character somewhat unamiable. The portraits, however, are well drawn, and true to nature. They are all thoroughly Scotch; and if Phemie herself is not quite the heroine the author intended her to be, her little weaknesses are womanly, and therefore not the less interesting or real.

Of Miss Pardoe's novel of “Reginald Lyle”§ we can speak with more

\* “The Professor; a Novel.” By Emile Carlen, Author of “The Events of a Year,” &c. In three volumes. Newby.

† “Atherton, and other Tales.” By Miss Mitford. Three volumes. Hurst and Blackett.

‡ “Phemie Millar.” By the author of “The Kinnears.” In three volumes. Hurst and Blackett.

§ “Reginald Lyle.” By Miss Pardoe. Three vols. Hurst and Blackett.

pleasure. It is not—thanks be to the authoress—a romance as romances are now-a-days written. There is too much common sense and reality in it, and, moreover, too little of what is usually known as “fine writing.” For these reasons, it will repay the time spent in its perusal, for it will be found to have passed pleasantly; and if we may now and then detect a slightly-exaggerated tone, that is, if the leading characters are a little overdrawn, or the game they are made to play somewhat too apparent, we are easily induced to forget such trifling faults in the excellence of the general treatment, the probability of the story, and the just moral which is capable of being drawn from the whole tale.

“Maude Talbot,”\* by Holme Lee; “Progress and Prejudice,”† by Mrs. Gore; “Janet Mowbray,”‡ by Caroline Grantoff; “Aubrey,”§ by the author of “Emilia Wyndham;” and Mr. Fullom’s “Great Highway,”|| are all readable fictions, and, although differing essentially from each other, are far superior to the general run of novels of the present day; and in each there is quite sufficient character and incident to make an evening hour pass pleasantly enough.

The spring quarter is pre-eminently the season of the Fine Arts. Society devotes it to them; and in its peripatetic mood journeys cheerfully from gallery to gallery and from exhibition to exhibition, until the eye wearies with the constant succession of colour, subject, and shape. Sameness is necessarily incident to such labours; yet each succeeding year finds us as curious and as anxious to mark the progress which art has made during its recess, as our philanthropists and philosophers are eager to fix landmarks in the history of human development. In notices, however, on matters artistic it is not easy to observe much method or order. To descend gradually from general and superficial observation to particular criticisms would take more space than we could give, and perchance demand of our readers more of their patience than they would be willing to spare. We shall therefore but briefly note such thoughts as have occurred to us, leaving the blanks which necessity, and not inclination or idleness, obliges us to leave, to be filled up at the leisure of our readers.

One fact, however, has forced itself of late years upon our notice with reference to that branch of art which comes peculiarly within the realm and dominion of the painter. We allude to the growing prominence given to colouring over drawing and the minor details of accurate representation. It is particularly apparent in all the galleries now open. The eye is dazzled by the brilliancy of the hues, and not so often gratified by striking harmonies of colour as we could desire. Pictures look as if they were painted for the moment, and not for time,—to last as long as the exhibition is open, and with it to fade away. We do not mean to say that there is any direct evidence of this fading; but it is curiously, and, as if in contradiction, suggested by the startling brilliancy to which we refer. The pictures of Maclise and Hunt are particularly suggestive in this respect, and so is the dead glare of the pictures exhibited by the French school of the Fine Arts. With all the *light*, there is to us a want

\* “Maude Talbot.” By Holme Lee. Three vols. Smith, Elder, and Co.

† “Progress and Prejudice.” By Mrs. Gore. Three vols. Hurst and Blackett.

‡ “Janet Mowbray.” By Caroline Grantoff. Three vols. Hurst and Blackett.

§ “Aubrey.” By the Author of “Emilie Wyndham.” Three vols. Hurst and Blackett.

|| “The Great Highway; a Story of the World’s Struggles.” By S. W. Fullom, Author of “The Marvels of Science,” &c. &c. With Illustrations on Steel, by John Leach. Three vols. Longman and Co.



of warmth and depth which speaks of thinness, poverty, and starvation. It is even discernible in the water colours, although the unavoidable ruggedness of the latter mode of painting secures it in a great degree from the strictures which in our ignorance we may perhaps be passing upon what the taste and knowledge of more competent judges deem perfection. We defy a man to feel warm in the Royal Academy, for instance, so long as there are many Hunts, Stansfields, Machises, Coopers, or even Landseers, about him. And yet these may be, and no doubt are, the first painters of which England can boast, and, in good truth, she has every reason to be proud of them. Ansdell and Roberts are, it is true, of somewhat warmer blood, though inferior perhaps as mere artists; and Turner was, in spite of his many eccentricities, a valuable guide in what we persist in calling the right direction. We cannot, however, but praise the increase of poetic feeling in the conception and treatment of subjects. Every year most satisfactorily proves, beyond a doubt, that the artist is again asserting for his art its independence, and is again endeavouring to remove it from the region of the mechanical into that of the imaginative and the intellectual. Painting is indeed the handmaiden to thought. It should lead to it, adorn, and suggest it. Mere faultless drawing is not painting in the sense in which Turner, Maclise, or Hunt view it. Fidelity in them yields to spirituality, and we trace elaborately, even in the subserviency of details and of minor incidents, the one leading idea and single purpose which give to their pictures an aspect and attribute so eminently poetic and spiritual. In their hands horrors lose all loathsomeness, misery is no longer squalid, or jollity sensual. To enumerate all the pictures in the several exhibitions which are worthy of praise would be an endless task. Many of them are deserving of actual study, and by far the greater majority evidence an onward movement towards a true and correct appreciation of the first great principles of art, which if persisted in will achieve for England an equal if not a greater triumph than that which we trust her arms are destined to reap in the defence of right against the wrong sought to be effected by the aid of unscrupulous might.

The opening of the Crystal Palace is an event in the history of art and science which it would ill become us to pass over in silence; and although we cannot hope to describe the inauguration of this truly wonderful and altogether unprecedented enterprise, or the ceremony of its devotion by royalty itself to the work of making men wiser and better, we can give our readers a faint although necessarily a very imperfect view of the beauty and majesty of this glittering monument of the genius of man. From every hill in the neighbourhood of London the Sydenham Palace is distinctly visible, and its complication of curved lines, wrought-iron work, and delicate tracery, form a fitting introduction to the interior. The nave is flanked by painted iron columns, round which the most beautiful and rare among climbing plants are clinging, and in front of them statuary and sculpture, from every part of Europe, present at a glance the most striking *coup-d'œil* that we have ever witnessed. It is, in fact, the marriage of Nature and Art. Immediately under the central transept is our old friend the crystal fountain. Every here and there are staircases of majestic proportions leading to the front gallery, which goes entirely round the nave and all the transepts. Beneath this are the several courts; on the one side those dedicated to the representation of cosmopolitan architecture, and on the other, scarcely less beautiful, are arranged those in which the different productions and wares of different places are collected. As yet, but few of the counters in the galleries are furnished. From the first gallery the visitor ascends to the higher one, until he reaches

the top of the building, and from an elevation of nearly 200 feet surveys the beautiful objects and the moving crowd beneath him. Nor is the view which greets his eye, as he gazes out of one of the 50,000 windows, less magnificent. On every side there is beauty,—scenery which the world can hardly match, and evidences of the wealth and might of England which every other nation may well envy. On the west are the white villages of Norwood and Dulwich, and beyond them the spires of several hundred churches, and the domes of public buildings, indicating the whereabouts of that mighty emporium of trade—London. On the east, an enchanting scene presents itself. Immediately beneath the spectator are the glorious terraces, with their parapets, balustrades, statues, and urns. From them descend mighty flights of steps, leading the stranger along gravel-walks in the midst of fountains and Italian gardens. To these succeed a genuine English garden, with its beds of standard roses and other home flowers, which in its turn leads to the park and to cultivated wildernesses of shrubs and trees, fountains and basins, lakes and islands; amidst which animals, and specimens of the different races of the great family of man, are placed, each in his sphere, surrounded by the nature in which fate has placed his destiny, and following the pursuits which his appetite, fancy, or will suggest to him. And, again, beyond all this are the sweet Surrey hills, upon which endless shadows play, and which are in themselves of sufficient beauty to rivet the attention of every lover of nature.

Were we to speak of the interior we should fill a volume; and we are therefore bound to content ourselves by emphatically observing, that there is nothing in the whole world which in our eyes can, as a whole, compare with the Sydenham Palace for beauty, or for the varied means it possesses of diffusing education, giving pleasure, or ennobling man's nature by lifting him nearer heaven.

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## CORRESPONDENCE.

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

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WE have received many communications from worthy and esteemed Brethren in all parts of the country, urging upon us the advisability of changing the FREEMASONS' MAGAZINE from a Quarterly publication at 2s. 6d. to a Monthly publication at 1s.

As we are at all times ready to meet, as far as possible, the suggestions of our Brethren, we should esteem it a great favour if our numerous friends and subscribers would intimate their opinions on this subject to us AT THEIR EARLIEST CONVENIENCE, in order that, if such a proposition meets with general approbation, and affords sufficient promise of support and remuneration, we may make such arrangements as may be necessary to adopt the proposed course. Most assuredly we should be better able to keep pace with the Masonic Intelligence, if the Magazine were issued Monthly, instead of Quarterly, as at present; and although the labour such a change would entail upon us would be very great, we should be most willing to undertake it, in order that the value of the publication might in every respect be increased as the organ of the Craft. As far as we have at present learned the opinions of our Brethren, they are as *twenty to one in favour of the change*. We hope to receive further intimations before the issue of the next number, when our decision will be made known. Communications (prepaid) will therefore gladly be received by the Editor, 74, 75, Great Queen Street, Lincoln's-Inn Fields, London.

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TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

I WAS somewhat surprised at the communication of J. W., in your last number, giving a copy of a note, received by him, from the late Duke of Wellington, stating that "*The Duke has no recollection*

*of having been admitted a Freemason. He has no knowledge of that association."* On reference to the *Freemasons' Quarterly Magazine*, vol. iii., p. 442, 1836, I find the following:—

"THE DUKE OF WELLINGTON."

"This distinguished brother, when Colonel in the 33rd regiment of foot, was initiated into Freemasonry in Lodge 494, which was at the time held in the Castle of Dangan, county Meath; the late Earl of Mornington, his grace's father, being the Master at the time; he was duly passed, after the usual examination, and (in the phraseology of the Lodge), entered at the southern gate, and afterwards raised.

"The following Brethren, being members, were present, many of them, in the words of the Irish bard, 'have been famous in story.'

"Bros. Sir James Somerville, Bart.; Sir Benjamin Chapman, Bart.; Ham Georges, *M.P.*; Delvin (late) Earl of Westmeath; Robert Uniacke, *M.P.*; Richard Boyle, *M.P.*; John Pomeroy; William Forster; Geo. Lowther, *M.P.*; Earl Mornington; Marquess Wellesley; F. North (late) Earl of Guildford; Robert Perceval; Robert Waller; Richard Lealey, and Arthur Wellesley.

"The Lodge has for many years been in abeyance, but has never surrendered its warrant. The venerable Brother Christopher Carleton, through whose fraternal kindness the above interesting particulars have been communicated, filled the office of Master and Secretary for several years; and finding, at length, that he could not succeed in effecting a sufficient gathering of the Craft to work the Lodge, he prudently took the warrant into his personal charge, and in order to preserve its reputation and Masonic honour, he enrolled the above names, and maintained the credit of the Lodge, by paying half-yearly dues from his private purse, as though it were working in prosperity."

Yours fraternally, 689 and 707.

*Soho, Staffordshire, 24th April, 1854.*

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

*Kidderminster, May 30th, 1854.*

DEAR SIR AND BROTHER,—

In answer to Brother Walsh, as to the "Brotherhood" of the Duke of Wellington, I would refer him to the December number of this Quarterly for the year 1836, where he will find an account of the initiation of "The Duke" in Lodge 494, which was at the time held in the castle of Dangan, county of Meath, his late Grace's father, the Earl of Mornington, being Master at the time. He will also find a list of 15 Brethren who were present at the time, which seems to

place it beyond a doubt that "F.M. the Duke of Wellington" was a Brother; though, most certainly, his denial of it was a strange proceeding.

I remain, Dear Sir and Brother,  
Yours truly and fraternally,  
J. F., 529.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

I SHALL be glad if any of the contributors to your valuable publication can tell me the derivation of the word "Cowan." I am led to make this inquiry from having seen in a pamphlet descriptive of those wonderful beings, the "Aztec children," that one of the Indian chiefs informed the travellers who discovered the city of Iximaya, that his duty was "to visit the neighbouring regions for the purpose of arresting intruders (cowana)." I find (page 134 of the number of the *Freemasons' Quarterly Magazine*, published March 31, 1852), that the Rev. Bro. Margoliouth says, it is evidently derived from a Greek word, signifying "dog." If this be the case, is it not singular that such a word should be found in use among the inhabitants of Central America? Also, that it should have the same signification as used by Freemasons in this country, viz., intruders?

I consider the subject is worthy of the consideration of any Brother, who has time to devote to such matters.

I remain, dear Sir and Brother, yours fraternally,  
P. M. 786.

April 11th, 1854.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

I AM desirous to add my mite to the discussion of the subjects contained in J. B.'s letter inserted in your last number, because the matter has often excited my attention.

I shall not analyse J. B.'s letter, I shall simply test the claims of the localities mentioned by the standard of Holy Writ; and the following remarks contain the result of my inquiries.

The valley of Jehoshaphat has no claim whatever to any place in this portion of Masonic tradition; its locality forbids it, and if we view it chronologically, we are still wider from the mark.

Rephidim, it is true, if we take the 11th verse of the 17th chapter of Exodus *alone*, has a claim to be considered; but if we take the 12th verse into the argument, the claim must be abandoned; and this arises from the use of the *singular* number "hand" being used in the 11th verse, and the *plural* number "hands" being used in the 12th verse.

Although the contest at Rephidim was very important to the Hebrews, yet it cannot, I think, be denied that the transactions near Gibeon were of much more importance. At the latter place the Israelites were combating for the land promised to their fathers by Jehovah; and the astounding event which occurred during the battle would easily account for a notice in Masonic tradition, and would justify the reference made to it, which has been so strenuously objected by Brother J. B.

I do not intend to advocate the use of the word Gibeon, as the Scripture narrative would preclude my doing so, as it is clear that Joshua, by that record, must have been at some distance from Gibeon.

In endeavouring to clear away the difficulty, by a reference to such works as I possess, I beg to call your attention to the following extract from the "Bible Cyclopædia," vol. i. art. *Beth-horon*. The work was published by Parker, West Strand, in 1841.

Professor Robinson says in his journal: "From Ekron to Ramleh is two hours. Here we lodged, and the next day we proceeded to Jerusalem by the camel road, which also is the ancient Jewish and Roman way over Lûd (Lydda), Gimzo, Lower and Upper Beth-horon (now Beit-Ur), and Jeb or Gibeon. The pass between the two villages of Beth-horon is a steep and rugged ascent of some 1,500 feet, up the point of a ridge between deep valleys. It is the ancient road, and has in several places steps hewn in the rock. Looking down from Upper Beth-horon a broad valley is seen on the south-west, issuing from the mountains and hills into the plain, while on the ridge that skirts its south-west side is seen a village called Yulo, the Arabic form for the Hebrew Ajalon. This, then, is probably the spot where Joshua, in pursuit of the five kings, having arrived at or near Upper Beth-horon, looked back towards Gibeon and down upon the valley before him, and uttered the command: 'Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon.'"

From the above extracts, we may infer that Joshua was in a prominent position, and thus in the sight of all the army—an inference fully sanctioned by the Scripture narrative.

I see no objection to the expression made use of that Joshua prayed; it may be that he did *silently*, as the Duke of Wellington is said to have prayed at Waterloo, "for night or the Prussians." Nor can I imagine that when Joshua uttered the mandate to the heavenly bodies he assumed no attitude, and I can hardly consider the attitude he is said to have assumed by any means an *insignificant* or improper one. Joshua was a devout man and a trusty

one; he and Caleb were the only *true men* among the spies sent by Moses; he had ample reason for his *fidelity* and trust in Jehovah, from having often witnessed His tremendous power. We can as easily account for his *perseverance*. He saw that the approach of the sun to the horizon indicated the close of day, and darkness would have checked the pursuit and prevented the destruction of his enemies; whereas, by the miraculous lengthening of the daylight, he was enabled to *persevere* and complete the destruction of the routed foe; he was satisfied that Jehovah fought for Israel, by "*the casting down of great stones from heaven*;" and thus encouraged, he felt perfectly at liberty to ask, nay, to command, the sun to stand still, and the moon to stay.

Having intruded too much on your valuable space, I shall close these observations by expressing a hope that others may favour the Craft with their views on the subject, in order that some decision may be arrived at. I have heard the valley of Jehoshaphat repeatedly referred to, Rephidim but seldom, and I think the question should be settled if possible; and there are too many talented Brethren among us to lead us to despair for the attainment of so desirable an object.

I remain, dear Sir and Brother,  
Yours fraternally,

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### THE MASONRY OF FLOWERS.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR MR. EDITOR,—

I HAVE ventured upon a very bold step, I know, in intruding my feminine remarks upon you, after knowing your strict rules for excluding every vestige of the "petticoat" in your mysterious Fraternity. But like a daring soldier, having essayed the first step, I fling away all means of retreat, and rush boldly to the attack. And this I do the more confidently, that you have entrenched upon our prerogatives, when you have introduced flowers and foliage as a means of decoration among any of your Masonic paraphernalia—excuse the word, but my ignorance of your proper specific term must plead my excuse.

Now I think I may, with the utmost justice, assert that flowers are, and have always been, under exclusive female jurisdiction, ruled as they are by Flora herself; and in taking them, you have put yourselves under her blooming sceptre for the moment, and may therefore bear a little lecture from one of her votaries. I will therefore found my charge on the ground that at some various times sundry of your Craft *have* taken advantage of them for embellishments at some of your secret proceedings. Not being one of the initiated, I cannot,

of course, *prove* this, but you will, I dare say, plead guilty. Now I do not blame you at all for doing so, for I think you are quite right, literally and figuratively. For as the flowers are raised from the earth of this green world by the more visible form of the same power, so were the first shoots and buds of Masonry called into being in Adam (the red earth), by the Great Source of Light and Life. I believe you will not deny that to be a very Masonic truth, though from a woman's pen.

We cannot define what the extent of the usefulness contained in herbs and flowers may be, familiar as we are with their valuable medicinal properties. But beyond all these even, there is a world of beautiful teaching curled up in their fragile cups and delicate leaves. Of course I do not allude to the sentimental, so called, "Language of Flowers;" I mean the beautiful and even holy symbolism that may be found in them. Indeed, Mr. Editor, I will boldly assert that you Masons may be very glad to study from them a little. Look, for instance, at the Solomon's Seal, which contains a whole volume of "Landmarks" in it. Perhaps you will be able to find out the graceful spring of the Arch worthy, in honour of its own beauty and its wise and kingly namesake, to be called "Royal." Do not forget to notice the perfect intersected triangle in its elegant green-tipped petals, of the unusual number of six, which doubtless gave it its name. There would be a valuable flower for you, and it is easily grown and propagated. The rose, too, what a pretty and poetical help it would be to you in *tyling* a Lodge!—the emblem of secrecy from time immemorial.

How *very* much you might add to the beauty of your Masonic Festivals, did you pay a little attention to this. I do not mean that you could do so at every Lodge meeting, as the flowers you wished for might be out of season, but on the event of any Grand Festival. If they were combined and arranged in appropriate devices, they would indeed add much to the general effect of the scene, though I am afraid you would have to demand the aid of some tasteful feminine fingers, and a little womanly taste in grouping them. I have had a little opportunity of seeing village school-rooms arranged for tea-drinkings and holydays, and really the very beautiful effect of a few flowers, some coarse pasteboard, and needles and thread, was wonderful, when you considered the materials.

The acacia, a very Masonic tree, can always help much, by its very appropriate foliage, as a background to the more brilliant hues of the flowers. The hyacinth, with its mournful and mysterious "Ai;" the columbine, with its little doves; and others, too numerous to mention, would involve a world of hidden meanings to the initiated. One only flower I would exclude from festive purposes, which, with a kind of reverent watchfulness over the sacred symbols it bears in its bosom, closes over them at nightfall, and deigns not to unfurl for any lighted revel in the world,—I mean the Passion-flower, which being honoured by bearing the symbols of the Redeemer's sufferings on earth, should not be lightly taken to any assembly of human joy and



mirth, however harmless. And now I am afraid I have trespassed on your patience too long, so, praying you to take into your grave consideration the few hasty hints I offer, and, asking pardon for my boldness in daring to lecture such a high and mighty functionary as yourself, I am, my dear Mr. Editor, with all imaginable respect,

Your humble Servant,

FLORINE.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

Hull, May 25th, 1854.

DEAR SIR AND BROTHER,—

The numberless cases of begging by so-called "distressed Masons" which have come under my notice for some time past lead me to give you the particulars of one which has just occurred, that, by its publication in the "Quarterly," it may be the means of preventing those Brethren being imposed upon who would otherwise have parted with their money without the object of "relieving the distressed" being realized.

A few days since a person named James Mackie, of St. Stephen's Lodge, 145, Edinburgh, called upon me for relief, with a recommendation from some of the members of the Yarborough Lodge, 611, from which he had received a gift of 20s. (from the Lodge funds). *He told me it was from private subscription.* I therefore relieved him again, and gave him the names of the Masters of the two Lodges in this place. He called upon them, with "my compliments." However, it so happened that the Master of one Lodge (the Minerva) would not relieve him until he had called on the Master of the other (the Humber), who referred him to the Treasurer with a note. Here he got 5s.; but, not content with this, *he forged* the Master's name for 10s., and then called again on the Master of the Minerva, who was about to relieve him to a similar extent, when Bro. —, Master of the Humber, passed; he was called in, and the impostor was, of course, immediately detected. In addition to this, the writer had occasion to visit the Provincial Lodge at Lincoln last week, when he found that he had not only made victims there, but that he had also forged the name of the Master of the Witham Lodge —. He has in his list 10l. from the Grand Lodge, 5l. from B. B. Cabbell, M.P., and other familiar names of 2l. and 3l. each. He states he has been wrecked in March last, and lost his father and property. He has now a mother dependent upon him, and he wishes to get enough to pay his passage to Australia.

I may further remark that his certificate is "well worn," and pasted upon a piece of cloth. By his list of donors it will be noticed that he proceeded from Boston *vid* Lincoln, Gainsborough, and Hull, to get to London.

I trust this description will prevent a continuance of the deceptions

he has practised, and put your readers upon their guard with respect to "travelling Masons" generally.

I have the pleasure to be, Sir,

Yours fraternally,

Wm. P. ASTLEY, W.M. 611, Yarborough Lodge, Gainsborough.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

June 3rd, 1854.

Whatever the moral worth may be of your correspondent's strictures on Sunday Lodges, there can be but little doubt that his conclusions are opposed in spirit to the first principles of *Freemasonry*, presupposing, as they do, the existence of certain obligations which it is the peculiar characteristic of the Order to ignore.

By silencing sectarian dogmas, whether religious, political, or social, it establishes those canons of perfect Freedom and Equality, under shelter of which men of all nations, creeds, and habits, may harmoniously assemble; and I apprehend no good Mason could regard the fulfilment of so sublime an union as *in itself* an unprofitable occupation for Sunday evening. Such a view may be left to those who regard their Lodge duties as a pleasant medium for social enjoyment,—a mere amusement for week-day leisure; but men who appreciate the Divine character of the Craft will be more apt to censure the week-day dinner-eater than the Sunday Mason, and, far from arresting, would assist and encourage an employment which may make them better, and can hardly make them worse. For members of Sunday Lodges may be therein restrained from frivolous or vile pursuits, and learn lessons there which, so far from being at variance with the spirit of the day, may assist the comprehension of its purest and most exalted principles.

Great stress has been laid on the use of tobacco and liquors, but (even had we not been assured that excess is almost unknown) how they affect the merits of this case it is difficult to understand. It is positive there is no obligation to use, and we know of none to forbid them; and men desirous of these things (who assuredly will discover *some means* to obtain them) will not poison their cigar or their glass by associating with their consumption an intellectual and exalting exercise.

Sir, as individuals we may *hate* tobacco, forswear spirits, and prefer our church on Sunday evening to any other place whatever, with great benefit to society at large and advantage to ourselves; but we surely acquire by this no title to *dogmatize* on these matters, and rally round us the bitterness of party and of fanaticism by uncharitable and gratuitous denunciations of the Brethren in a *Freemasons' Magazine*.

I remain, Sir and Brother,

Yours fraternally,

B. B., No. 662, Croydon.

## MASONIC INTELLIGENCE.

### SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May 8, 1854.*

*Present.*—The Right Hon. the Earl of Zetland, Z. ; A. Dobie, as H. ; F. Pattison, as J. ; W. H. White, E. ; W. F. Beadon, N. ; H. L. Cröhn, as P. Soj. ; J. Havers, and G. Biggs, as Assist. Sojrs. ; J. H. Goldsworthy, P. Stand. B. ; T. Tombleson, P. Stand. B. ; B. Lawrence, P. Stand. B. ; C. Baumer, P. Stand. B. ; G. H. K. Potter, P. S. B. ; R. H. Giraud, P. S. B. ; H. Faudel, P. Dir. of Cer. ; J. B. King, 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.

The following Grand Officers were appointed :—

The Right Hon. the Earl of Zetland, Z. ; the Right Hon. the Earl of Yarborough, H. ; F. Dundas, J. ; W. H. White, E. ; W. F. Beadon, N. ; H. L. Cröhn, P. Soj. ; B. Dobree, 1st Assist. Soj. ; E. Baldwin, 2nd Assist. Soj. ; S. Tomkins, Treasurer ; A. Dobie, Registrar ; the Rev. E. Moore, Sword Bearer ; J. Hervey, Stand. Bearer ; H. Lloyd, Dir. of Cer. ; Thomas Barton, Janitor.

The following Companions were appointed as the Committee of General Purposes :—

A. Dobie, President ; H. Giraud ; J. Hervey ; T. Tombleson ; J. N. Tomkins ; T. Parkinson ; John Savage ; G. H. K. Potter ; H. Lloyd.

Charters were granted for Chapters to be attached to Lodges as follows :—

No. 24, Newcastle-on-Tyne ; No. 123, Exmouth ; No. 267, Much Woolton, near Liverpool ; No. 308, George Town, Demerara ; No. 745, Kennington.

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

## UNITED GRAND LODGE.

At a Grand Lodge holden at Freemasons' Hall, on Wednesday, 26th April, 1854:—

*Present.*—R. W. Thomas Henry Hall, Prov. G.M. for Cambridge-shire, as G. M.; A. Dobie, Prov. G. M. for Surrey, and G. Reg. as D. G. M.; F. Pattison, P. J. G. W. as S. G. W.; H. L. Crohn, G. Sec. for German Correspondence, and Rep. of the G. L. of Ham-burgh, as J. G. W.; S. Rawson, Prov. G. M. for China; Rev. John E. Cox, G. Chaplain; W. H. White, G. Sec.; R. H. Giraud, S. G. D.; J. H. Goldsworthy, P. S. G. D.; L. Thompson, P. J. G. D.; A. A. Le Veau, G. S. B.; E. H. Patten, P. G. S. B.; F. W. Breitling, G. Pur.; the Grand Stewards of the year; the Masters, Wardens, and Past Masters 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 G. Sec. read from the Book of Constitutions, Article 11, page 22, relative to the Annual Feast of the Order, also Article 1, page 28, as to the appointment of Grand Officers, after which the following notice and summons issued by order of the M. W. the G. M. was read, viz.—

“Her Majesty having been pleased to appoint Wednesday, the 26th of April, inst., as a day of Humiliation and Prayer, the Annual Festival of the Order must necessarily be postponed. The M. W. the G. M. has in consequence appointed Saturday, the 29th inst., for holding the G. Lodge and Festival at Freemasons' Hall, on which day, your attendance is hereby required, together with your Wardens and Past Masters, at half-past four o'clock in the afternoon, for the installation of the M. W. the G. M., and nomination of other Officers.” The attendance of such members of the G. L. as can conveniently be present, is requested at Freemasons' Hall on Wednesday, the 26th of April, at four o'clock in the afternoon precisely, for the purpose of adjourning until Saturday, the 29th instant, for the despatch of business.”

By command of the W. M. Grand Master,

(Signed) WILLIAM H. WHITE, G. S.

*Freemasons' Hall, 15th April, 1854.*

It was then duly moved and seconded, that this meeting do adjourn until Saturday, the 29th instant, at half-past four o'clock in the afternoon, for the installation of the M. W. the G. M., and nomination of Grand Officers, and afterwards to attend the Grand Festival.

The question having been put thereon, it passed unanimously in the affirmative.

The Grand Lodge was then closed in form and with solemn prayer, and adjourned to Saturday, April 29th.

ANNUAL GRAND FESTIVAL, 29th April, 1854,

Pursuant to summons, and in conformity with the Resolution passed at the Grand Lodge on the 26th instant:—

*Present.*—The Rt. Hon. the Earl of Zetland, M. W. G. M. on the Throne; R. W. T. H. Hall, Prov. G.M. for Cambridgeshire; F. Pattison, P. J. G. W. as S. G. W.; S. Rawson, Prov. G. M. for China as J.G.W.; A. Dobie, Prov. G. M. for Surrey, and G. Registrar; C. P. Cooper, Q. C., Prov. G. M. for Kent; B. B. Cabbell, M.P., P. J. G. W. Prov. G. M. for Norfolk; W. Tueker, P. Prov. G. M. for Dorset; R. Holland, P.J.G.W.; Chev. Bernard Hebel, P. S. G. W., Rep. from G. L. Berlin; V. W. Revs. J. E. Cox, and E. Moore, G. Chaplains; Revs. J. Vane, and W. Fallofield, P. G. Chaplains; S. Tomkins, G. Treas.; W. H. White, G. Sec.; H. L. Crohn, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburg; R. H. Girard, S. G. D.; J. B. King, P. J. G. D., J. S. Gaskoin, P.S.G.D.; S. C. Norris, P.S.G.D.; C. Baumer, P.J.G.D.; J. H. Goldworthy, P.S.G.D.; G. R. Rowe, P. S. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. Havers, P.S.G.D.; J. Nelson, P.S.G.D.; G. W. K. Potter, P.J.G.D.; T. B. White, P. S. G. D.; J. Hodgkinson, P. S. G. D.; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; A. A. Le Veau, G.S.B.; J. Masson, P.G.S.B.; G. P. de Rhé Philipe, P.G.S.B.; J. L. Evans, P. G. S. B.; E. H. Patten, P. G. S. B.; R. J. Spiers, P.G.S.B.; F. W. Breitling, G. Pursuiv.; the Grand Stewards of the year, the Master, Past Masters, Wardens of the Grand Steward's Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last Quarterly Communication as to the election of the M.W. the G.M. and G. Treas. were read and confirmed.

Whereupon the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas, of Aske, in the county of York, Lord Lieutenant for the North Riding of Yorkshire, &c. &c. &c., was proclaimed Grand Master of Masonry.

The M.W. the G.M. was then pleased to nominate and appoint the following Brethren Grand Officers for the year, who were invested and proclaimed accordingly:—

The Right Hon. the Earl of Yarborough, D.G.M.; B. Dobree, S.G.W.; E. Baldwin, J.G.W.; the Revs. J. E. Cox and E. Moore, Grand Chaplains; S. Tomkins, Treas.; A. Dobie (Prov. G.M. for Surrey), Grand Regist.; W. H. White, G.S.; H. L. Crohn (Rep. from G.L. of Hamburg), Assist. Grand Sec. for German Correspondence; J. Hervey, S.G.D.; H. Faudel, J.G.D.; P. Hardwick, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; G. Biggs, G.S.B.; W. Farnfield, Assist. G.

Sec. ; E. Ransford, G. Organist ; G. G. Elkington, G. Pursuivant ; T. Barton, G. Tyler.

The Lodges appointing Grand Stewards having made a return to the M.W. the G.M. of the Brethren proposed for the ensuing year, and his lordship having approved them, they were presented and approved accordingly :—

Francis Roxburgh . . .	Royal Somerset House and Inverness Lodge, No. 4.
John S. Pullen . . .	Old Union Lodge, No. 54.
William Kynaston, Jun. . .	Lodge of Felicity, No. 66.
Fauconburgh Shuttleworth . .	Grand Master's Lodge, No. 1.
William Pulteney Scott . . .	Lodge of Antiquity, No. 2.
Thomas Ritchie . . .	St. George's and Corner Stone Lodge, No. 5.
Thomas Browning . . .	Lodge of Friendship, No. 6.
George Edward Cottrell . . .	British Lodge, No. 8.
William Moxon . . .	Tuscan Lodge, No. 14.
George Singer . . .	Lodge of Emulation, No. 21.
William Apted . . .	Globe Lodge, No. 23.
Charles P. Croft . . .	Castle Lodge of Harmony, No. 27.
Charles Chapman . . .	St. Alban's Lodge, No. 32.
James Ellwood . . .	Lodge of Peace and Harmony, No. 72.
Lewis Solomon . . .	Lodge of Regularity, No. 108.
Thomas Stephens . . .	Shakspeare Lodge, No. 116.
Lewis Crombie . . .	Jerusalem Lodge, No. 233.
Robert Warner Wheeler . . .	Prince of Wales Lodge, No. 234.

The G.L. was then closed in ample form, and with solemn prayer ; and the Brethren then proceeded to

#### THE GRAND BANQUET.

A LARGE party sat down to dinner after the closing of the Grand Lodge on this annual occasion. The M.W.G.M. presided, having on either side of him Bros. T. R. Hall, Prov. G.M. for Cambridge-shire ; Bro. Dobie, Grand Registrar and Prov. G.M. for Surrey ; Bro. Purton Cooper, Prov. G.M. for Kent ;\* Bro. B. B. Cabbell, Prov. G.M. for Norfolk ; Bro. Rawson, Prov. G.M. for China ; Bro. W. Tucker, P. Prov. G.M. for Dorset ; Bros. Holland, Patterson, and the Chev. Hebler, P.G.W.'s ; Bros. the Rev. J. E. Cox and E. Moore, G. Chaplains ; Bros. Havers, Hodgkinson, Nelson, Potter, Rowe, and Thompson, P.G.D.'s ; Bros. J. R. Spiers (the Mayor of Oxford), Masson, Philipe, Patten, and Le Veau, P.G. Swd.-Brs. ; the Grand officers, and between two and three hundred Brethren.

The dinner was excellent, and placed on the table with taste, reflecting credit on the establishment.

Bro. Ransford, the newly appointed Grand Organist, had the

\* Bro. Preston Cooper was also present at the festival of the Boys' School, but his name was omitted, by an oversight, from the Report, at p. 97.

management of the musical department, and had succeeded in obtaining the assistance of the Misses Eyles, Bansford, and Poole, and Bros. D. King, Genge, Perren, W. E. Bansford, and Distin.

The gallery, as usual, was filled with elegantly dressed ladies, the friends of the Grand Stewards.

The cloth having been withdrawn, and grace very beautifully sung, The GRAND MASTER rose, and addressed the Brethren in the following terms:—They would anticipate the first toast he had to propose. It was one, which was always drunk with pleasure in every society in this country, but by none more enthusiastically than by Freemasons (cheers). He need not say one word to induce them to drink the toast with all their hearts,—Her Most Gracious Majesty the Queen (loud cheers), to which he would join as usual, “and the Craft!”

The National Anthem having been sung,

The GRAND MASTER said, that having drunk the health of their most Gracious Sovereign, he should now propose that of her Majesty's illustrious Consort, and the other members of the Royal Family (cheers). He need not say one word in praise of the benevolent spirit of Prince Albert; he was too well known to need any recommendation, for he had endeared himself to all ranks of society. For the younger members of the Royal Family, he would express his ardent wish that they might in their time feel their high position and imitate the virtues and example of their royal parents (loud cheers). He would now give the healths of His Royal Highness Prince Albert, and the other members of the Royal Family (great applause).

Glee, “Hail, Royal Heir of England.”

Bro. HALL, Prov. G.M., for Cambridgeshire, said he had the permission of the M.W.G.M. to propose the next toast. It was a task of some difficulty, and one he should not have undertaken had he not known the spirit with which it would be received; the toast was that of the health of their M.W.G.M. (this announcement was received with the loudest cheering, and it was some minutes before Bro. Hall could resume his speech). The laws of the Order most properly directed that the office of G.M. should not only be elective, but that the election should take place yearly, in order that the sentiments of affection and cordiality existing between the Grand Master and the Craft should be renewed every year, and that thereby their mutual feelings of good-will should be evinced. They had had the pleasure that day of placing the Earl of Zetland in the chair of the Order for the 11th time (cheers). They were not to suppose that the election had been a mere matter of course; it had been the result of the deliberate feelings of the Craft, and of their experience of his eminent services for the benefit of the Order. No doubt many of them had had an opportunity of being in personal intercourse with his lordship, and he would appeal to those whether his urbanity of conduct and knowledge of the principles of the Order were not such as to endear him to them all (cheers). The situation, although of

high honour, could not be without its difficulties. The G.M. had, in great measure, to depend upon the support of the Brethren, and it was their regard and affection which rendered his throne one of roses, while disaffection and disobedience would have made it one of thorns. He would now call upon them, by the manner in which they received the toast, to pledge themselves that they would show to the M.W. the G.M. that devotion and affection to which he was so eminently entitled. The M.W.G.M. the Earl of Zetland (protracted cheering).

The M.W.G.M. was received with the loudest plaudits. He thanked them most cordially for the kind manner, in which they had received the toast just proposed to them. He thanked his worthy Bro. the Prov. G.M. for Cambridgeshire for the kind way in which he had proposed it, and the flattering terms in which he had spoken of him. His friend and Brother had told them and told them truly, that if it were not for the kindness and support of the Brethren, the Masonic throne would indeed be one of thorns; but he was happy to say that the support he had invariably enjoyed, and the efficient and able assistance he had received from those, in whom he had placed the greatest confidence, had rendered that Masonic throne one of roses; had it not been so, he was certain he never could have had the nerve to perform the duties imposed upon him. But having that support, it had been an easy matter to rule over the Craft, and if during the eleven years he had presided over them he had given satisfaction, he was amply repaid for all his trouble and anxiety (cheers). No doubt on various occasions, he had been placed in positions of great difficulty, and he had had duties to perform which sometimes had been most painful to his feelings. If, in performing those duties he had not always obtained universal approbation, he regretted it; but he was happy to say that the great majority of his Brethren had approved of the course he had taken. If he had had duties to perform which had caused him pain, it had been indeed in sorrow that he had found it his duty to pursue a course which would give pain to any Brother, but, thanks for the kind support he had had, he believed that during the long period he had occupied the chair, he had had few occasions for hurting the feelings of any Brother. So long as he had health and met with their support and approbation, so long he should feel a pleasure to act as their G.M., and to perform to the utmost of his abilities, the arduous duties cast upon him. He thanked them for their kindness, and drank all their good healths.

Song, "Lo! here the gentle lark,"—Miss Ransford, which was encored.

The GRAND MASTER then gave "The Grand Lodges of Scotland and Ireland."

The GRAND MASTER said the toast he was about to ask them to join him in drinking, was one they would all cordially acknowledge; it was the health of the M.W.D.G.M. the Earl of Yarborough (cheers). He did not doubt that the toast would meet with their cordial approbation; his lordship was now in Scotland, but had



written to him begging him to express his sorrow at not being able to join them. There was no man who attended to business more diligently than the Earl of Yarborough, and there was no greater friend to Masonry, or a more noble supporter of the Charities than their D.G.M., and he was sure no one would grudge him his few days' holiday and enjoyment of his favourite pursuit of fishing in the Highlands (cheers). Although the noble Earl was absent in person, he was sure his heart was with them; he would give them the health of the M.W. the D.G.M. the Earl of Yarborough (continued cheering.)

Song, Miss Poole, beautifully sung and encored.

The GRAND MASTER said, the toast he had then to propose was that of the Grand Wardens and Officers of the year (cheers). They were well aware of the important duties the Grand Officers had to perform; many of those appointed that day were Officers, who had held their respective offices for some years, but many had only entered upon their offices that day; but he was quite assured they might expect their Brethren would perform their duties with the same zeal as had been displayed by their predecessors. "The Grand Officers of the year."

The G.S.W. (Bro. DOBBER) said, he could assure them that the Grand Officers felt deeply sensible of the honour done them; nothing should be wanting on their parts to prove themselves worthy of the high honour that had that day been conferred upon them.

The Bros. Distin here gratified the company by a very fine performance on the Saxe Horns.

The GRAND MASTER begged now to propose the healths of the Prov. G.M.'s of England; he was happy to see so many present, and he cordially drank their healths, accompanying it by the name of Bro. Hall, the Prov. G.M. for Cambridgeshire (cheers.)

Bro. HALL begged to return them the thanks of the Prov. G.M.s; he was sure they were all desirous of spreading the light of knowledge over the different spheres intrusted to them; where their principles were understood, they added to the happiness and prosperity of the people, and he was pleased to see that the principles of the Order were extending over a great portion of the world. Wherever the British Empire extended its dominions, there did Freemasonry find a footing (cheers). There was a Prov. G.M. for Gibraltar and for China, and he anticipated that in a few years, when the British flag should be flying on the walls of Sebastopol, they should have a Prov. G.M. for Russia (loud cheering). He was sure wherever the principles of Freemasonry were extended, they were accompanied by everything that was honourable and good (cheers). He begged to return thanks for the Prov. G.M.s.

The GRAND MASTER called upon the Brethren to drink the representatives of the Foreign Grand Lodges. They had present among them two representatives of Sister Grand Lodges of Prussia and Hanover. An event had lately taken place in Prussia which augured well for Freemasonry. The Crown Prince of Prussia had

initiated his eldest son and heir into Freemasonry (cheers). This showed to what extent Masonry was protected in the Prussian States. He would not attempt to prognosticate what might be the result of matters in the East, but it would be a great satisfaction to them to have among them a Representative from Russia (cheers). He would give them "The Sister Grand Lodges of Europe," coupled with the names of the Chev. Hebeler, and Bro. Crohn.

The Chev. HEBELER returned thanks in brief and appropriate terms.

The GRAND MASTER had now to propose a toast, which they would be anxious to drink with the greatest possible cordiality, and he hoped they would all give it their attention: he meant "Success to the Masonic Charities" (cheers). In giving that toast, he begged to call to their recollection that the Festival of the Girls' School was fixed for Wednesday, the 17th of May, and he hoped there would be a numerous attendance, and a large subscription. He begged to remind them that the Masonic Charities were that part of Masonry which required their most anxious attention. It was the greatest possible gratification that since he had had the honour of holding his office in the Grand Lodge, all the Masonic Charities had increased, and he trusted they should show to the world at large, that Masonry was not only an honourable profession, but that it did great good to its members, and that it was more distinguished than any other society in the world for its anxiety to aid and assist those connected with them. He would give "The Masonic Charities," and couple with them the name of Bro. B. B. Cabbell (cheers).

Bro. Benjamin BOND CABBELL, in returning thanks, observed that, he did not know of a more noble Institution than that of the Girls' School, and he hoped the Craft would do honour to themselves by being present at the approaching Festival, and interesting themselves in the success of that Institution, so that the Committee might have large means to afford the children a sound and religious education, and to which the Brethren had reason to think they were entitled. He must not, however, confine his observations to the Girls' School, but must recollect there were other Institutions demanding their care, and he trusted that a local habitation would soon be found for the Boys' School, and that they might have an edifice not inferior to that provided for the accommodation of the Girls. However mindful they were of the younger branches, they had not been indifferent to those who had worked well in the vineyard, for they had raised an Institution not only for those, who were about to enter upon the world, but for those who had not met with the good fortune of others of their Brethren. They had an Asylum for decayed Freemasons and their widows, which equally needed their support.

The GRAND MASTER would now give the healths of the Grand Stewards of the day, who had so well provided for their comforts (cheers).

Bro. MASSEY DAWSON, in returning thanks, observed that it was most gratifying to the Grand Stewards, to receive the approbation

of their Brethren. There was one circumstance connected with his returning thanks, which had cast a gloom over the Grand Stewards. He was not the person to whom the right to acknowledge the toast belonged; it had pleased the Great Architect of the Universe to visit the President of the Board of Grand Stewards with a severe domestic affliction, which precluded his attendance on the present occasion, but they had not permitted that to interfere with the conviviality of the evening; he was sure their Brother would have the sympathy of every Brother present, for during his year of office no man could have devoted himself with more zeal or greater ability than Bro. Webb, to the duties which had devolved upon him. He would also say, that the Festival would have been nothing without the music, and they were greatly indebted to Bro. Ransford for his exertions.

The GRAND MASTER then gave the Ladies, and, accompanied by many of the Brethren, retired to the Glee Room, where a very pleasant half hour was passed.

We cannot conclude without observing that the Grand Stewards were particularly active in their endeavours to promote the happiness and comfort of the Brethren.

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QUARTERLY COMMUNICATION, June 7, 1854.

*Present.*—The Right Hon. the Earl of Zetland, M.W.G.M., on the throne; Lieut.-Col. Vernon, Prov. G.M. for Staffordshire, as D.G.M.; B. Dobree, S.G.W.; E. Baldwin, J.G.W.; J. Fawcett, Prov. G.M. for Durham; the Rev. J. Bowles, Prov. G.M. for Herefordshire; S. Rawson, Prov. G.M. for China; C. Purton Cooper, Prov. G.M. for Kent; A. Dobie, Prov. G.M. for Surrey, and G.R.; W. H. Smith, P.J.G.W.; F. Pattison, P.J.G.W.; the Chevalier Hebel, P.S.G.W., and Rep. for the G.L. of Berlin; the Rev. E. Moore, G. Chaplain; S. Tomkins, G. Treas.; W. H. White, G. Sec.; H. L. Crohn, G. Sec. for German Correspondence, and Rep. from the G.L. of Hamburg; J. Hervey, S.G.D.; H. Faudel, J.G.D.; C. Baumer, P.S.G.D.; J. H. Goldsworthy, P.S.G.D.; B. Lawrence, P.S.G.D.; J. Havers, P.S.G.D.; J. Nelson, P.S.G.D.; J. Hodgkinson, P.S.G.D.; R. White, P.S.G.D.; S. C. Norris, P.J.G.D.; T. Parkinson, P.J.G.D.; J. B. King, P.J.G.D.; G. H. K. Potter, P.J.G.D.; G. Leach, P.J.G.D.; E. W. Jennings, G. Dir. of Cer.; T. Chapman, Asst. G. Dir. of Cer.; G. Biggs, G.S.B.; J. Masson, P.G.S.B.; G. P. de Rhé Philipe, P.G.S.B.; J. L. Evans, P.G.S.B.; E. H. Patten, P.G.S.B.; E. 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. Breitling, P.G. Pur.; the Rev. W. J. Carver, Rep. from G.L. of Massachusetts; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last Quarterly Communication, of March 1, were read and confirmed. The minutes of the Grand Lodge held April 26, and of the Adjourned Grand Festival April 29, were read and confirmed.

The M.W. the G.M. moved that of which he had given notice at the Grand Festival, that Bro. M. Costa, who had filled the office of Grand Organist for three years, and Bro. F. W. Breitling, who had filled the office of Grand Pursuivant for four years, should in future take their seats in G.L., and wear the clothing of Past Grand Officers.

The officers of the Castle Lodge (No. 36), having been called upon to show cause why that Lodge should not be erased from the Register of the United Grand Lodge of England, and having respectively addressed the G.L., it was moved and seconded, that the said Lodge be erased, which passed in the affirmative.

The Report of the Board of Benevolence for March, April, and May was read; when, on the recommendation of the Lodge of May, it was proposed and seconded that the sum of 30*l.* be granted to the widow of Bro. Charles L. Price, No. 177, Manchester, when an amendment was proposed and seconded that 20*l.* be granted to the said widow, instead of 30*l.* The amendment having been put, was carried after some discussion.

The Report of the Board of General Purposes was read, received, and ordered to be entered on the Minutes.

The Report of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows was then read, and ordered to be entered upon the Minutes.

This being the period fixed for the appointment of the Board of General Purposes, a list of the names of the several Masters and Past Masters put in nomination was printed, and delivered to the members of the G.L. upon their entrance into the Hall; and eight Brethren having been appointed,—four by the M.W. the G.M., and four by the G.L.,—they collected the balloting lists, and afterwards retired for the purpose of casting up, and ascertaining the numbers for the respective candidates.

The Brethren, having performed their duties, now returned and announced the result of the ballot. The Board of General Purposes will therefore consist, for the ensuing year, 1854-5, of the following Brethren, viz:—A. Dobie, President; W. F. Beadon; Rev. J. E. Cox; H. L. Crohn; J. B. King; T. Parkinson; J. Hervey; H. Faudel; J. L. Evans; R. W. Jennings; E. H. Patten, nominated by the M.W. the G.M.

Masters:—J. N. Tomkins, G. Stewards' Lodge; M. Palmer, No. 19; T. Pratt, No. 21; S. Oram, No. 40; J. Johnston, No. 227; D. Gooch, No. 453; E. Roberts, No. 915. Past Masters:—W. Young, No. 11; H. Lloyd, No. 14; A. J. Duff Filer, No. 30; N. Bradford,

No. 54; G. Barrett, No. 188; A. Attwood, No. 212; J. W. Long; No. 257: elected by the G.L.

The following were declared the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows:—

Nominated by the M.W. the G.M.—A. Dobie, Prov. G.M. for Surrey, and G.R.; F. Pattison, P.J.G.W.; R. Davis, P.S.G.W.; Rev. J. E. Cox, G. Chaplain; W. H. White, G. Secretary; T. Parkinson, P.J.G.D.; J. B. King, P.J.G.D.; G. Biggs, G.S.B.; J. L. Evans, P.G.S.B. Elected by Grand Lodge—J. T. Archer, P.M. No. 23; H. S. Cooper, P.M. No. 276; T. Gole, P.M. No. 18; G. Marriott, P.M. No. 12; J. Smith, P.M. No. 206; J. Symonds, P.M. No. 275; J. Taylor, P.M. No. 21; T. Tombleson, P.M. No. 25; J. N. Tomkins, W.M. G.S.L.; W. Wright, P.M. No. 329. Elected by the Subscribers—J. N. Bainbridge, *M.D.*, P.M. No. 329; L. Lemanski, P.M. No. 778; H. Lloyd, W.M. No. 14; W. Stephenson, P.M. No. 14; J. Stohwasser, W.M. No. 8; J. Vink, P.M. No. 66; J. F. White, P.M.; T. E. Davies, W.M. No. 812; A. A. Le Veau, W.M. No. 4; W. Young, P.M. No. 11.

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

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## LODGE OF BENEVOLENCE.

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THE amount of relief granted by the Lodge of Benevolence during the months of March, April, and May last, was 219*l.* 15*s.*; viz. :—

On Wednesday, March 29, W. Bro. J. Masson, P.G.S.B., in the chair, twelve petitioners were relieved, to the extent of 106*l.* 15*s.*

On Thursday, April 27, V.W. Bro. H. L. Crohn, G. Sec. for German Correspondence, and Rep. from the G.L. of Hamburg, in the chair, six petitioners were relieved, to the extent of 43*l.*

On Wednesday, May 31, W. Bro. John Hervey, S.G.D., in the chair, seven petitioners were relieved, to the extent of 70*l.*

On the recommendation of the Lodge of Benevolence, on the 31st of May, the petition of Marian, widow of the late Bro. Charles S. Price, No. 177, Manchester, was, in consideration of the widow's distress, recommended to the G.L. for relief to the extent of 30*l.*, which recommendation, as will be seen by the Report of the G.L., was not sanctioned, an amendment having been moved and carried that 20*l.* should be voted.

## MASONIC CHARITIES.

### ROYAL MASONIC BENEVOLENT INSTITUTION.

The annual meeting of the Governors and Subscribers to this excellent Institution, established to grant annuities to aged Freemasons and their Widows, was held in the Freemasons' Hall, on Friday, May 19. In the absence of the M.W. the G.M., the Earl of Zetland, who sent a letter apologising for his non-attendance, in consequence of the pressure of private business, Bro. E. H. Patten, P.G.S.B., and one of the Vice-Presidents, was called to the Chair.

The minutes of the last meeting having been read and confirmed, the Report of the auditors was read, from which it appeared that on the male fund there had been brought forward from the last account £328. 19s. 10d.; there had been since received, in donations and subscriptions, £1,738. 1s. 4d.; making a total of £2,067. 1s. 2d. The disbursements had amounted to £1,278. 19s. 2d., and there had been invested in Three per Cent. Stock £412. 9s.; leaving a balance in hand of £375. 18s. On the Widows' Fund there was a balance brought from the last year's account of £2. 17s., and there had since been received £574. 7s. 10d., making a total of £577. 4s. 10d. The disbursements had amounted to £220. 2s., leaving a balance in hand of £357. 2s. 10d. On account of the Building Fund the balance on the year in favour of the fund was £804. 8s. 3d.

Bro. WILLIAM FARNFIELD, the Secretary, next proceeded to read the Report of the Committee of Management, which stated that the Institution still continued to receive very general support from the Brethren, but, in consequence of an alteration in the rules last year, by which a fixed annuity was given in all cases to the annuitants, according to age, and which had had the effect of augmenting the expenditure of the Institution, the number of annuitants could not for the present be increased. At the period of the last annual meeting the number of annuitants was fifty-three, of whom seven had since died; and it was now proposed to elect six more from the list of thirty-one candidates, which would make the number of male annuitants on the funds of the Institution fifty-two. Of the fifty-three annuitants on the funds last year, forty-one had been members of country Lodges, and had received 849l., whilst twelve had belonged to London, and received 250l. There were eleven widows on the funds, who had received during the past year 190l., and it was now proposed to add two more to the number from the list of nine candidates. During the past year the legacy of 500l. towards the Building Fund from the late Bro. Colville Brown had been received, and the Grand Lodge of England had voted 350l. to the same purpose, which, however, would not become payable until after the con-

firmation of the minutes in June.\* These sums, with the monies in hand, would be sufficient to enable the building to be completed with the exception of some internal fittings, which would cost about 350*l.*, and a contract had been entered into with four contractors for its completion for 2,475*l.*—credit being given for the 350*l.* at interest for three years, by which time there was every reason to believe that the amount required would be obtained. Since the last annual meeting, Bro. Rowland Gardner Alston had resigned the office of Trustee for the Widows' Fund, which office was now to be filled up. The report then went into a variety of financial details (principally explained in the auditors' report), from which it appeared that the amount invested and balance in hand on account of the Aged Freemasons' Annuity Fund now amounts to about 7,600*l.*; on account of the Widows' Fund, 795*l.*; on account of the Asylum Sustentation Fund, 580*l.*; and the Building Fund, 1,660*l.*

The Report was adopted; Br. G. Barrett was elected a Trustee to the Widows' Fund; thanks were voted to the Honorary Surgeon to the Asylum, Bro. Henley, for his invaluable services; the retiring Auditors were re-elected; and the vacancies in the Committee of Management were filled up.

Some alterations were then proposed in the Bye-laws of the Institution, and negatived.

The ballot was next proceeded with, when those elected were as follows:—On the Male Annuitants' Fund, C. J. Whitaker, John Hogg, Henry Buckingham, John Korn, T. Preston, and W. Goodall; and on the Widows' Fund,—Phillis Ward, and Elizabeth Orpin.

A vote of thanks having been passed to the Chairman and scrutineers, the Brethren separated.

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## ROYAL FREEMASONS' GIRLS' SCHOOL

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THE Sixty-sixth Anniversary of this admirable Institution, "the brightest jewel" of the Order, was held on Wednesday, the 17th of May, at the Freemason's Tavern, under the very able presidency of the Right Hon. the Lord Londesborough.

The cloth having been withdrawn, and grace sung,

THE CHAIRMAN proposed the health of our Most Gracious Queen (cheers). This toast was always received by the Craft with enthusiasm, but never was that enthusiasm more called for than at this moment, when we compared our own most glorious constitutional Queen with that of foreign despots (cheers).

The toast was drunk with great applause and affection.

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\* This vote was confirmed at the last Q. C.—Ed. F. M. Q. M.

"God save the Queen" was well given by the professional vocalists in attendance.

The CHAIRMAN then gave the health of His Royal Highness Prince Albert, Albert Prince of Wales, and the rest of the Royal Family, and expressed a hope that the young Prince, to whose future England looked with so much interest and hope, might profit by the admirable example set him by his illustrious parents (loud cheers).

Glee, "Blow, gentle gales."

The CHAIRMAN had now to propose the health of their most excellent Grand Master (cheers). The many Brethren present had not the advantage he (the Chairman) had of living in the noble lord's own county; but he could answer for the manner in which he was respected in his own neighbourhood, encouraging agriculture, and every other pursuit that was beneficial to his neighbours. He would give them the health of the M.W.G.M. the Earl of Zetland (drunk with the greatest enthusiasm).

"Oft in the stilly Night," was here beautifully sung by Bro. Augustus Braham.

The CHAIRMAN then gave the healths of the R.W. the D.G.M. the Earl of Yarborough, Lord Methuen, Prov. G.M. for Wilts, and the other Prov. G.M.'s and Grand Officers.

The Pro. GRAND MASTER for Kent, Bro. Purton Cooper, little imagined when he entered the Hall, that the duty of returning thanks for the Prov. G.M.'s would devolve upon him, as he had anticipated the presence of other Brethren who were far more able to have taken upon themselves that duty. The Earl of Yarborough had been so frequently among them, and was so well-known and respected by the Brethren, that it was only necessary for him to say that there was not a more excellent Mason or more amiable man (cheers). Every Brother in the room would respond to that sentiment. He perceived that the name of another most excellent Mason and nobleman was coupled with that of Lord Yarborough; he meant Lord Methuen (renewed cheering), who had recently become a Prov. G.M., and he would remind the Brethren then present, that in a few days, so great were his Lordship's incipient merits, that they would be celebrated and commemorated by the consecration of a new Lodge in Wilts, to be called "The Methuen Lodge" (cheers). He was sure his Lordship would be proud of the attendance of every Mason who could be present at the celebration of that event. He need not say more respecting Lord Methuen; as regarded the other Grand Officers, they knew well that there was not a class of Masons who had better performed their duties; their presence that day proved that there was no class of men more alive to the great principle of Masonry—Charity; there was not one who had not already contributed largely to their excellent Girls' School (cheers), and if they went back to the origin of the School, now some sixty years since, they would find that the contributions were never more liberal than at the present time, and if there were a Grand Officer now in the room, who had not already largely contributed, they might



depend upon it he would do so then (cheers). They were not met for long speeches; in the Court of Chancery where he practised, they did make long speeches, but here his speeches should be as brief and terse as possible; he was proud to preside over the Province of Kent. Masonry was now extending its benefits to every part of the world; they had a Turkish Lodge at Constantinople, and the benefits of English Craft Masonry would soon be extended to every part of Asia, and he ventured to repeat what he had said some time ago, that he did not despair of one day seeing the Emperor of Russia himself made a Mason (loud laughter). So great was the desire among the officers in the army to become Masons, that he had constantly applications made to him to initiate such officers under twenty-one years of age (loud cheering).

Bro. COOPER again rose. He was sure they would listen with attention when they heard the toast he was about to propose, and if any Brother did not receive it with respect and silence, if he belonged to his Province, he should not scruple to reprimand him, and to intimate that he was unworthy of belonging to the Craft. The toast which he was about to propose, was the health of a nobleman of rank, and what was more, a nobleman of merit, and what was still more, a nobleman who was a good Mason, one who regarded them all as his Brethren, although in point of rank, station, influence, and property, he surpassed every one of them; he was satisfied there was not a Brother who, if he performed his duty, would not receive his Lordship's countenance and attention; he had to propose the health of Lord Londesborough (loud cheering), who had kindly undertaken to preside over them on this occasion. He had not been prepared to propose his Lordship's health, but of course he had no difficulty in doing so, because his Lordship's merits as a nobleman, a member of the legislature, a landlord in one of the Ridings of York, were known by report to all of them (loud cheers). His Lordship had done his utmost to promote the interests of our institution in the county of York and he knew from his own lips that no man was more alive to or had a higher opinion of the benefits to be derived from English Craft Masonry, than Lord Londesborough (cheers). He knew also from report as well as personally, having had the honour of being his guest, that no man more regularly practised those virtues which were ever approved of by the most excellent and enlightened Masons. He was the patron of science, of literature, and the fine arts; in fact, whether he looked at the county of York, whether he looked at the great metropolis, or in his own Province of Kent or everywhere he was known, his Lordship was always looked up to with affection and respect. He was a nobleman of whom every one might be proud. He concluded by proposing the health of Lord Londesborough, which was received with great applause.

The CHAIRMAN, in returning thanks, observed that he felt he was but a steward of those talents which had been committed to his charge; and he also felt that, with all his attempts, it was very diffi-

cult to do his duty. But no man could do more than his best ; and when his life closed he trusted that he should have the consolation of believing that he had, to the utmost of his ability, endeavoured to do what was required of him. He begged to thank them, and to drink all their good healths. (Loud cheers.)

From the applause and the confusion at the bottom of the room, it now became evident that the children were entering the room, and in a few minutes, preceded by Bro. Beadon, they made their appearance on the dais, curtsying with every respect to the Chairman as they passed ; and when Mrs. Crook, the respected matron, and her assistants, Miss Jarwood and Miss Jack, came forward, the cheering arose almost to a tumult. The Chairman, in the most condescending manner, leant forwards, and shook the worthy matron most cordially by the hand. Perhaps there are few sights more affecting than the appearance of these children, snatched by the Mason's arm perhaps from poverty and vice, and bred up in the school of industry and good conduct, to become respectable and respected members of society. Need we say more than repeat that, out of 700 girls educated at this school, not one has turned out badly in after life ; and it may afford some proof of the kindness with which they have been treated in the school when we state that, at nearly every anniversary, some of the girls who have left request permission to follow in the procession, and thus testify to the Craft the respect they entertain for their exertions and evince their present respectability. We envy not the man who can look upon this scene without a tear.

The children looked happy and in excellent health, and did great credit to those under whose immediate care they are placed.

The children then sung the following hymn :—

To sing our Great Creator's praise,  
Let us our infant voices raise ;  
Untutor'd, simple though they be,  
They will be pleasing, Lord, to Thee.  
Bright angels round Thy throne above  
In hallelujahs hymn Thy love,  
And we in adoration bend,  
To bless and praise "the children's friend."

Taught as we are in early youth,  
To read Thy sacred word of truth,  
O, bless the kind instruction given,  
And train our infant minds for heaven.  
Our patrons, benefactors bless ;  
Lord, crown their labours with success ;  
Rich bounty they to us extend—  
O bless for us "the children's friend."

Hail Masonry ! thy genial power  
Bids widows, orphans, weep no more ;  
Plants gen'rous love and influence mild,  
To save, protect a Brother's child.  
Here Hope shall dwell a welcome guest,  
And Faith direct to realms of rest,  
Whilst Charity all hearts shall blend  
In union as "the children's friend."

## CHORUS.

To God our highest praise be given.  
Hark ! the echo sounds from heaven.  
Let every voice in concert raise  
Loud hallelujahs to His praise.

Praise the Lord !  
Hallelujah ! Amen.

The CHAIRMAN rose. He felt quite at a loss how to address them ; but the touching spectacle now before them would have—must have—far greater effect than anything he could say. How could they be niggardly with such a scene before them ? (cheers). Could they refuse to assist an Institution, which afforded to these dear little ones a humble but happy home ? How much was implied in that one word “home !” It was one of the sources of our national greatness that family ties should be respected and cemented. All the domestic affections rallied round our English hearths. It was the mother who first taught us our duty to God and to each other. It was the wife who succeeded their mothers, and assisted them in every perplexity. It was their wives and daughters who smoothed their pillows when on the bed of sickness, and their wives and daughters would weep the bitterest tears over their graves (much cheering). It was therefore of the greatest importance that the early culture of the wives and mothers of the next generation should be carefully attended to (cheers). These children showed what might be done by care and attention ; and great praise was due to that estimable lady who, for 50 years, had been at the head of the establishment, and to the other ladies, who had passed all their lives in the School, and had exerted themselves to the utmost in this sphere of usefulness. He felt he ought to say no more, but leave it to themselves, asking them, however, to drink “Prosperity to this admirable Institution, the Royal Freemasons' School for Female Children.” (This toast was drunk, as usual, with great enthusiasm.)

Bro. BEADON then brought forward Rhoda Davis, and stated that it now became his duty, as one of the Trustees and Vice-Presidents of the School, to present to his Lordship Rhoda Davis, who had distinguished herself beyond all others of her fellows as worthy to receive the medal which had been placed in his Lordship's hands. It would be a gratification to all to know that she had not only conducted herself in a manner to be selected for this honour by her young school-fellows, but to the satisfaction of the matron and the House Committee. She had endeared herself to them all (loud cheering). She was a London girl, and if she persevered in her good conduct there was little doubt but that she would be successful in life, and reap the benefits arising from this excellent Institution. He had now to ask his Lordship to present her with the medal.

The CHAIRMAN, in doing this, thus addressed her :—“ My dear little girl, I am a father myself, and it gives pleasure to my heart to see one so young, so good (cheers). Bear in mind that those who have assisted in your bringing-up will watch your future life. Remember

that the best return you can make to those who have assisted in your instruction will be to conduct yourself worthily of them, and then your future career will be as prosperous as your life will be virtuous. That you may be prosperous and good is our most fervent prayer. I now present you with this medal as a testimony of your good conduct." (loud cheering).

The children then sung their "Good night" with great feeling, and proceeded once more round the room, every bit of the dessert being placed in their aprons. Their demeanour was most admirable.

The CHAIRMAN then said that he had received Her Majesty's commands to attend at the Palace, and therefore he was obliged to leave them. His Lordship then retired, preceded by the Stewards, amidst great acclamation, having won the good opinion of all the Brethren by his admirable conduct in the Chair.

Bro. BEADON having been called to the Chair,

Bro. COOPER said that the sight they had just witnessed must have afforded them the greatest gratification. With the permission of the Chairman, he would give them the healths of the Trustees of the Institution and the House Committee, and he would couple that with the name of their excellent Brother in the Chair (cheers).

Bro. BEADON said the Trustees and House Committee were most thankful to the friends of the Institution for the kind manner in which they had contributed to its support.

The excellent Secretary, Bro. FRANCIS ORW, here read the list of subscriptions in the room, which amounted to 1600*l.* including 50 guineas presented by Lord Londesborough.

The CHAIRMAN, in proposing "The Treasurer, Bro. Benjamin Bond Cabbell, and the House Committee of the Boys' School and the other Masonic charities," said he had looked to the right and left to see who was a proper person to respond to the toast, and he could not see any one more fitted for the duty than Bro. Harvey (cheering).

Bro. HARVEY did not know why the Chairman should have done him the honour of coupling his name with that of the Treasurer, but he felt highly gratified at the compliment. He trusted they would muster in good force in support of the Boys' School, which he believed deserved their liberal support as much as the Girls' School (cheers).

The CHAIRMAN then proposed the healths of the Stewards, to whom they were much indebted for the excellent entertainment of the day, and he would call upon the Grand Chaplain, Bro. the Rev. J. E. Cox, who was President of the Board, to respond to the toast (cheers).

Bro. COX said that, on behalf of his Bro. Stewards and himself, he returned them his most cordial thanks for the compliment just paid to them. If they had contributed to the happiness of the evening they were amply compensated. They could have wished that the Brethren had been a little more attentive to the commands of the W.M., but in so large a meeting it was perhaps almost impossible. At all events, the Stewards thanked them cordially for the compliment, as well as for the liberal subscription of the evening (cheers).

The CHAIRMAN, having given the healths of the Ladies in the Gallery, he and the Brethren then retired, and those who had the privilege immediately joined the ladies in the Glee Room.

Bro. RANSFORD, the Grand Organist, presided over the musical department, which was conducted to the satisfaction of the Brethren.

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### THE ANCIENT AND ACCEPTED RITE.

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A CONVOCATION of the members of the Ancient and Accepted Rite who had attained the rank of Kts. K. H. of the 30th Degree was held on the 28th of April, A.D. 1854, at Freemasons' Hall, London, under the sanction of the Supreme Council of Sovereign Grand Inspectors-General of the Order for England and Wales, and the Dependencies of the British Crown. The Convocation was very fully attended by members of that rank, and by

others of higher rank in the Order. A Council of Kts. K. H. was opened, and several influential Brethren had the rank of the 30th Degree conferred on them. After the Council had been closed the members banqueted together in the High Grades Union, the Ill. Sov. Inspector-General Henry Udall presiding. After the health of Her Majesty the Queen had been proposed, and the National Anthem sung, the President proposed the Army and Navy, and particularly alluded to those Brethren of the Order in both services who were fighting her battles in the East and in the North.

Captains DERING and MALEIN severally returned thanks.

The PRESIDENT then proposed the health of their Sov. Commander Dr. Leeson, which was welcomed with the highest Masonic honours.

The next toast was the healths of Dukes of Leinster and Athole, and the members of the Supreme Councils of Ireland and Scotland.

The PRESIDENT then gave the healths of the members of the two American Councils, and especially called attention to the Masonic ability of the Ill. Brethren Raymond, Gates, Dr. Mackay and Moore; and last, although ever first in their thoughts in connection with the Transatlantic Councils, their friend the Illustrious Gourgas.

The Ill. Sov. Inspector-General WILLIAM TUCKER proposed the health of the President in the Chair.

The Ill. **TREASURER-GENERAL** returned thanks.

The Ill. **Sov. Inspector-General J. A. D. COX** returned thanks for the toast of the members of the Supreme Council.

The Ill. **Bro. THOMAS WARD**, Deputy Prov. Grand Master for Staffordshire, returned thanks for himself and the other members of the 32nd Degree of the Order, whose healths had been proposed. In doing so he alluded to the fact that, should he live four months more, he should be half a century old as a Mason; and he added that through that extended period Masonry had increased in interest to him every year, and he felt highly honoured that he had had conferred on him the rank of the 32nd Degree, which would stimulate him more than ever to vindicate the true principles of Freemasonry, and especially those developed in the Higher Degrees of the Order, which were placed under the fostering care of the Supreme Council of the Ancient and Accepted Rite.

The Ill. **Bro. VIGNE** returned thanks on the proposition of the healths of himself and the other members of the Chapters of *Rose Croix*, to whom patents had been granted. He alluded to his own Chapter of St. Peter and St. Paul, at Bath, as being in a most healthy and flourishing condition, the members of which were second to none in their zeal and fidelity to the Order.

The Ill. **Bro. SNELL** returned thanks on the healths of those members, who had attained the rank of the 31st Degree, being proposed.

The **PRESIDENT** then proposed the healths of the Brethren, who had that day had the rank of the 30th Degree conferred on them.

The Ill. **Bro. W. H. M. ATKINS**, of Farley Castle, Reading, and **R. A. LONG PHILLIPS**, returned thanks.

The Ill. **Bro. COLE** returned thanks on his health being proposed by the President, who thanked him for the services he had rendered in the ceremony of the day.

Several other toasts were proposed, and after being duly acknowledged, the members of the High Grades Union separated.

The above is a very imperfect report of a most interesting and influential meeting. We have to apologize for its meagre character; the full notes, however, having been mislaid, we are only enabled to give this brief report.

We have been officially informed that the Secretary-General of the Order, Davyd W. Nash, has resigned, and that the Ill. **Sov. Inspector-General William Tucker** has been appointed his successor.

The next Convocation will be held on Wednesday, the 5th of July.

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\* \* \* To prevent mistakes, our country Brethren are informed that all petitions for Warrants for Chapters of *Rose Croix*, &c. (without which that sublime Degree cannot be conferred), should be addressed to William Tucker, Esq., Secretary-General of the 33rd Degree for England and Wales, &c., Freemasons' Hall, London. To whom, also, all applications should be made in writing for admission into the higher Degrees of the Order.

GRAND CONCLAVE OF MASONIC KNIGHTS TEMPLAR,

HELD ON FRIDAY, *May 12, 1854.*

Fr. Col. Charles Kemeys Kemeys Tynte, M.E. and S.G.M.; W. Stuart, Very High and Eminent D.G.M.; Rev. Edward Moore, Grand Prelate; M. Dawes, V.E.P.G.C. for Lancashire; Lieut. Col. G. A. Vernon, V.E.P.G.C. for Staffordshire; H. H. Burchell, Past 1st G. Capt. as 1st G. Capt.; Capt. A. Q. Hopper, 2nd G. Capt.; J. Masson, Past 1st G. Capt.; H. Udall, Past 2nd G. Capt.; H. Luxmore, Past 2nd G. Capt.; B. J. Spiers, Past 2nd G. Capt.; H. Emly, G. Chancellor; J. H. Law, G. Vice-Chancellor; George Wackerbarth, G. Tr.; J. Ward, 1st G. Ex.; J. N. Tomkyns, Past 1st G. Ex.; J. Elliott, Past 2nd G. Ex.; W. W. Beach, 1st G. Stand. Bearer; M. H. Shuttleworth, G. Almoner; G. B. Cole, as Director of Ceremonies *pro tem.*; Edwd. Snell, 1st G. Aide-de-Camp; F. Dee, 2nd G. Aide-de-Camp; Rev. J. E. Cox, P. 1st G. Aide-de-Camp; Rev. C. H. Pettatt, 1st G. Capt. of Lines; Capt. Maher, G. Sword Bearer; R. Spencer, G. Banner Bearer, and several other Fratres.

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

The M.E. and S.G.M. directed alms to be collected, pursuant to the Statutes of the Order, and during the collection of them by the G. Almoner, the G. Prelate read the usual exhortations.

The minutes of the last Grand Conclave were read.

The following Report of the Committee for General Purposes was read:—

*“To the Most Eminent and Supreme Grand Master of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar in England and Wales, the Grand Officers, and Fratres in Grand Conclave assembled.*

“Your Committee beg leave to report that they have examined the Treasurer’s accounts for the years 1853 and 1854, and find the same correct. The receipts of the past year, together with the sum of 317l. 8s. 2d. in hand at the last Grand Conclave, amount to the aggregate sum of 420l. 7s. 8d., of which there has been disbursed and expended during the same period, the sum of 91l. 12s. 11d., leaving in the hands of the Grand Treasurer on the present occasion a balance of 328l. 14s. 9d.

“They have great pleasure and satisfaction in congratulating the Grand Conclave on the increase of the Order, which has taken place during the past year. Six Warrants for new Encampments have been granted since the last Grand Conclave, namely, the Observance at Madras, the Almeric de St. Maur at Bolton, the Godefroi de Bouillon, Stoke-upon-Trent, the Hugh de Payens, Kingston, Canada West, the St. George’s Encampment, Oldham, and the Geoffery de St. Omer, Manchester.

“The Statutes of the Order have been printed, and have been for some time in circulation, and may be had at a moderate price on application to Fr. Spencer, 114, High Holborn. And the Committee urge on Encampments and individual members the propriety of making themselves acquainted with these landmarks of the Order.

“The Jewels for the Officers of the Grand Conclave have been completed, and

as your Committee think, in a very satisfactory manner, and to be of a character calculated to enhance the dignity and reputation of the Order.

(Signed) "HENRY EMLY, Grand Chancellor."

It was ordered that the Report be entered on the Minutes. The M.E. and S.G.M. then stated, that he had for a long time intended to present jewels for the use of the Grand Conclave, but had been prevented from doing so as no form of jewel had been agreed on. The Committee having, however, suggested jewels, which had been approved by the last Grand Conclave, and these jewels being now completed, he begged the Grand Conclave would accept them as a mark of his esteem and affection for the Order.

Fr. Udall then proposed that the thanks of the Grand Conclave be given to the Grand Master for his most handsome and liberal present, which, having been seconded by Fr. Vigne, and put by the V.H and E.D.G.M., was agreed to with acclamation.

The Grand Chancellor reported, that the Committee appointed at the last Grand Conclave to settle the ritual for the installation of an Eminent Commander, had agreed on a form which they recommended for general adoption by the Order.

It was thereupon resolved, that the Ritual settled by the Committee be generally adopted by the Order, and that the Grand Chancellor be empowered to furnish copies to E.C.'s of Encampments, on payment of an adequate sum for making the copies of it.

Fr. Burchell then proposed the motion, of which he had given notice with reference to a testimonial to the two Chancellors of the Order, in respect, more particularly, of the time and attention they have devoted in the matter of the laws and constitutions of the Order; and the same having been duly seconded by the D.G.M.—

It was resolved,—

"That in consideration of the services rendered to the Order by the Grand Chancellor, Fr. H. Emly, a testimonial be presented to him of the value of thirty guineas from the funds of the Grand Conclave.

"That in consideration of the services rendered to the Order by the Grand Vice-Chancellor, Fr. J. H. Law, a testimonial be presented to him of the value of thirty guineas from the funds of the Grand Conclave.

"That the Deputy Grand Master, Frs. Udall, Dawes, Moore, and Burchell, be a Committee to carry those resolutions into effect."

The G.M. having announced to the Grand Chancellor and Grand Vice-Chancellor the foregoing resolutions, they returned their thanks to the Grand Conclave for those marks of approval of their conduct in their offices.

Fr. Udall proposed Fr. George Wackerbarth as Treasurer for the ensuing year, which having been duly seconded, he was unanimously elected accordingly.

The G.M. then appointed the following officers for the year ensuing:—

Dep. G.M., Fr. W. Stuart; G. Prior, Fr. B. B. Cabbell; G. Sub-Prior, Fr. J. Carnac Morris; G. Prelate, Rev. E. Moore; First G. Captain, Fr. Le J. Vigne; Second G. Captain, Fr. H. Vernon; G. Chancellor, Fr. H. Emly; G. Vice-Chancellor, Fr. J. H. Law;



G. Register, Fr. J. A. D. Cox; G. Hospitaler, Fr. E. Goodenough; First Grand Expert, Fr. J. Ward; Second G. Expert, Fr. F. Dee; First G. Standard Bearer, Fr. W. Witham Beach; Second G. Stand. Bearer, Fr. C. W. Hoffman; G. Almoner, Fr. M. H. Shuttleworth; G. Director of Ceremonies, Fr. G. B. Cole; First G. Aide-de-Camp, Fr. E. S. Snell; Second G. Aide-de-Camp, Fr. A. W. Bradley; First G. Capt. of Lines, Fr. Rev. C. H. Pettatt; Second G. Capt. of Lines, Fr. R. Costa; G. Sword Bearer, Fr. W. Macefield; First G. Herald, Fr. C. H. Gregory; Second G. Herald, Fr. D. H. J. Hinzman; G. Organist, Fr. M. Costa; G. Banner Bearer, Fr. R. Spencer.

The following Frs. were then elected by the Grand Conclave members of the Committee for General Purposes for the year ensuing:—viz. Fr. H. H. Burchell, M. H. Shuttleworth, Rev. E. Moore, R. J. Spiers, and F. Dee. And the M.E. and S.G.M. appointed Frs. Auldjo, Goldsworthy, Udall, and Masson, as members of the same Committee for the year ensuing.

The Grand Almoner reported that there had been collected that day as alms the sum of 4*l.* 14*s.*, which, added to the sum remaining in his hands at the last Grand Conclave, constituted a fund of 10*l.* 8*s.* 4*d.* now in his hands, to be applied to charitable purposes at the direction of the Grand Conclave.

It was referred to the Committee to consider and direct proper subscriptions to the different Masonic Charities, with a suggestion that Five Guineas would be a proper sum to be subscribed to each Charity.

The G.M. proposed that the Committee be directed to consider and report to the next Grand Conclave respecting the proper furniture to be provided for the Grand Conclave.

The Grand Conclave was then closed in ancient form, and with solemn prayer.

The Frs. then repaired to the banquet prepared by the Committee for General Purposes, and partook of the bread of thankfulness and the cup of cheerfulness with the M.E. and S.G.M. and the Grand Officers. After the banquet a testimonial, purchased by subscriptions by several Encampments and individual Frs., was presented to the M.E. and S.G. Master.

Col. TYRTE made an excellent speech on the testimonial being presented to him, alluding to the increase of the Order, and the gratification which he felt at having himself granted eighteen Warrants for new Encampments in England and its Colonies, and at the circumstance of his having granted the first Warrant for holding, under the Grand Conclave of England, an Encampment in the Western Hemisphere.

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## METROPOLITAN.

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APRIL.

**ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.**—On Saturday the 1st, ten of the children about to leave the School were confirmed in Wandsworth Church, by the Lord Bishop of Winchester. The interesting ceremony was attended by Bro. the Rev. J. E. Cox, Grand Ch., Bros. Patten, Mills, Newsom, Crew, and a large number of other friends of the Institution, including several ladies residing in the neighbourhood of the School. On the children's return from Church, a Bible and Prayer-book were presented to each by the Committee through the Rev. J. E. Cox, who addressed them in appropriate terms upon the importance of the rite they had undergone.

The Quarterly Court of the Governors and Subscribers to this Charity was held at the Freemasons' Tavern, on Thursday the 13th, Bro. Giraud, S.G.D., presiding. The minutes of the Committee for the past quarter having been confirmed, the various items of expenditure, amounting to £580. 14s. 5d., were approved, and the Secretary stated that Bro. Jno. Labouchere had kindly offered to advance any funds to meet the current expenditure, to the amount of 200*l.*, without interest, whenever it might be required. Bro. White, Grand Sec., then brought under the attention of the Brethren, that there were two sisters on the list of candidates for election into the School—which, he maintained, was a violation of the spirit of the fifth bye-law of the Charity, which declares that the sister of a child already in the School cannot be admitted a candidate, so long as the other candidates exceed the number of vacancies to be filled up; and he moved that should the two be elected, one of them should be declared ineligible for admission. After a short discussion, it was resolved to allow the children, who are twin sisters, to go to the poll upon the present occasion, and to place a declaration upon the minutes, for the guidance of the Committee on future occasions, to the effect that the admission of two sisters on the list of candidates, whilst there were other children seeking admission into the School, was a violation of the spirit and intention of the rule, which requires that the families of as many Brethren as possible shall participate in the advantages of the Charity. The poll was then taken, for the admission of three children into the School out of five candidates, and the twins referred to—whose father was unfortunately drowned on the 17th of May, 1850, whilst in the ship "William Simpson," of which he was the commander, whilst on a voyage from Batavia to London—were elected, the poll being in favour of Juliana Bauer, born 1st January, 1846; Mary Bauer, her twin sister; and Carolina Louisa Barnesley, born March 4, 1846.

**GRAND MASTERS' LODGE (No. 1).**—A large gathering of the Brethren of this Lodge took place at Freemasons' Tavern on Monday, the 15th, when the business of the season was most ably brought to a close under the presidency of the W.M., Bro. G. W. K. Potter. The proceedings concluded by a very elegant dinner, to which upwards of fifty Brethren sat down, including several visitors. Amongst the company were Bro. B. B. Cabbell, *M.P.* (Prov. G.M. for Norfolk); Bro. B. Dobree, S.G.W.; Bro. E. Baldwin, J.G.W.; Bro. Lieut.-Col. Burlton (P. Prov. G.M. for Bombay); Bro. Ald. Finnis; P. P. Collier, *M.P.* for Plymouth; Capt. Pasco, R.N.; Bros. G. Leach, C. Moon, Colquhoun, W. Chapman (126, Calcutta), W. Jerdan, C. F. Oldfield, D. E. Walmsley, F. Ledger, E. T. Anson, Major J. L. Allen, &c. The vocal abilities of Bros. D. King, Lawler, and Jolly, materially added to the pleasures of a most delightful evening.

**ENOCH LODGE (No. 11).**—The members of this Lodge held an Emergency Meeting at the Freemasons' Tavern, on Wednesday the 17th, when the business consisted of six initiations, four passings, and nine raisings. Of the above, Bro. W. Young (Immediate P.M.), initiated Messrs. Charles Sewell, E. S. Baily, and G. Reeves; and raised Bros. Hayward, Rawlins, Jones, Watson, Thompson, German, Chapman, Martin, and Henshaw. Bro. Young went through his business most correctly, and so arduous an afternoon's performance has seldom, if ever, been known in Masonry. At the conclusion of the Masonic business, nearly forty of the Brethren adjourned to the large hall, and dined with the company there assembled, to do honour to the Anniversary Festival of the Girls' School, thus appropriately initiating the new Brethren at once into a knowledge of the value of this most excellent Masonic Charity.

#### MAY.

**ROYAL SOMERSET HOUSE LODGE (No. 4).**—A Lodge of emergency was held on the 29th, when the ceremonies of initiation, passing, and raising, were very creditably performed by Bro. A. A. Le Veau, W.M., P.G.S.B. The manner in which the work is performed in this highly respectable Lodge is the theme of universal praise by all, who have had the gratification of witnessing it.

**ROBERT BURNS'S LODGE (No. 25).**—At the last meeting for the season of this influential Lodge, held at the Freemasons' Tavern, on Monday the 1st, the Chair was filled, in the absence of the W.M., Bro. Paterson, by Bro. C. Fox, who, in a very efficient manner, raised two Brethren to the third degree. At the conclusion of the business nearly fifty of the Brethren adjourned to "refreshment," over which Bro. Fox presided with great *éclat*. In the course of the evening Bro. Fox called upon the Brethren to drink to the memory of their departed friend and brother, Bro. Evans, who was well known not only in that Lodge, but throughout the Craft, and whose

sudden and unexpected death could not fail of being very seriously felt. The toast was drunk in solemn silence, the announcement of the death of Bro. Evans having from the commencement of the proceedings thrown a gloom over the Brethren.

**STRONG MAN LODGE (No. 53).**—The Brethren of this Lodge met for the last time this season on Thursday the 27th, at the Masonic Hall, Fetter-lane; Bro. Lewis, P.M., in the absence of the W.M., very ably went through the ceremony of initiation. The Lodge was in good working order, and is in a very prosperous condition. The business being concluded, and the Lodge closed, the Brethren adjourned to the Greyhound, Dulwich, to celebrate their annual summer banquet, the arrangements of which were complete and satisfactory. The Brethren, after having spent the greater portion of the day in various amusements, sat down to dinner, under the presidency of the W.M., Bro. S. M. Axtell, supported by eight of the P.M.'s of the Lodge. After the usual toasts, the Brethren separated.

**LODGE OF REGULARITY (No. 108).**—The Brethren of this Lodge assembled together in great force at the Freemasons' Tavern, on Thursday the 18th, when Bro. W. Johnson, P.M., the brother of the W.M., Bro. J. H. Johnson, passed a Brother to the second degree, and afterwards explained the tracing board in a very able and satisfactory manner. Some alterations were then made in the bye-laws, and the Masonic business brought to a most harmonious close. The Lodge was upon this occasion honoured by the presence of Bro. H. L. Crohn, the Grand Sec. for German correspondence, Bro. Dr. Rowe, P.P.D.G.M. for Essex, Bro. Banks, &c., the latter of whom, during the evening, made the following remarks:—

“As a visitor, he was highly gratified at the kind reception he had met with, and at the happy and social manner, in which the Brethren had passed their time since the closing of the Lodge. It had been said, that Masonic banquets were undesirable, and that the festal enjoyments of the Lodges militated against the progress of benevolence. This was a superficial opinion. He contended that the social system of England, which brought out the best feelings of our nature, was based upon the practice of dining together. What man could boast of the friendship of another, who had not had the pleasure of dining with him? This argument might be pursued to an unlimited extent. The comforts of this life were sent for our use, and he was sure that the members of the Craft would never abuse the good gifts of Providence. Bro. Dr. Rowe, who had just spoken, had given the Lodge a disquisition upon the etymology of the word Masonry, which he had traced to the time of the Chaldeans. He (Bro. Banks) would also give them a precedent for a Masonic banquet of an ancient date. There was one Pythagoras, a Freemason, who in the joy of his heart (on finding the solution of a problem dear to every Past Master) sacrificed a hundred oxen. Were they scattered to the winds, or given to the carnivorous beasts of the forests, or birds of the air? No, in all probability this was a great feast, where the poor and the needy were fed to their hearts' content. He had been a Mason nearly thirty years, and in daily contact with the members of the Craft during the whole of that time, and his knowledge of a Mason was, that he had a tear for pity and a hand open as day for melting charity.”

**LODGE OF HONOUR AND GENEROSITY (No. 194).**—The last meeting of this Lodge for the season was held on Monday the 1st, when Bro. R. Bell was installed W.M. for the year ensuing. The ceremony was performed by Bro. R. L. Wilson in his usual able manner, and the W.M. appointed Bros. W. M. Westall, S.W., H. N. Chever, J.W., F. Robins, S.D., and W. Blackest, J.D.

**PHOENIX LODGE (No. 202).**—At the monthly meeting of this Lodge, the 8th, three gentlemen—two of whom are connected with the public press, and one (Mr. George Ford) a member of that profession, whose vocal exertions add so much to the enjoyment of the Brethren at their various Festivals—were initiated into the Order, and one Brother passed and another raised to their respective degrees by the W.M., Bro. Warren. Bro. J. Webber, S.W., was then elected W.M., for the ensuing year, and the Treasurer re-elected. Other Masonic business having been gone through, the Brethren supped together, the pleasures of the evening being enhanced by the exertions of Bros. Ransford, Donald King, Lawler, and Genge, who presided at the pianoforte. This Lodge, which has only been resuscitated twelve months, already numbers upwards of thirty members—good men and true.—The close of the first regular season of this Lodge since its resuscitation under the auspices of Bros. Watson, Warren, Webber, and Harrison, assisted by its respected Treasurer and P.M., Bro. Houghton, was also celebrated at the Freemasons' Tavern, on Saturday the 20th, when Bro. Warren, the immediate P.M., installed Bro. J. Webber as his successor. At the close of the ceremony, Bro. Webber invested the P.M. and Treasurer with the jewels of their respective offices, and proceeded to appoint Bro. C. R. Harrison, S.W.; Bro. J. W. Brooke, J.W.; Bro. T. Barton, Sec.; Bro. J. Burton, S.D.; Bro. D. Evans, J.D.; and Br. Sharman, I.G. A P.M. jewel was voted to Bro. Warren, for his services in the Chair during the past year. The number of members, which fifteen months since might be considered merely nominal, have been raised during his year of office to upwards of thirty, of whom fourteen have been initiated in the twelvemonth. At the conclusion of the business, nearly forty of the Brethren dined together. There were a number of visitors present, and the whole of the proceedings passed off with the utmost *éclat*.

**LODGE OF UNIONS (No. 315).**—At the concluding meeting for the season of the Brethren of this Lodge, on Monday, the Chair was occupied, in the absence of Bro. W. Bursey, W.M., by Bro. P.M. J. Hervey, S.G.D., when the whole of the ceremonies, consisting of one initiation, one passing, and four raisings, were most admirably performed. At the conclusion of the Masonic business, about twenty-five of the Brethren dined together, and here, as in other Lodges, a parting tribute was paid to the memory of Bro. W. Evans.

**LA TOLERANCE (No. 784).**—This Lodge held its last meeting for the present season at the Freemasons' Tavern, on Tuesday the 30th. Bro. Dubois, the W.M., was in the Chair, and, assisted by Bro. P.M. Boura, a candidate for the mysteries of Freemasonry was duly initiated into the Order. The ceremonies of passing and raising were also most ably gone through. There was an unusual amount of business, which afforded a treat to those Brethren, who had not previously had an opportunity of seeing the peculiarly impressive ceremonies of a French Lodge. The season was concluded by a very elegant supper.

**STABILITY LODGE OF INSTRUCTION**, meeting usually at the "George and Vulture," Cornhill, on every Friday evening, at 7 o'clock, from September to April inclusively, held their annual meeting on Friday, the 26th, at Radley's Hotel, Bridge-street, Blackfriars. Bro. Henry Muggeridge, the preceptor and Treasurer, acting as W. M. We have never witnessed a more satisfactory meeting, or one more creditable to the craft. The attendance, full in the first instance, kept increasing, till the two handsome rooms were crowded with Brethren. The business of the evening (which occupied nearly three hours), consisted of the explanation of the Tracing Board of the three degrees, respectively by Bros. Richard Sharpe, P.M. of Lodge 225, by Br. Muggeridge, P.M. of Lodge 227, and Bro. Charles W. Steel, W.M. of Lodge 18. The work was performed with an accuracy seldom witnessed; scarcely the least hesitation occurring in a single instance, and the answers being given with a promptitude and readiness that made the whole affair an intellectual treat, which we hope we may enjoy again, when the lectures are resumed. It is especially interesting that Bro. Muggeridge is the preceptor of the whole Lodge, and too much credit can hardly be given to the perseverance and industry of this "much working and little feeding" Lodge.

The lectures finished, the following liberal grants were voted out of the funds of the Lodge, viz., five guineas to each of the four following Societies, the Girls' and Boys' Schools, and the Annuity and Widows' Funds. When we reflect that like sums are voted from far wealthier Lodges, this, from a Lodge where the joining fee is only one shilling, is indeed beyond praise.

Several brethren of various Provinces, among whom were Bros. Rev. Theodore Alois Buckley, Past Chaplain of the Apollo, and Br. Douglas Thompson, of the Alfred Lodges, Oxford, were then proposed, and received as joining members, and the Brethren adjourned to the banqueting-room. Here everything was pleasantly set out, but the attendance could hardly have been worse. On occasions like the present, great care should be taken to provide a competent staff of waiters. In some cases it was utterly impossible to get what was wanted. But if there was this deficiency, there was none on the part of the Brethren, either in music, mirth, or good fellowship. Br. John Havers, P.S.G.D., was Chairman, supported on his right

hand by Br. Potter, P.J.G.D., Bro. King, P.J.G.D., and several other Grand Officers, and on his left by Bros. Muggeridge, Philip Broadfoot, J. F. White, Wm. Farnfield, above 100 other Brethren being present. The musical Brethren (who contributed heartily to the festivity of the occasion), were Brs. Jolley (Bro. Jolley, jun., presiding ably at the grand pianoforte), Lawler, and Young.

The usual loyal toast was accompanied by those of the M.W. the G.M. the Earl of Zetland; the D.G.M. the Earl of Yarborough, and the Grand Officers, on behalf of whom Bro. King, P.J.G.D. returned thanks. Then came the health of the Lodge of Instruction, and Bro. Henry Muggeridge, the preceptor (pupil and successor of the late Bro. Peter Thompson), connected with that of Bro. Broadfoot (the founder of the Lodge of Instruction, 87 years ago), who was now present for the first time after an absence of 20 years. Both these eminent Brethren returned thanks. Then followed the health of the Working Brethren, to which well-deserved toast, Bro. Steel responded; then of the Chairman, by Bro. Potter, P.J.G.D.; then of the Sister Lodge of Instruction, for which Bro. Loewenstark returned thanks; and finally, of the Masonic Charities, to which Bro. Farnfield replied in a truly interesting speech. And so ended one of the most delightful evenings we have ever spent since our first initiation into Masonry.

#### JUNE.

**LODGE OF FIDELITY (No. 8).**—This Lodge held a meeting at the Freemasons' Tavern, on Wednesday the 14th, Bro. Rignall, W.M., in the Chair, who ably raised two Brethren to the third degree. At the conclusion of the business between twenty and thirty of the Brethren dined together, and the harmony of the evening was much enhanced by the vocal exertions of Bro. Taylor, who presided at the pianoforte, assisted by the Messrs. A. and M. Taylor.

**VITRUVIAN LODGE (No. 108).**—A meeting of the members of this Lodge, which consists principally of engineers and those whose energies have carried through the wooden walls the fame of Britain all over the world, took place at the White Hart Tavern, College-street, Lambeth, on Wednesday the 14th, Bro. Crosby, W.M., presiding. The business, consisting of one initiation and six passings, was most admirably gone through. At the conclusion of the business upwards of thirty of the Brethren supped together, and passed a very pleasant evening. A large portion of the members of this Lodge consist of Brethren in the employ of Messrs. Maudslay, Bro. Maudslay, jun., being the S.W. The Lodge in this instance may be fairly denominated the "Amalgamated Engineers," since it is amalgamated in Brotherly Love and Charity.

**ZETLAND LODGE (No. 752).**—On Wednesday the 14th, this Lodge met at the Adam and Eve, Kensington, for the despatch of

Masonic business. Bro. Barfield, W.M., raised Bro. Ballard, of St. George's Lodge (164), at Greenwich, and passed Bros. Vincent and Sams, of 752. Bro. Scholefield was elected W.M. for the ensuing year, and Bro. Madden, Treasurer.

**BEADON LODGE (No. 902).**—This flourishing Lodge commenced its Masonic duties on Wednesday the 21st, at the Star and Garter Tavern, Kew-bridge. The Lodge, which was named after the worthy magistrate whose name it bears, has only been in existence eight months. Forty-three members have joined it in that short time, and two members have been initiated, making a total of forty-five. There was one passing and an initiation on this occasion. From the great patronage, as well as the number of good working Masons that belong to this Lodge, it bids fair to fulfil the expectations of the promoters, and to become one of the best Lodges in the Craft. Bro. Beadon has presented the Lodge with three handsome pedestals, which will not be used before August at the installation, out of respect to the donor, as it is expected he will then instal the W.M.

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#### ROYAL ARCH.

**ST. JAMES'S CHAPTER (No. 2).**—On Thursday, April the 6th, the Companions of this Chapter held their quarterly meeting, at the Freemasons' Tavern, when Comp. Sam. Tompkins, M.E.Z., assisted by the Principals and Officers, exalted a duly qualified Brother into the Royal Arch, in a most able manner.

**MORIAH CHAPTER (No. 9).**—At the usual meeting of the Chapter, on Thursday the 16th, Comp. Benham was installed in due form into the second principal's Chair, the ceremony being most admirably gone through by Comp. Roberts, M.E.Z.

**OLD KING'S ARMS CHAPTER (No. 80).**—The Companions of this Chapter held their annual meeting at the Freemasons' Tavern, on Monday the 3rd, when Comp. W. M. Watson, P.P. of No. 91—a most excellent Chapter held at Gravesend—installed, in a very effective manner, Comp. Filer as Z., Comp. Linton as H., and Comp. Watkins as J. At the conclusion of the business the Companions dined together, and passed a truly Masonic evening.

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#### TESTIMONIAL TO COL. TYNTE.

On the occasion of the meeting of Grand Conclave on the 12th May, an elegant and appropriate Testimonial was presented to Col. Charles Kemeys Kemeys Tynte, M.E. and S.G.M. of Masonic Knights Templars, an illustration of which we present to our subscribers with the present number. On each side of the pedestal is a



shield, one of which bears the arms of the M. E. and S. G. M., the other the arms of the Order, accompanied with the following inscriptions:—

ON THE FRONT.

Presented the 12th day of May, 1854, to Fr. Col. Charles Kemeys Kemeys Tynte, Most Eminent and Supreme Grand Master of the Masonic Knights Templar in England and Wales, as an acknowledgment of his many and important services to the Order.

ON THE REVERSE.

First elected on the 27th of February, 1846, for three years. Re-elected for a similar term on the 30th of March, 1849; and again on the 14th day of May, 1852; and has granted eighteen Warrants for Encampments.

The value of this Testimonial, which is exquisitely wrought in silver, is *One hundred Guineas*, the greater part of which has been collected by individual subscription. There is still, we understand, a small deficiency to make up, which we have no doubt will very speedily be collected. It is intended to give a lithographed print of the Testimonial, accompanied with a list of the contributors, to each subscriber. Subscriptions may be forwarded to the Gr. Chancellor, Fr. Emly, 3, New Square, Lincoln's Inn.

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## PROVINCIAL.

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### BERKSHIRE.

WINDSOR.—*The Eltonian Lodge of St. John* (No. 252), which has been held at the Swan Inn, Thames Street, for the last thirty years, has been removed to the New Inn, Park Street, in consequence of the closing of the hotel department at the former house. Bro. Dangerfield, the new host, is an old, respected, and very excellent Mason, well up in the various duties requisite in working a Lodge efficiently; we are glad to hear that Masonry is progressing at Windsor, the Lodge being well attended, and gradually increasing in numbers, no less than three initiations having taken place on the last night of meeting for the season, when the W. M., greatly to the regret of many of the Brethren, closed the Lodge until October next.

### CAMBRIDGESHIRE.

*Celebration of the Centenary of the Scientific Lodge, No. 105.*—On Wednesday, March 29th, this most auspicious event was celebrated by a Grand Banquet and Ball, which will long be remembered

by those who were present, as the brightest page in the history of that most prosperous Lodge.

The GRAND MASTER, the Right Hon. the Earl of Zetland, accepted the invitation from the Lodge to be present on this interesting occasion. Letters were also received from the D.G.M. Lord Yarborough, and other distinguished Masonic dignitaries, regretting their inability to be present. The Earl of Zetland arrived the previous day, and was, with Bro. T. H. Hall, F.R.S., the Prov. G.M. for Cambridgeshire, the guest of the Provost of King's College.

The W.M. Bro. ARTHUR R. WARD (of St. John's College), having summoned the Lodge at 2 o'clock, it was opened punctually at that hour, when the Minutes of the last Lodge were read and confirmed. Shortly afterwards the Senior Deacon announced the "Grand Master, the Earl of Zetland," who was introduced to the Lodge according to ancient custom, and with the usual procession. The W.M. then offered his Lordship the Chair, which he declined, and took his seat on a prepared dais on the right of the W.M.

The W.M. then called on the Brethren to salute their G.M. with the usual Masonic honours, which was done with hearty good will. The Lodge was then opened in the second degree, and the G.M. saluted with the honours: The Lodge was then opened in the third degree, and the G.M. again saluted according to ancient and ample form. The Lodge was then closed in the three degrees in the usual manner. The Past Masters and Officers of the Lodge having been introduced to the G.M. by the W.M., and the Officers of the Province by the Prov. G.M., the G.M. expressed his great admiration of the admirable manner in which the work had been done, and complimented the Lodge on having so efficient a Master and Officers.

His Lordship then left the Lodge, and the Brethren adjourned to the Banquet, which took place at five o'clock, at the "Lion" Hotel, and at which about sixty Brethren sat down.

The Company consisted of the following Brethren:—The W.M. Arthur R. Ward; the Right Hon. the Earl of Zetland, G.M.; J. H. Hall, Prov. G.M., Cambridge; H. F. Rowe, D.Prov. G.M., Cambridge; Ridley, P.G.M. of Oxford; W. F. Beadon, P.J.G.W.; R. J. Spiers, Mayor of Oxford, and P.G.S.B.; Wheeler, Wood, J. Wilson, Standen, E. L. Wilson, P.M.'s of London Lodges; Ranson, S.D.; H. E. Rowe, Chap.; H. Smith; C. Wisbey, Sec.; Wentworth, senr.; Bradwell; Reed; Ashcroft; Stokes, I.G.; O. J. Jones, S.W.; H. Edlin; Westrope; S. Wentworth; Peeling; E. R. Lawrence; Sparrow; Billington; Clarke; J. Swan; Manning; W. Crisp, Baxter, Bentley, C. J. Jones, Trea., C. E. Brown, C. Claydon, J. Rowe, Edwards, Chisholm, Fuller, P.M.'s; J. Cole; W. F. Webster; R. Baxendale; J. H. Law; Gully, J.D.; Wentworth, jun., J. W.; Lee; Daykin; Holloway; L. S. Baxendale; Garland; Arnold; F. R. Holl; J. Swan, jun.; Moyes; C. W. Naylor; J. C. Peters; G. E. Peters.

After ample justice had been done to the repast, the W.M. rose and said,—

“The true characteristic of Freemasonry is loyalty to the Sovereign of our common country. It is unnecessary, therefore, for me to say one word to you as Masons to induce you to drink the first toast which I shall have the honour to propose on this joyous occasion; unnecessary, because all Masons have declared their acquiescence in the rule which requires obedience to the laws of the State, in which they reside, and their determination never to lose sight of the allegiance due to the Sovereign of their native land: but in our case no obligation is required beyond that feeling which glows in every man’s breast—loyalty—and not only loyalty, but affection to the Sovereign, who so admirably presides over the destinies of this great country. In the presence, therefore, of his Lordship, our Brother, the G.M. of England, who honours us with his company this evening, I call upon you, with all due Masonic honour, solemnity, and enthusiasm, to drink our time-honoured toast, “The Queen and the Craft.” The toast was received with due Masonic honours.

The W.M. then again rose and said, I have now to call your attention to a proposition, to which I fear I shall be unable to do adequate justice. But I know my audience, and am perfectly aware of the kindness and consideration with which Masons view the faults and deficiencies of their Brethren. Although the toast which I am about to submit to your notice is not now proposed for the first time within these walls—for, indeed, we never assemble around our festive board without drinking it immediately after that of the Sovereign; and although, for the last ten years, it has been associated with the name of our present G.M., yet I am sure that, on no occasion has it ever been drunk with so much pleasure and cordiality as it will be on this occasion, when we may be said to have arrived at mature age, and are entering upon the second century of our existence (applause). As the Master of this Lodge for the present year, I am naturally anxious that our noble Brother, as the head of our Craft, should not only be satisfied, but gratified, by his visit. We have shown our allegiance to our Sovereign, let us now show our deference and respect to the head of our Fraternity, the Grand Master of England (great cheering). Our noble Brother, when he was elected to that most important and distinguished office, succeeded one who lived not only in the affections of Masons, but in the affections of the great body of the people of this country. It was, therefore, no light matter to follow so amiable and kind-hearted a man, and so profound a Mason, as our late Brother, his Royal Highness the Duke of Sussex—sometimes the guest, always the honoured friend of one greatly esteemed in this Lodge, and whose portrait (alluding to the Rev. George Adam Brown) adorns our walls. But the duties undertaken by the Earl of Zetland have been so admirably performed, and there has been at all times so good an understanding between our Grand Master and the great body of Masons throughout the kingdom, that it is sufficiently apparent that the choice was the best that could have been made, and that our noble Brother not only deserves our thanks, but the thanks of the Craft for the excellent judgment and tact displayed in the discharge of his numerous and multifarious duties, also for the princely manner in which he supports the various Charities connected with our Order, which are, indeed, its noblest ornament, and are attended by benefits innumerable to those who have not the power to help themselves, exercising, as all Master Masons are enjoined to do, the active principles of universal beneficence and charity, and extending relief and consolation to our fellow man in the hour of need and affliction. For myself, individually, I thank our noble Brother for the honour he has conferred upon the Lodge, by attending here this day, and I know also, I may thank him in your name as well as my own. Join me then, Brethren, in wishing health, happiness, and long life, to preside over the Masons of England, to our M.W. the G.M. the Right Hon. the Earl of Zetland (great applause).

The M.W. the GRAND MASTER, in returning thanks, said it gave him great pleasure in being present on so interesting an occasion

as the Centenary of so influential a Lodge as the "Scientific;" and he begged to thank the Brethren for the very kind manner in which they had responded to his health, so eloquently proposed as it had been by the W.M. He was convinced they had greatly overrated his merits; but he could assure them the interests of the Craft were very dear to him, and that at every time his best energies would be used to show how much he was attached to the Order, and how jealously he would guard their privileges from molestation. Although he was not a Mason when at the University, yet it gave him great pleasure once more to visit his *Alma Mater*, and to see around him so many well-remembered faces. He complimented the Lodge on the admirable manner in which its duties had been performed, and hoped that the Scientific Lodge would increase in prosperity, and long flourish in its present efficient condition. He thanked them for the honour they had done him by inviting him to their festival.

The W.M. then rose and said the next toast was one which they would drink with great pleasure, although tinged with some regret; it was the health of the D.G.M., the Earl of Yarborough, who was unable to be present on this occasion on account of ill-health. He could assure them that no Brother had the interests of the Craft more at heart than the D.G.M. had, and he was sure they would join him in drinking his health.

Bro. J. W. BAXTER then rose and proposed the health of the Prov. G.M. for Cambridgeshire, Bro. Hall, and alluded in strong terms to his intimate knowledge of Arch-Masonry.

The Prov. G.M. returned thanks in a most eloquent speech, and alluded to the early career of the Scientific Lodge, and remarked upon the vicissitudes it had encountered. He said that the Lodge was first held in London, and then in various places of the town in which they were assembled; but it had struggled on, and the result had been that it had now arrived at the present state of prosperity. At one time the School of Plato, the sister Lodge, had been in the ascendant, but during the last 25 or 30 years the Scientific Lodge had taken the lead, and kept it. He was sure that any Prov. G.M. might well be proud of having such a Lodge in his Province, and he begged to drink prosperity to the Scientific Lodge and the "Past Masters."

Bro. CRISP, P.M., returned thanks, and said it was indeed a proud day for the P.M.'s of the Lodge, when they saw around them so noble a gathering as had been brought together on this occasion; and although the building they had helped to raise was not yet perfect in all its parts, yet he hoped it might be considered as honourable to its builders.

Bro. W. EDWARDS, P.M., briefly proposed the D.Prov. G.M. and the Officers of the Provincial Grand Lodge.

Bro. ROWE returned thanks.

The M.W. the G.M. then rose and proposed the health of the W.M. of the Scientific Lodge, Bro. Arthur R. Ward, and complimented the Lodge on having so able a Brother to preside over them. In the course of his observations, the M.W. the G.M. stated that he consi-

dered there were four characteristics necessary for a Master of a Lodge,—firmness, decision of character, arrangement, and love of order,—and he was most happy to say he found all these characteristics combined in their present Master. He complimented Bro. Ward very warmly on the very excellent arrangements made for this festival, and called on the Brethren to join him in drinking “health and happiness to their W.M.”

Bro. ARTHUR R. WARD, who was received with every token of regard by the Brethren, returned thanks, and observed that any man might well be proud of being Master of a Lodge on such an important occasion as the present. He assured the Brethren of the Lodge he felt most deeply grateful to them for having elected him to the Mastership, and would promise them that his best energies should at all times be put forth to add his mite towards the prosperity of their Lodge, and of Freemasonry in general. He begged, in conclusion, to drink “Freemasonry all over the world.”

Bro. C. E. BROWN, P.M., then proposed the visitors present, members of the G.L., coupling with the toast the names of Bro. Beadon, P.J.G.W., and Bro. Spiers, the Mayor of Oxford, P.G.S.B. He alluded to the pleasure it gave the Cambridge Brethren once more to see Bro. Beadon in his mother Lodge, and complimented him upon the great honour he had done the Scientific Lodge by the distinguished rank he had attained in the Craft. He then alluded to the services that Bro. Spiers had done to the cause of Freemasonry in Oxford, and to the hospitable manner in which he was always ready to entertain those visiting that Province.

Bro. BEADON returned thanks. He said it gave him great pleasure to meet them on this occasion, and to see around him so many well-remembered faces. He alluded in very strong terms to the progress of Freemasonry in that district since he left the University, and complimented the W.M. on the excellent manner in which the various Officers had acquitted themselves upon the present occasion. He then alluded to the exertions made in former times by Bro. H. F. Rowe, the D. Prov. G.M., to whose exertions might mainly be attributed their present prosperity.

Bro. SPIERS, on being loudly called for, returned thanks for the honour done to him, and begged to assure them that, if they would pay a visit to their Oxford Brethren, they would find the hand of fellowship held out, and receive a truly Masonic welcome.

Bro. ROWE, D. Prov. G.M., then proposed the health of Bro. Ridley, P.G.M. for Oxfordshire, and said it gave them great pleasure to see so able a Mason as Bro. Ridley amongst them. He hoped that Bro. Ridley would carry away with him a favourable opinion of Cambridge Masonry.

Bro. RIDLEY returned thanks, and regretted that there was not a larger muster of Oxford Brethren present; but it was not his fault, for he had urged them to come, and several had expressed their intention of being present, but he was afraid they had found some counter-attraction elsewhere, and were therefore unable to be present. He regretted

this the more, because among them were some of whom he was very proud, on account of the manner in which they discharged their various Masonic duties. He should, indeed, have been glad could they have been there, in order to have seen the admirable manner in which all the arrangements of the day had been carried out. He begged to thank them for the kind manner in which they had drunk his health, and hoped to have the pleasure of seeing many of them, at no very distant period, at the meetings of the Masonic body in the sister University.

Bro. H. SMITH then briefly proposed the Visitors present, not members of the G.L.

Bro. WOOD, P.M. of Lodge No. 27, returned thanks.

The W.M. then gave the "Officers of the Lodge."

Bro. JONES, S.W., returned thanks.

The GRAND MASTER then gave the last toast, and observed that he had requested the W.M. to allow him to propose that toast, in order that he might have an opportunity of again expressing his admiration of the manner in which all the arrangements of the festival had been conducted, and how much he was gratified at the excellent arrangements made for himself and other visitors. The toast was drunk in the usual Masonic manner. The W.M. then left the Chair, and a procession having been formed of the Officers of the Lodge, the G.M. left amidst the cheers of the Brethren, many of whom now proceeded to the Ball, which took place at the Town Hall, and where upwards of 150 ladies and gentlemen had assembled to participate in the dance. The room was very handsomely decorated by Messrs. Metcalfe and Bulstrode, who seemed to have exerted their utmost skill to give *éclat* to their arrangements.

At ten o'clock, the Ball was opened to the enlivening strains of a most excellent band, provided by Mr. Sippel, over which he presided, and which gave unmitigated satisfaction throughout the evening by the admirable manner in which they performed the various dances that had been selected by Bro. Edwards, the Master of the Ceremonies, with his usual tact and judgment.

Polkas, waltzes, and quadrilles followed each other in rapid succession till one o'clock, when the Stewards announced Supper.

After ample justice had been done to a most elegant repast, provided by Bro. Donkin, in his usual style of liberality, the W.M. proposed "The Ladies," and observed that in all the Festivals held by Masons, they were always anxious for others to participate in their pleasures, and thus to show to the world that they were not a selfish body. He then briefly complimented the Brethren on the brilliant assemblage around them, and hoped they would join him in drinking a bumper to those without whom a ball would indeed be a failure.

After this had been received with proper honours, Bro. ROWE, the D. Prov. G.M. proposed the "W.M. (Bro. A. E. Ward) and the Stewards."

Bro. WARD responded, and observed that, although his name had been coupled with the toast, he felt that the name of Bro. Edwards, M.C., ought to have been chosen instead of his, because he could assure them that had it not been for the exertions of Bro. Edwards (great cheering) the Ball would never have taken place. There had been unforeseen obstacles in the way of the Ball, but Bro. Edwards had triumphed over all, and he was sure they would drink a bumper to him for his exertions on their behalf (great applause).

Bro. EDWARDS, who was received with great cheers, briefly returned thanks, and said that the best reward himself and his colleagues could have was in the success of the present day; and assured them that the happiness of that minute more than repaid any trouble he might have had in promoting the Ball.

On returning to the ball-room, dancing was recommenced with increased vigour, and six o'clock resounded from Great St. Mary's bell ere the last strains of "Sir Roger de Coverley" were ended by the orchestra. Thus concluded a meeting, which will long live in the remembrance of Cambridge Masons, not only on account of the splendour of the dinner and ball, but also on account of the very excellent arrangements made by the Committee for each meeting. We congratulate the Brethren of Cambridge on the *éclat* of the whole affair, which will no doubt give an impetus to the cause of Freemasonry in that town and university.

#### DERBYSHIRE.

DERBY.—On Thursday, the 8th of May, 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. C. Hambleton was also duly installed in the chair. The Brethren then formed in procession, and proceeded to the parish church, where an appropriate sermon was preached by the V.W. Prov. G. Chaplain, Bro. W. Hope, M.A. On leaving the church the Brethren proceeded to the Town Hall, where refreshment was served by Bro. 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., Bro. C. R. Colville, M.P.

#### DORSETSHIRE.

Lodge of St. Cuthberga, No. 905.—This newly established Lodge was opened in due form on the 28th of April, by the W.M. Bro. R. A. Long Phillips, who afterwards delivered a lucid lecture thereon. Bro. John Sydenham, P. Prov. S.G.W. Dorset, and P.M. Lodge No. 160, rose, and informed the Members, that he had been deputed by the Brethren of the Lodge of Amity, No. 160, to present the Lodge of St. Cuthberga, with a copy of the Volume of the Sacred Law, which honour had been entrusted to him as the Senior P.M.,

and that during forty-five years' actual service in Freemasonry, no event had occurred that could convey more pleasure than the charge then committed to his hands. It was not, he said, the individual value of such a present, but it was a testimonial from a Lodge of long standing to one of new creation, of the desire to render aid in the great cause of Freemasonry, and the furtherance of the great principles of Brotherly Love, Relief, and Truth. We are unable to do more than give an outline of Bro. Sydenham's address, which received due acknowledgment from the W.M. and Brethren present.

#### DURHAM.

**GATESHEAD.**—*Lodge of Industry* (No. 56).—The annual meeting of this Lodge took place on Monday, the 27th of March, when Bro. Wm. Morrow was installed W.M. for the ensuing year. In the course of the evening P.M. Bro. J. E. Wilkinson, in a highly complimentary speech, proposed the health of the retiring Master, Bro. E. D. Davis, who had occupied the Chair for two successive years, and in the name of the Lodge presented him with a massive silver claret jug, most exquisitely embellished, and bearing a very eulogistic inscription, as a testimonial of his zeal and the esteem in which he is held by his Brethren.

#### ESSEX.

*North Essex Lodge* (No. 817).—The annual meeting of this excellent Lodge, for the purpose of installing the W.M. was held at the White Hart Hotel, Bocking, on Monday, April 3rd, and on the occasion thirty-five of the Brethren were present. Francis Browne, Prov. J.G.D., W.M.; Charles Phelps, of Briggens Park, Herts; Walter Honeywood, of Coptford Place; Edward Martyn Wade, of Bocking; and Octavius Richard Hanbury, of Toppesfield, Essex, Esqs. were severally balloted for and initiated. The Lodge was then opened in the Second Degree, and Bro. Wm. O. Hustler, the W.M. Elect, was then presented by Bro. the Rev. S. Lea Wilson, Prov. G.Chap., Herts, and installed and proclaimed in the several Degrees by Bro. Jer. How, P.M., No. 82. The W.M. then appointed Bro. James Rolfe, S.W., John Savill, J.W., Rev. W. S. Hemming, Chap., A. Cunnington, Sec., Ed. Haiden, S.D., J. Brooks, J.D., T. Swindell, I.G. The re-election of Bro. Wm. Philip Honeywood as Treasurer was unanimously confirmed. Among the Visitors present was Bro. Skinner, D. Prov. G.M. of Essex, who delivered the charge to the newly initiated Brethren in a most impressive manner. Not the least interesting part of the business was the presentation of a handsome jewel to Bro. M. Lane, as an acknowledgment on the part of the members for the very satisfactory discharge of the duties of Secretary to the Lodge for some years. The business of the day was conducted by Bro. How, the Installing Master, who addressed the W.M., the Officers, and the Brethren generally, on their several duties. The Brethren adjourned to a banquet, which was provided by the care and attention customary with Bro. Durrant.



*North Essex Chapter* (No. 817).—The first anniversary of this Chapter was held on Tuesday, May 23rd, at the White Hart Hotel, Bocking, when the Companions attended in all their strength to celebrate the installation of the Principals, Comp. Surridge, Z.; Comp. Brown, H.; Comp. Hustler, J. The ceremony was performed by Comp. Watson, P.Z., No. 25, assisted by Comp. S. L. Wilson, P.Z., Nos. 661 and 817, and Comp. How, P.Z., 593. Previously Bros. Rolfe and Holmes, members of Lodge 817, were exalted into the Sublime Degree. The Lectures were then delivered by Comps. Watson and How.

#### HERTFORDSHIRE.

*Watford Lodge* (No. 580).—The Brethren of this Lodge assembled on Friday, April 21st, in their Hall, for the purpose of installing the W.M. Elect, Bro. I. T. Danvill. Prior to the chief business of the day, Lieut. Henry G. Martin, R.A., was initiated, then in expectation of being ordered on service to join the Army in Turkey. The W.M. was installed by Bro. J. How, P.M., No. 62, and proclaimed in the several Degrees, and the charge to the Initiate was given by Bro. How. Twenty members were present, among whom were Bro. Ward, Prov. G. Sec., Herts, and Bro. Francis, Dep. Prov. G.M., Surrey. Under the able conduct of Bro. Burchell, P. Prov. S.G.W., the Treasurer, and Bro. Sedgwick, the Secretary, this excellent Lodge maintains its high character.

#### KENT.

The following plan is about to be adopted by the Prov. G.L. of Kent, by which all the Lodges of that Province will, in the course of a few years, become Life Governors of the Boys' and Girls' Schools during their existence. The sum of thirty guineas is annually raised by a small increase in the quarterly subscription of each member of a Lodge, and placed at the disposal of the Prov. G.L. Each Lodge in the Province, in turn, receives this amount from the Prov. G.L., and pays a donation of twenty guineas to the Girls' School, and ten guineas to the Boys' School. Those Lodges which have the largest number of subscribing members, and who are, therefore, the largest contributors to the fund, have the first benefit of the arrangement.

*SHEERNESS.*—The Annual Festival of the Masonic Order was held at Sheerness on the 19th of June, when there was a goodly number of the Craft assembled to do honour to the R.W. the Prov. G.M. Bro. C. Purton Cooper, Q.C. The Craft Lodge was opened at 10 in the morning for the purpose of installing the R.W. the Prov. G.M. as W.M. of a private Lodge, which ceremony was very ably performed by Bro. C. Isaacs, P.G. Sec. The R.W. the Prov. G.M. was presented by Bro. J. S. Ryddell, P.S.G.W. elect.

The Prov. G.L. was then opened in ample form and with solemn prayer by the R.W. the Prov. G.M., after which he invested his Officers. Br. W. Saunders, S.G.W., and Bro. C. Isaacs, G.J.W., were continued in their respective offices of Treasurer and Secretary.

The Lodge then adjourned to attend Divine service at Trinity Church in the usual order. After service had been performed, a sermon was preached by the Rev. D. Jones, the Prov. G. Chaplain, from the 6th verse of the 5th chap. of Job.

The Brethren then returned to their Lodge-room, when the customary acknowledgments were made to the R.W. the Prov. G.M. for having so ably conducted the business of the day; to the Rev. G. Bryant, Incumbent of Trinity Church, for the use of the church, and for his performance of his portion of the service; to the Prov. G. Chaplain for his excellent discourse; and to other Officers for their services. The Prov. G.L. was duly closed, and the Brethren resorted to the Banquet-room recently erected for the Adam's Lodge by the landlord, Bro. Davis, where they partook of refreshment. About 86 Brethren were present.

On the cloth being removed, the "Queen and the Craft" was proposed by the R.W. P.G.M. in his usual excellent manner, and was responded to with all the enthusiasm the toast always elicits from every assemblage of Englishmen. After the other usual toasts, the R.W. the Prov. G.M. presented a lithographed proof Portrait of Bro. J. Ashley, Past D.G.M. to that Brother. For many years the whole charge of Masonry in Kent had devolved on Bro. Ashley, whose urbanity of manner and unvarying amiability of conduct in the discharge of his duties had endeared him to every Brother in the Province. In testimony, therefore, of the regard and esteem for Bro. Ashley, it was resolved that a photograph of that worthy Brother, in full Masonic costume, should be taken, from which a lithograph should be made, and a proof copy, suitably framed, presented to Bro. Ashley; and a copy of the Portrait presented to every Lodge in the Province, to be hung up in the Lodge-room, and, we believe, to every subscribing Brother in the Province. The R.W. the Prov. G.M.'s address to Bro. Ashley was peculiarly excellent, eliciting the warmest applause from the Brethren. Bro. Ashley's reply was equally interesting, and manifested much deepness of feeling and every sentiment of gratitude to the Brethren for the manner in which his services had been acknowledged.

The whole proceedings of the day were of a most satisfactory nature.

#### LINCOLNSHIRE.

LINCOLN.—The interesting ceremony of dedicating a new Masonic Hall, took place on Thursday, May 18th, at the New Hall in Grant-ham-street, when a large number of the Brethren of the Witham Lodge, and others of the Masonic body, were in attendance. The Brethren attended divine service at St. Peter-at-Arches, when an eloquent sermon was preached by the Rev. E. R. Larken, P.P.G. Chaplain of the Witham Lodge.

#### NORTHAMPTONSHIRE.

NORTHAMPTON.—The anniversary meeting of the Prov. Grand Lodge for the counties of Northampton and Huntingdon was cele-

brated on Tuesday, the 9th of May, at the George Hotel, when a numerous assemblage of the Brethren, and several visitors from London and Birmingham, were present. The proceedings commenced on Monday, the 8th, with a meeting of the Northampton Chapter of Royal Arch Masons, when the M.E.Z. Comp. C. W. Elkington was unanimously re-elected the First Principal; Comp. G. Worley, Second; and Comp. the Marquis of Huntley, Third Principal for the ensuing year.

On Tuesday, the 9th, the Prov. Grand Lodge was held. After the usual business of the day, the Brethren sat down to refreshment. Amongst those present were the R.W. Prov. G.M., the Marquis of Huntley; Bros. Ewart, Dep. Prov. G.M.; J. Hervey, S.G.D. of England; C. W. Elkington, P.S.G.W., Warwickshire; Bros. Machin and Pursell, from Birmingham; Bros. Ryley, C. Markham, H. P. Markham, Higgins, Welchman, Stricklan, Fox, Marshall, Woolley, Osborn, Andrew, Worley, Boome, Roberts, &c. &c. &c.

After the usual loyal and Masonic toasts had been duly honoured, the W. Bro. C. W. ELKINGTON proposed "The health of the R.W. the Prov. G.M. the Marquis of Huntley," and alluded in eloquent terms to the excellencies of that nobleman's Masonic career. He stated that it was just that day twelve years since he (Bro. Elkington) had the honour (as W. M. of the Pomfret Lodge), to receive the noble Marquis at his first Prov. G.L. Meeting, and that, although he had since ceased to be connected with the Province, except by ties of affection, he was glad to hear, and to state, that the Prov. G.M. had never been absent from one of the annual meetings. Bro. Elkington, after alluding to the various changes since that memorable day, and calling attention to the many, who had been summoned from this sub-lunary abode to the G.L. above, proposed in the most complimentary terms, the health of the noble Marquis.

The toast having been received with continued cheers, the Prov. G.M. thanked Bro. Elkington and the Brethren for their kind reception, and stated he was grateful to Providence for having spared him to preside over them for the last twelve years. The noble Marquis alluded to the establishment of a Royal Arch Chapter, which was mainly owing to the exertions of his Brethren of the Pomfret Lodge. He was pleased to know he had been elected Third Principal in the Chapter, and he hoped to attend his duties regularly. After noticing the new Charity that day formed in the way of a Benevolent Fund for the Province, he specially called upon the Brethren to subscribe liberally towards it.

The Wardens and Officers were responded to by Bros. Hervey and Worley.

Bro. H. P. MARKHAM then proposed the health of the visitors, which was responded to by Bro. Machin, P.S.G.W. of Warwickshire.

Several other toasts having been given and responded to, amongst which "Success to the Pomfret Lodge," "The Ladies," &c. a most agreeable evening was terminated about nine o'clock, and the Brethren separated, highly gratified with the proceedings of the day.

## SOMERSETSHIRE.

BRISTOL.—On Friday 9th June, a large assemblage of the Craft took place to witness the consecration of the Colston Lodge (No. 886). The Lodge having been opened by Bro. Derham, W.M. (No. 81), the Prov. G.M. and the Officers of the Prov. G.L. were announced and received in due form. The Prov. G.M., Bro. H. Shute, assisted by the D. Prov. G.M., Bro. D. W. Nash, proceeded to consecrate the new Lodge; and at its conclusion the Lodge was closed by Bro. Derham, W.M. (No 81). The ceremony was performed in a most masterly style, and listened to with the deepest attention by a large number of the Brethren, who densely crowded the spacious hall: at the closing of the Lodge, the Brethren adjourned to Bro. Nibbletts, to hold the Consecrative banquet; the excellent style in which everything was served left nothing to be desired; nearly sixty Brethren sat down, Bro. H. Lloyd, W.M. (No. 886), in the Chair, supported by Bro. H. Shute, Prov. G.M.; Bro. D. W. Nash, D. Prov. G.M.; Bro. Rev. C. Holder, Prov. G.C., and many other officers of the Prov. G.L. After the usual loyal and Masonic toasts, the W.M., Bro. H. Lloyd, called upon the Brethren to fill a bumper to the health of their beloved Prov. G.M., Bro. H. Shute, which was responded to in a very humorous speech by Bro. the Prov. G.M. Both toast and response were received most enthusiastically.

The Prov. G.M. again rose, and said,—“He had obtained permission to propose a toast, and he gave them the health of their W.M., Bro. H. Lloyd; the manner in which his name was received by them left but little for him to say; he wished Bro. Lloyd every success with the newly consecrated Lodge, and felt sure that the Brethren of that Lodge would never regret their choice; and that when he resigned the Chair to his successor, he would be found to have filled it alike to his own credit, and the gratification of the Brethren.” The W.M., on rising, was received with renewed applause, and said he was not aware it was his health that the Prov. G.M. wished to propose; he deeply felt the kind manner in which it was proposed and received. In such assemblies as this, where good feeling reigned pre-eminent, he always found it an easy task to speak of others, he now found it far more difficult to speak of himself. Some years ago, when he joined the Order, he little thought he should ever fill the high position in which he was now placed. The memory of Colston had long been dear to every Mason, and the wish for a Lodge, bearing that revered name, had been constant in their minds. Twenty-five years ago it was wished to establish a Lodge in Clifton of that name, but he rejoiced that it had been reserved for their Lodge; and he felt sure that, as a Lodge, as far as lay in their power, they would follow the steps of that great philanthropist. He did not know whether Colston had ever been initiated; but of this he was sure, no better Mason ever existed; and whilst they looked around on the beneficent charities, with which he had endowed their city, or referred to the particulars of his private life, all good Masons

recognised in him a Brother. He felt the responsibility of the office they had entrusted to his care; he would do his utmost to carry out the true principles of the Order, and he hoped all the working of the Lodge might be equal to the ceremony of consecration they had witnessed that day.

The Prov. G.M. then gave the health of the D. Prov. G.M.; when he selected him as his Deputy, he felt no apprehension as to what would be the result of that appointment; the manner in which they received his name assured him that anything he could say would fall very short of what the Brethren felt towards him; but of this he was perfectly assured, as they all did, that that Province must flourish under his guidance. The D. Prov. G.M. said he had again to thank them; and as this was the first time he had met them in his official capacity as D. Prov. G.M. of the Province of Bristol, he received their kindness as a guarantee that they were pleased with his appointment; he had accepted the office with great diffidence, for when he looked back to his predecessors, the Smiths, Husenbeth, his old school-fellow, Bro. Bushel, and the lamented Bro. Powell, he felt he had undertaken an office of important and arduous responsibility; but the assistance and support he received from the Brethren of the Province rendered his duty comparatively easy; he had been anxious that the ceremony of consecrating the Colston Lodge should be as perfect as possible, and he could not sufficiently thank those Brethren, who had assisted him with their experience in the Craft in general for their attention and support on this occasion. He also had to thank them for their full attendance at Swindon, at the late ceremonies; amongst that great assemblage of the Craft, he felt proud, indeed, of the position he occupied, when he saw what an important part the Lodges of Bristol formed of that magnificent procession. He trusted on all future occasions to receive a continuation of that kindly feeling that had been so manifested towards him; and then the rule and guidance of the Province of Bristol would indeed be as he would wish it. Several other toasts followed, including the four other Lodges of the Province, responded to by the respective W.M.s and the Visitors, responded to by Bro. Major Brandon. The Brethren then separated, having spent a most pleasant evening, the pleasure of which was greatly enhanced by the capital singing of the professional Brethren.

#### STAFFORDSHIRE.

**TIPTON.**—*Noah's Ark Lodge* (No. 435). This Lodge, held at Bro. Benjamin Whitehouse's Navigation Inn, and lately removed from Bilston, bids fair, now that some new blood has been diffused into it, to become one of the first in the province. It was recently visited by the Prov. G.M. Col. Vernon, who expressed his entire approbation and satisfaction at the good working of it, which must be mainly attributed to the indefatigable exertions of the worthy W.M. J. F. Warner, P.M. Prov. G.D.C. The Brethren have just exhibited one of the true characteristics of Freemasonry, in pre-

senting their Sen. Warden, Rev. E. H. A. Gwynne, Incumbent of the parish, with a purse of fifty sovereigns, as a mark of their respect and esteem; and one of the Officers has kindly offered five pounds to the Lodge towards purchasing some new tracing boards. Indeed, Masonry seems to be so firmly rooted here, that it will not easily be eradicated.

**WALSALL.**—*Lodge of St. Matthew* (No. 786).—The Annual Festival of this Lodge, was held on Wednesday, April 5th, when Bro. J. B. Newsam, the retiring W.M., installed his successor Bro. John Wood, in a very able and impressive manner. The R.W. Col. Vernon, P.G.M. for Staffordshire, initiated Mr. Alexander Stavely Hill into the mysteries of Freemasonry. The W.M. appointed the following Brethren his officers:—Bro. Frank James, S.W., E. Jenvons, J.W.; F. A. Edwards, S.D., Henry Vernon, J.D., Totty, Treas., Thos. James, P.M., Secretary; Rev. James Downes, Chaplain; James Douglas, J.G., John James, jun., D.C., Dr. Burton and Howard James, Stewards.

After the business of the Lodge was concluded, thirty-six members and visitors sat down to banquet. The customary loyal and Masonic toasts having been duly honoured, the W.M. proposed the health of the R.W. the Prov. G.M. Colonel Vernon, and said, that if the M.W. the G.M. had searched the length and breadth of the land, he could not have found one better qualified to fill that important office. His appointment was hailed with joy and satisfaction by all the Masons in the Province, and by none more so than the members of this Lodge. His exertions for the welfare of the Craft were too well known to need any encomium, and the members of the Lodge were so well acquainted with him, that he was sure they would do all honour to the toast.

Colonel VERNON in reply, said, he thanked the Brethren most cordially for the manner in which they had received mention of his name. He had accepted the honour which had been conferred on him by the M.W. the G.M. by his appointment to preside over the Province, with the full determination to do his duty, and in carrying out that object, he felt certain of the co-operation of the various Lodges. His frequent attendance at the Lodge of St. Matthew was a proof of the estimation in which he held that Lodge.

The W.M., Visitors, Past Masters and Officers, were severally proposed and responded to.

Before separating, the W.M. said, he had a toast to propose, which would be for the first time heard in this Lodge. He had the pleasure of that day appointing the first chaplain to the Lodge. Although he could not claim the honour of a long acquaintance with the Rev. Bro. Downes, he could assure him that the tongue of good report had been heard in his favour. He had been informed that Bro. Downes' father was, in his day, a most zealous and highly respected Mason in Birmingham, and it was no doubt the desire to follow in his steps, added to the favourable opinion preconceived of the institution, that had induced him to solicit the privileges of the

**Craft.** He felt sure he would discharge the duties of his office to the satisfaction of his Brethren.

The Rev. Bro. DOWNES, in a feeling manner, acknowledged the honour that had been conferred upon him. If the morals so beautifully and forcibly inculcated in the ceremonies, were acted up to, as he hoped they were, there would need no word of caution from him. If the twenty-four hours of the day were spent as taught by the gauge, if the force of conscience would keep down all vain and unbecoming thoughts, and if Masons keep themselves within the compass of, and strictly adhere to, the tenets laid down for their guidance in the Sacred Volume, the duties of Chaplain would be light. In whatever way his services could be useful to the Lodge, they would always find him ready and cheerful to do his duty to the best of his ability.

## SUFFOLK.

**HALESWORTH.**—The Masonic ball held at the Assembly Rooms, on the 20th of April last, more than realised the hopes and expectations of all parties. About eight o'clock the company began to assemble, and continued arriving until nearly ten, by which time upwards of 240 had assembled; the Prov. G.M., Sir E. S. Gooch, Bart., M.P. for Suffolk, accompanied by Lady Gooch, and Bros. the Rev. R. Gooch, Captain Gooch, R.N., and Hope Vear, arrived about nine o'clock. The Prov. G.M. entered the ball-room, accompanied by the Prov. G. Officers, the band playing the national anthem. Dancing immediately commenced with great spirit, and continued till one o'clock, when supper was announced. Several toasts were given and drank with much spirit, but none were received with more pleasure than the "Ladies." Dancing recommenced immediately after supper, and was kept up with increased spirit till near five o'clock, when the company separated.

In addition to the Brethren from most of the Lodges in the county, many were present from Norwich, Yarmouth, and more distant places. The balance which is left in hand will be given to one of the Masonic Charities.

## SURREY.

**Grove Chapter** (No. 593).—The first meeting of this Chapter for the season, was held at the Spring Hotel, in Ewell, on Monday, May 8th, on which occasion, Bros. J. M. Thearle, W.M., Lodge No. 82, and Bro. H. H. Davis, Lodge No. 8, were exalted. The Principals elect were then duly installed by Comps. R. L. Wilson and J. How:—B. Bell, Z., and Rev. R. G. Portal, H.; after which, the historical and mystical lectures were delivered by Comp. How. The members afterwards adjourned to banquet, provided in the accustomed excellent manner of the host Comp. Mason.

## SUSSEX.

We sincerely congratulate the Craft on the termination of the

abeyance under which Masonry has laboured for so many years in this Province.

The last Provincial Lodge was held at Horsham, in the year 1827, since which time, owing to the residence abroad, and subsequent death of the late Dep. Prov. G.M. Bro. Thomas Read Kemp, no steps have been taken to appoint a successor to that highly important office, until the present year, and happy do we feel in having to announce that the Prov. G.M. the Duke of Richmond, has recently conferred the Patent of Dep. Prov. G. M. on Bro. Lieut.-col. James M'Queen, of Brookhouse, Chailey, and W. M. of the Royal Clarence Lodge, No. 888, held at the Old Ship Hotel, Brighton.

We understand that on this appointment, the Craft in this Province will possess a D. Prov. G.M. whose Masonic zeal, kindly feeling, and gentlemanly demeanour, will secure for him their esteem and veneration; and that this desirable termination of the abeyance has been attained through the unceasing exertions of the Brethren of the Royal Clarence Lodge, particularly of Bro. Folkard, the oldest P.M. and Treasurer, and Bro. William Verrall, P.M.

We are happy also to learn that this Lodge continues to maintain its high reputation for Masonic working, and is likely to increase in merit, owing to the knowledge and zeal of its present Wardens, and many aspiring junior Officers and Brethren.

#### WARWICKSHIRE.

**BIRMINGHAM.**—The Brethren of the Faithful Lodge, 696, having resolved to remove into the town, assembled on Tuesday, June 18th, at the Clarendon Hotel, for the despatch of Masonic business. It will be remembered that for many years the Faithful Lodge was held at old Vauxhall, where, although so far from the town, a goodly party were wont to meet; but, since the utilitarian spirit of the times decreed that the "Old Hall," with its romantic grounds, should be demolished, the Brethren found so considerable a diminution in their numbers at the New Tavern, that they thought it wise to change the sphere, as we feel sure they have extended the range, of their Masonic action, no better proof of which need be required than the success of their last meeting.

#### WILTSHIRE.

**SWINDON.**—On Wednesday, May 24, the first stone was laid of a new Market-house and Mechanics' Institution, which event brought thousands together, not so much for the purpose of witnessing the simple laying of the stone of a building, calculated to confer many advantages upon the inhabitants of the place, as from the announcement of the fact that the ceremony was to be conducted with Masonic rites; and a desire to witness the great display which it was anticipated would attend the installation of Lord Methuen as the Prov. G.M. for Wilts. Those who did attend were not disappointed in their expectations; for, as a Masonic demonstration, it was a sight which perhaps few present had ever seen before. As



many as 600 Masons were said to be assembled on the occasion, comprising the leading members of Lodges in all parts of the country. At two o'clock a procession was formed from "The Methuen Lodge" (which had been just consecrated), and proceeded to St. Mark's Church in the following order:—

ORDER OF PROCESSION:—

- Tylers with Drawn Swords.
- Band.
- Two Provincial Grand Stewards.
- Visiting Brethren, two and two, not Members of Lodges in the Province, the juniors in rank first.
- Lodge of Concord, No. 915.
- Methuen Lodge, No. 914.
- Lansdowne Lodge of Unity, No. 909.
- Elias De Derham Lodge, No. 856.
- Royal Sussex Lodge of Emulation, No. 453.
- Lodge of Rectitude, No. 420.
- Visiting Brethren, two and two, being Prov. Grand Officers of other Provinces, juniors in rank first.
- Builder, with trowel.
- Architect, with plans.
- Cornucopia with Corn, borne by a Master of a Lodge.
- Ewer with Wine, Ewer with Oil, each borne by the Master of a Lodge.
- Prov. Grand Pursuivant.
- Prov. Grand Organist.
- Assist. Prov. G. Dir. of Ceremonies.
- Prov. G. Dir. of Ceremonies.
- Prov. Grand Superintendent of Works, with inscription plate.
- Prov. Grand Secretary, bearing Book of Constitutions on a cushion.
- Prov. Grand Registrar.
- Prov. Grand Treasurer, with coins.
- Grand Officers, two and two, juniors in rank first.
- Corinthian Light, borne by a P. M.
- Column of Prov. Junior Grand Warden, borne by a Master Mason.
- Prov. Jun. Grand Warden, with plumb rule.
- Doric Light, borne by a P. M.
- Column of Prov. Senior Grand Warden, borne by a Master Mason.
- Prov. Senior Grand Warden, with level.
- Prov. Junior Grand Deacon.
- Prov. G. Steward. { Volume of Sacred Law, on a cushion, borne by the Sons of Masons. } Prov. G. Steward.
- Prov. Grand Chaplain.
- Deputy Prov. Grand Master, with square.
- The Ionic Light, borne by a P. M.
- The Mallet, borne by an Officer of Grand Lodge.
- Prov. Grand Sword Bearer.
- Prov. Grand Master.
- Prov. Sen. Grand Deacon.
- Prov. Grand Tyler.
- &c. &c.

On arriving at the entrance to the churchyard, the Brethren halted and opened right and left, so that the Prov. G.M., preceded by his S.B., might pass up the middle, when they followed him into the church in inverted order.

Divine service was performed by the Rev. Bro. Huish, and a sermon admirably adapted to the occasion preached by the Prov. G.C. for Wilts, the Rev. G. Campbell, from the 127th Psalm,—

"Except the Lord build the house, their labour is but lost that build it;" after which a collection was made in aid of the funds for purchasing a new organ for the church, and the opportunity was taken of uncovering, for the first time, the handsome new stained-glass window, which has just been placed in the western entrance of the building.

On leaving the church, the procession again formed as above, and, joined by the Ancient Order of Foresters, the Manchester Unity of Odd Fellows, and the Directors of the Improvement Company, and Council of the Institution, proceeded, with flags and banners and music, to the site of the new Institution, accompanied by thousands of people, amongst whom were 1,200 of the children of the inhabitants of New Swindon, attending the schools in that district—all of whom were ranged in walking order, carrying little flags, and wearing blue rosettes.

As soon as the procession reached the site of the intended building, the Freemasons opened to the right and left, facing inwards (as on their entrance to the church), and the Prov. G.M., preceded by his S.B., advanced up the middle, and took his station at the north-east corner of the foundation stone, the other Officers and Brethren following in inverted order. Having taken their places, the Prov. G.C. proceeded to offer up the following prayer:—

"O, Almighty God, Great Architect of the Universe, grant that we who are now assembled in Thy glorious presence may regulate our lives by the unerring word of Thy truth, act on the square with all mankind, and ever keep within the compass of rectitude; and may our work thus begun in order be continued in peace, and ended in harmony."

An admirable choir, composed of the mechanics, and members of their families, then burst forth in the 105th Psalm,—“Oh, give thanks unto the Lord,” &c.; at the conclusion of which the stone was raised, and the Prov. G. T. (Bro. J. H. Sheppard) having deposited some coins of the realm in a cavity prepared for them, the Prov. G.S. (Bro. Rea) placed the following inscription, engraven on a brass plate, in its proper situation:—

“I. T. N. O. T. G. A. O. T. U.”

“The first or Foundation stone of this Building to be dedicated to the encouragement and advancement of literature and science, and the social benefit of the inhabitants of New Swindon, was laid on the 24th day of May, A.M. 5854, A.D. 1854, and in the 17th year of the reign of her Majesty Queen Victoria, with Masonic rites, by the Right Worshipful Brother Lord Methuen, Prov. G.M. of the most ancient fraternity of Freemasons for the province of Wiltshire, assisted by the Worshipful Brother Daniel Gooch, Prov. D.G.M. and W.M. of the Lodge No. 453, in the same Province, and the members of the Provincial Grand Lodge.

“The site was granted by the Great Western Railway Company, and the building erected by the New Swindon Improvement Company, Bro. Minard Christian Rea, P.M., of Lodge No. 453, Chairman; the architect being Bro. Edwards Roberts, of Lodge No. 915, in the Province, and P.M. of Lodge No. 167 in London; and the contractor, Bro. Edward Streeter, of Lodge No. 453.”

The cement was then placed on the surface of the lower stone, by an operative mason; and the Prov. G.M. having adjusted it with the trowel which was handed to him by the Prov. G. Sup. of Works, it

was lowered slowly to its place amidst soft music. His Lordship then went through the form of giving the stone three knocks with a mallet (which he did with such hearty good will that he broke the head of the mallet off), saying, "I declare this stone to be true and well finished;" immediately upon which the band struck up "Rule Britannia."

The following prayer was afterwards offered up by the Prov. Grand Chaplain :—

"May the Almighty Architect of the Universe, who has disposed all things in order according to His will, grant that this building, of which we have laid the foundation stone, may be a place for worthy men to meet together to do good. May the work done here prosper—may the workmen be comforted—may no strife or unseemly word be heard within its walls. O Lord, prosper this our work; yea, prosper this our handiwork, and teach us at all times and in all places to build up in the beauty of holiness that temple of our souls which Thou hast given us to adorn with all good works, until we arrive at that glorious mansion in the heavens where all things are perfect, and there is no more labour, but peace and happiness for ever and ever. Amen."

The Prov. G.M. then strewed corn, and poured wine and oil upon the stone, saying, "May the bountiful hand of Heaven supply us with abundance of corn, wine, and oil, and all necessaries and comforts of life." After one or two more formal proceedings, the choir again burst forth with the beautiful anthem taken from the 133rd Psalm,— "Behold, how good and pleasant a thing it is, Brethren, to dwell together in unity."

Turning himself towards the assembled multitude, his Lordship then addressed them as follows :—

I believe it is my duty (said his Lordship), in execution of the office which I have the honour to perform this day, to address a few words to those who are assembled, in explanation of the purposes for which these buildings are about to be erected. I must in the first instance call your attention to the great liberality of the Great Western Railway Company, who have always been foremost in promoting the comforts and welfare of those under their immediate employ; and it must be a matter of satisfaction to every man, to whichever class he may belong, to find that there are, in these large companies, members possessed of such good feeling towards their fellow men, that while they themselves are reaping a rich harvest from their own enterprise, they do not neglect the interests of those beneath them (hear, hear). It appears to be the intention to build on this site, in the first instance, a market, so that the products of the earth and the necessaries of life may be procured by those who reside in the immediate locality, at the least possible outlay. That such a market will present great advantages to the large community which has gathered around the Great Western Company's depot, no one will doubt; and I hail, therefore, this day with the greatest satisfaction, because I am sure that the work which has now been commenced will promote not only the interests of the employed, but the interests of the employers also (hear, hear). Liberality is always appreciated by Englishmen; and the liberality which has been shown by the Directors on this occasion, will be sure to bring its reward (cheers). I have but few more words to say, and they are to beg of those who may be placed in authority over the community, who will assemble for intellectual improvement within the walls of the building, which is about to be erected here, so carefully to watch over their interests as not to allow the admission of any publication which may tend to detract from their loyalty, or weaken their attachment to the country in which they live; but rather to endeavour to implant firmly in their breasts, a love of Old England, and of the good and gracious Queen who reigns over us (loud cheers). For, rest assured of

this—and I have travelled over nearly the whole of the globe, from America to Russia—that you will find no other country where true liberty exists like that country, in which we have the happiness to live (continued cheering). Before I conclude, then, let me call upon you all, to give three of the heartiest cheers you ever gave for her gracious Majesty Queen Victoria.

There was not a person present, who did not at once readily respond to his Lordship's call; and three more hearty cheers than those which testified the loyalty of the assembled multitude, were never given for our beloved Monarch.

The proceedings connected with the laying of the foundation stone being thus brought to a close, the Masons formed again in procession, and returned to their Lodge; the Foresters and Odd Fellows wending their way to the large field in which the banquet was to be held, and which by this time was thronged by thousands of persons, who had been attracted to the gay scene.

### THE DEJEUNER

took place at half-past four o'clock, by which time upwards of 600 ladies and gentlemen had assembled beneath the immense tent in which it was laid out.

The Chair was occupied by the Prov. G.M. for Wilts, the Rt. Hon. Lord METHUEN, who was surrounded by a host of distinguished Brethren, and whose reception among them, and in fact by the whole company (whether Masons or not), must have convinced his Lordship of the high estimation in which his sterling worth, and evident desire to promote the welfare of all classes of society, are held. We shall not attempt to give the names of the principal persons present: indeed, as most of them were strangers in this part of the country, such a thing would be out of our power. We shall therefore at once proceed to give a brief account of the remarks which accompanied the few toasts that followed the banquet.

The first was, of course, the health of Her Most Gracious Majesty, in proposing which Lord METHUEN observed that no monarch in Europe was more deeply beloved by her faithful subjects than Queen Victoria (drank with three times three.)

Distinguished alike for his public character and his private virtues (said the noble CHAIRMAN), Prince Albert shines pre-eminent over the Prince Consorts who have enjoyed the society of the Queens of this country. I shall therefore, without any further preface, propose the health of His Royal Highness (cheers).

The next toast was "The Church," in connection with which the names of the Rev. Bro. Huish and the Rev. Bro. Campbell were associated.

The Rev. Bro. HUISH said, this was the first time in his life, and he had been a Mason for thirty years, that he had risen to return thanks in the midst of a company of Masons and ladies; and he assured the ladies who had honoured the banquet with their presence, that no body of men more appreciated their charms than the body of free and accepted Masons whom they saw around them (cheers).

The Rev. Bro. CAMPBELL re-echoed the same sentiment; and added, that he did not recollect any period of his life when he had derived more gratification, either as a minister, or as a man, than he had derived from the proceedings of that day. He trusted that all who had paid New Swindon a visit, would go away, not only with a good opinion of Masonry, but of the mechanics who inhabited the place, for he did not hesitate to say that a better-disposed, better-conducted class of men was not to be found in the kingdom (hear, hear).

The CHAIRMAN said, it was now his pleasing duty to bring before the notice of the company, the health of those brave troops and sailors who were fighting our battles in distant lands (cheers). The Army of England was now, as it had ever been, the first army in Europe; and it would, as heretofore, they might depend upon it, maintain that high credit which it had gained in former wars (cheers). The name of Napier was of itself a tower of strength, and supported as Sir Charles was by so many good captains, he trusted we should hear, before long, that both in the Baltic and in the Black Sea, our Navy had been again triumphant (cheers).

Bro. STONE proposed, as the next toast, the health of the Directors of the New Swindon Improvement Company, and said, that the energy he had seen exhibited that day towards ameliorating and raising the condition of the working classes, assured him that the Brethren in Wilts residing in that locality stood first in rank among those who called themselves in the true sense of the word Freemasons (cheers).

Bro. Sir WATKIN W. WYNN then rose, and addressing the company, said, with the leave of the Prov. G.M., will you allow me to propose a toast? It is a toast which I have excessive pleasure in being allowed to give, though I must say I wish it had fallen into the hands of a person who would have done it more justice. It is the health of Lord Methuen (great cheering). I have had the honour of knowing his Lordship intimately for a great many years; and I might therefore expatiate upon the excellence of his character; but I will not waste time by doing so; and really if I were to attempt it, I should not be able to find language to express what I feel to be due to the worth of that excellent nobleman, no less in his position as a country gentleman, than as a brave soldier of his Queen (the toast was drunk with enthusiasm).

As soon as the applause had subsided, Lord METHUEN said, I can assure you, ladies and gentlemen, I return you my very sincere thanks for the kind manner in which my health has been proposed, and for the still kinder manner in which you have received it. It was with considerable reluctance that I accepted the honour of performing the duties of this day. I felt that, as I had not appeared before the world at any time as a public character, I should not be giving that impetus to the wishes of the promoters of this Institution, which might be derived from some more eminent individual than myself. But, having yielded to the request that was made to me, I may say that however inadequate I may be to the task, whenever my services may be considered likely to conduce to the benefit of any Institution calculated to promote the welfare of my fellow-men, I shall be ready to come forward (loud cheers). Much, no doubt, may be said about the

Institution ; but I shall leave it to abler hands to make a longer speech upon that subject ; and as I see the hon. member for Cricklade present, I have no doubt that he will give you a better idea of it than I can. His Lordship thereupon proposed Mr. John Neeld's good health, in connection with that of his colleague, which was drunk with much cordiality.

Mr. JOHN NEELD said, the members for Cricklade feel deeply thankful and gratified at the honour which has been conferred upon them in drinking the toast which had just been proposed by the noble lord. The members for Cricklade cannot but feel a deep interest in all proceedings which take place in the town of New Swindon ; and on behalf of my absent colleague I am commissioned to say, that nothing but the most dire necessity—that of being upon a Committee of the House of Commons—from which there is no appeal, prevents him from being present upon this interesting occasion. The noble lord has told you that he leaves it to me to comment at large upon that most mysterious Craft, Freemasonry. ("No, no," said Lord Methuen, "you mistake me.") My noble friend says I mistake him : he did not mean to do so : and I am very glad he did not, for most unhappily for myself I am not a member, and therefore not initiated into the workings of that association to which my noble friend belongs. But though I am not initiated into the mysteries of Freemasonry, no person has a higher opinion of the men who compose that body than myself. I know, from those who have well discussed the matter, that the great object of Freemasonry is universal good will and benevolence to mankind at large (cheers) ; and although I am unable to expatiate upon the Craft, no man more venerates those who belong to it than myself (continued cheering). I have said that the members for Cricklade are interested in the continued prosperity of the town of New Swindon ; and when I look upon what has passed before my eyes this day, I cannot help reflecting upon the change which, in a few short years, has been brought about in this place, by the industry and enterprise of man. It is not many years ago (since I have been member for Cricklade), that the ground upon which the foundation stone of a new market-house was to-day laid, was turned up by the plough, and oxen grazed, and sheep were pastured where streets have now been built (hear, hear). With all my heart, I trust that prosperity may continue to attend those who live upon this spot ; and there can be no selfishness in it, for we have all profited by what the Great Western have done to promote the convenience of the travelling millions who frequent this line of rail ; and when I look upon the large assemblage before me, I know that it is impossible that such a number of persons could have congregated here, had not the Great Western made their principal station in the neighbourhood of Swindon (hear, hear). It requires little foresight to see that the towns of Old and New Swindon will very soon meet, and that united, this locality, which a few years ago gave access to London three times only in the week, will become the metropolis of Wiltshire, affording facilities of communication to all parts of the kingdom almost every hour of the day (cheers). Mr. J. Neeld, in conclusion, proposed the health of the Directors of the Great Western Railway, which was warmly received.

Bro. SIMONDS returned thanks, and assured the company that, from the beginning of their work, his colleagues had been actuated by a desire to promote the convenience and wishes of the public, and to do everything in their power to promote the welfare of the inhabitants of those places through which the line ran (cheers).

Bro. GOOCH said they were favoured, upon this occasion, with the largest number of Provincial Grand Officers and Brethren of different Provinces of England, that had ever assembled in this county, and he could not allow the occasion to pass without thanking them for their attendance and proposing their good health. The toast having been drunk, Bro. NASH returned thanks in an excellent speech.

"The health of Bro. Roberts," the architect of the new market-house, was next proposed by the Chairman; Bro. Roberts suitably acknowledging the compliment.

I now rise (said Lord METHUEN) to propose a toast which I assure you I do with great pleasure, for it is the health of a very excellent friend of mine, and an excellent friend of all men, who know him and are in any way connected with. He is the mainstay of Masonry in this county, and has, as far as in him lies, forwarded the best wishes of all who desire to see it prosper. I give you the health of my Dep. G.M., Bro. Gooch (drank with cheers).

Bro. GOOCH said this was one of the happiest days of his life. He had been looking forward for weeks past to this day, in the hope of seeing not only a large assembly of Brethren from distant parts of the country, but of others interested in the undertaking which had been the means of calling them together; and he need not say that his wishes had been far more than realized (hear, hear). Bro. Gooch considered it an honour to New Swindon that such an institute should be commenced for the benefit of the working classes: and the working classes of New Swindon deserve it, for all who know them must bear testimony to the fact that a more respectable or better-conducted class of men did not exist (cheers). The Great Western Company did boast, and would boast, of the most respectable class of men in the railway service (hear, hear). He had himself worked for the Great Western Company sixteen years, and during the whole of that time he had not known one instance of anything like an attempt at those strikes, which had occurred among the mechanics employed upon other railways. This (Bro. Gooch said) arose from the liberality and the desire to seek the interest of their workmen which the Great Western Directors always manifested; and as an instance of their liberality, he stated that he had never applied for passes where the welfare of the Company's servants might be advanced by their being granted, where his application had not met with a ready acquiescence. In conclusion, Bro. Gooch thanked the company for the honour they had done New Swindon in coming there that day, and expressed a hope that they might all have a pleasant journey home (cheers).

Lord METHUEN.—The Dep. G.M., who has just sat down, says he hopes you will go away from here. I could almost say, when I see the table graced by so many delicious beings, that I could wish you to remain for ever (cheers). And I fancy I am not alone in this wish; for if I mistake not, there are fluttering hearts not 100 miles from this tent that will hereafter find that this day has not been thrown away (laughter and cheers). I only hope that the happy individuals, whoever they may be, will prove to be Masons. Take my advice, ladies. Whoever the happy man of your choice may be, prove him to be a Mason (cheers). If he is likely to be a good husband, to turn out a respectable father, and to live a respectable life, depend upon it, if he is not already a Mason he will become one; and it will be his supreme happiness to find that his wife will persuade him to become one (laughter). This I will promise you, that if he should happen to be in society in the evening, and you will whisper in my ear that you wish him home at ten o'clock, you may depend upon it he shall be there; or if, on the other hand, he commits himself, bring him to me, and I will read him the kind of lecture his conduct richly deserves (continued laughter). That this year, next year, and every succeeding year may increase your happiness, ladies, is my most fervent wish; and before I sit down, allow me to drink to all your good healths.

The toast was gallantly drank, and as gallantly responded to by Bro. Major CALLEY.

The Great Western Railway Company behaved most liberally on the occasion, having granted a pass to every person who intimated a wish to be present, and hundreds availed themselves of the privilege.

## YORKSHIRE.

**SADDLEWORTH.**—*Lodge of Candour (No. 422).*—This Lodge is steadily progressing, and well maintains its Masonic standing in the province of West Yorkshire. The Lodge has recently been removed from the Bell Hotel, Newdelph, to the Swan Hotel, Dobcross, which latter hamlet stands upon the brow of one of the verdant hills of the picturesque romantic district of Saddleworth, and constitutes a centre point among its fellows. The Swan Hotel has recently been rebuilt, and its spirited proprietor, Bro. Thomas Lawton, with truly Masonic zeal, has prepared a spacious room for the reception of his mother Lodge, which does him honour, and proves most acceptable to his Brethren of the Candour Lodge. On the occasion, when the Brethren first assembled in their new Lodge-room, happiness and joy pervaded, much of which was derived from the erudite and appropriate remarks of Bro. E. Thornton, a member of the Lodge, who has not been initiated into Masonry two years.

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 TEMPLARISM.

At the Annual Meeting of the Royal Kent Encampment, held at Newcastle-on-Tyne on Good Friday, the 14th April, 1854, the following Sir Knights were installed Officers for the ensuing year:—Sir Kt. Thomas Robinson, E.C.; Sir Kt. E. D. Davis, First Captain; Sir Kt. John Barker, Second Captain; Sir Kt. Wm. Punsbeon, Prior; Sir Kt. Wm. Dalsiel, Sub-Prior; Sir Kt. Rev. E. C. Ogle, Prelate; Sir Kt. J. Toschack, Chancellor; Sir Kt. H. Y. Bell, Vice-Chancellor and Registrar; Sir Kt. F. P. Jones, Treasurer; Sir Kt. Thos. Hornsby, Equerry.

After the business of the day, the Sir Kts. adjourned to the Royal Hotel, and dined together with that love and harmony which characterizes Masonic meetings.

**MANCHESTER.**—The Geoffrey de St. Omer Encampment of Masonic Knights Templar, under the command of the M.E. and S.G.M. Col. Kemeys Kemeys Tynte, was consecrated on Wednesday, May 31, at the Palatine Hotel, Manchester, by the V.E. Sir Kt. M. Dawes, Prov. G.C. of Lancashire, who, as E.C. for the ensuing year, installed Sir Kts. Boyds, P.G. Aide-de-camp, and Bridson, Captains commanding columns. The meeting was honoured by the presence of the V.E. Sir Kt. Lieut.-Col. Vernon, Prov. G.C. of Staffordshire; the V.E. Sir Kt. W. Courtenay Cruttenden, Prov. G.C. of Cheshire, who is a member of the newly consecrated Encampment. Sir Kt. Ward, 1st Grand Expert, and Sir Kts. W. H. Wright, Prov. G. Almoner, and E.C. St. James of Jerusalem Encampment, and A.E. Varley, Prov. G. 2nd Standard Bearer, also attended the Conclave. The Companions installed were the Rev. E. J. Bolling, M.A. (who has since been appointed Prov. G. Prelate of Lancaster); G. Barlow, Kt. K.H. of the 30th Degree; and R. F. Ainsworth, M.D.



## SCOTLAND.

*Supreme Grand Royal Arch Chapter of Scotland.*—On Tuesday, the 21st of March last, being the Festival of the Vernal Equinox, a meeting of this Supreme Chapter took place within their Hall, Star Hotel, Edinburgh, when the following Companions were elected office bearers for the ensuing year:—

John Whyte Melville, Esq., of Mount Melville, First Grand Principal; His Grace the Duke of Atholl, Past Grand Principal; George Arnott Walker Arnott, LL.D., Deputy Grand Principal; James Graham, of Leitchstein, Second Grand Principal; Patrick Deuchar, R.N., Third Grand Principal; Robert Ramage, Grand Scribe, E.; William Gaylor, Grand Scribe, N.; John Henry, Grand Treas.; Thomas Boog, Grand Recorder; John Deuchar, Grand Chan.; Alexander Beattie, Dep. Grand Chan.; Thomas Coates, First Grand Soj.; John Gellatly, Second Grand Soj.; Edward Main, Third Grand Soj.; John Brown and Stewart Watson, Grand Stand-bearers; George Darling, Grand Sword-bearer; David Bryce, Grand Architect; John Law, Grand Jeweller; William Donaldson, Grand Clothier; James McLean, Grand Janitor.

After the Election, and the obligating and installation of the different office-bearers to their respective offices, the Companions proceeded to an adjacent room, which had been tastefully ornamented by various Masonic emblems, to dine together in celebration of the event. The numbers who were present exceeded those on any previous occasion during the last eight or ten years. The chair was occupied by the Most Excellent First Grand Principal, supported on the right by the Most Excellent Deputy Grand Principal, and on the left by the Most Excellent Patrick Deuchar, Third Grand Principal; the duties of Croupier being performed by Comp. Thomas Coates, First Grand Soj. The cloth being removed, and the usual loyal and patriotic toasts having been disposed of, their Most Excellent Chairman proceeded to take notice of those objects and parties in whom, as forming part of that extended and benevolent body to which they belonged, they felt themselves, as now met, to be more peculiarly interested; in the course of which, after passing a compliment, and expressing the fraternal regard and affection which was cherished towards the heads of the sister bodies in England and Ireland, he congratulated the Supreme Chapter of Scotland, who had done him the honour now for a series of years of placing him at their head, on the prosperous condition they had now attained. Not only had their funds during the last four years been gradually increased, to an amount during last year of nearly double that of the former; but there was every prospect, under the same good system of management which had ensued, of such increased ratio being maintained. Not the least circumstance, as warranting a confident expectation of such

a result, arose from the fact (which of itself, irrespective of any consequent advantages, was greatly to be rejoiced at) that, during the last year, no fewer than eight Chapters on the Roll, many of them having for a long course of years remained in a state of dormancy, had by exertions on the part of the Grand Committee been referred to their place on the Roll; and from measures lately enacted by the Supreme Chapter, whereby it is intended to institute periodic personal visitations to the different Chapters throughout Scotland, with the view of disseminating the principles of the Order, and exciting their members to greater ardour and exertion, some considerable accession to the strength and resources of the Supreme Chapter was confidently to be anticipated.

Various toasts and sentiments peculiar to the business of the day and the occasion now celebrated followed, in all which the greatest harmony and good feeling prevailed, ascribed, as it no doubt was, to the kind and urbane deportment of their Most Excellent Chairman, who, by means of the well-directed exertions of himself and others by whom he was supported, excited the approbation and gratification of every Companion present.

W. G., G.S.N.,  
Edinburgh, 3rd June, 1854.

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## COLONIAL.

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### KNIGHT TEMPLARISM.

**KINGSTON, CANADA WEST.**—On the 10th of April the Hugh de Payens Encampment, for which the M.E. and S.G.M. had granted a Warrant, dated the 10th of March, 1854, was opened at Kingston, Canada West, under Fr. Capt. W. J. B. McLeod Moore, Past 2d Grand Captain, who is nominated E.O., on which occasion twelve Frs. were installed into the Order; and at a meeting of the Encampment on the 9th of May last, eight other Frs. were installed in the Order. This promises to be one of the first Encampments under the Grand Conclave of England, and it is expected that, before the expiration of the present year, several other Encampments will be established in other towns in the Canadas and Quebec, as the Order is taken up with much spirit by all the leading Masons there. Amongst those who have respectively joined and been installed in the Hugh de Payens Encampment, are Frs. Col. W. Yorke Moore, H.M. 54th Regiment; the Prov. G.M.s of Canada West and Quebec; Frs. James

Alexander Henderson ; Lieut.-Col. A. Gordon, Royal Engineers ; J. A. Macdonald ; W. J. Goodeve ; Lieut. J. J. Bury, Royal Engineers ; Capt. H. Grain, Royal Engineers ; Lieut. R. O. Farmer, Royal Artillery ; S. B. Harmar, &c. &c.

Fr. Capt. W. J. B. McLeod Moore is a most zealous K. T., and was most active in getting up the Melita Encampment at Malta, for which our present G.M. granted a Warrant in 1850.

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### **Obituary.**

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#### **BRO. WILLIAM EVANS.**

It is with sincere regret that we have to announce to the Craft the death of Bro. William Evans, the Masonic jeweller, of Great Queen-street, which occurred suddenly on Sunday evening, April 30th, after an illness of less than an hour. Bro. Evans, who was in the prime of life, was a most efficient working Mason, and his loss will be long and severely felt by the Brethren, more especially by those of the Provinces, who were in the habit of looking up to him for assistance and advice in every matter of ceremony or difficulty upon which they might require instruction. Bro. Evans dined at the Grand Festival on Saturday, April 29, apparently in the enjoyment of most excellent health. About ten o'clock, however, on the following evening, he was seized with spasms, and died, within an hour of the first attack, from disease of the heart, the existence of which even his most intimate friends did not suspect. Bro. Evans had attained every honour short of the imperial purple which the Craft or the Grand Lodge could bestow, and of him it may indeed be truly said, as " he lived respected, he died regretted."

## NOTICES TO CORRESPONDENTS.

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

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THE following singular query appears in the "Notes and Queries" for June 10th, the No. 241, page 542. Can any Brother throw any light upon the subject?

FREEMASONRY.—A (*Hamburg*) paper, *Der Freischütz*, brings in its No. 27 the following :—

"The Great English Lodge of this town will initiate in a few days two deaf and dumb persons ; a very rare occurrence."

And says farther in No. 31 :—

"With reference to our notice in No. 27, we further learned that on the 4th of March, two Brethren, one of them deaf and dumb, have been initiated in the great English Lodge ; the knowledge of the language, without its pronunciation, has been cultivated by them to a remarkable degree, so that with noting the motion of the lips they do not miss a single word. The ceremony of initiation was the most affecting for all present."

Query 1. "Would deaf and dumb persons in England be eligible as members of the Order?

2. "Have similar cases to the above ever occurred in this country?

"J.W.S.D., 874."

GRAND FESTIVAL.—The cause of the change of days will be found sufficiently explained in the report of the proceedings of the G.L. of the 26th April. From the proceedings of that day, it will be apparent, that, should any circumstances occur to prevent a Lodge from meeting on its regular day, it is necessary to summon the Brethren for that day, and adjourn over to a future day for the despatch of Masonic business.

LODGE OF CANDOUR.—SADDLEWORTH.—C.L.—The speech of the worthy Brother was both erudite and eloquent ; but it would not be judicious to report it. It is only suitable to the occasion, when it was delivered. We will return the MS., if informed how, and to whom it is to be transmitted.

FAUBOURG ST. HONORE, PARIS.—E. W.—We shall be glad to open communications with you, and to accept your propositions as to agency. If the MS. be submitted to us, you shall have a candid reply, and every consideration.

"History, Nature, and Objects of Masonry," by JAMES MILLER.—We can recommend this work to the Brethren as containing much useful and valuable information. It is published by J. C. Kastner, London and Glasgow, and is also sold by Bro. Spencer, 314, High Holborn.

**BRO. J. COLTMAN SMITH.**—At your request we sent a communication to the address given, stating that we should be most happy to receive your communication, and give it every consideration. The letter has, however, been returned through the P. O.

**CASTLE LODGE.**—"A WELL-WISHER."—Nothing else could be done. Scarcely a member of the Lodge would have the decision of the G. L. reversed, if it were possible. It was both wise and prudent that the discussion was confined at the Q. C. to matters of fact. The members of the Lodge will soon find other Lodges, where they can exercise and enjoy their Masonic functions.

**THE COLONIES.**—X. Y. Z.—We have to request of our Brethren in all parts of the British dominions that they will furnish us with Reports of Masonic proceedings, which will doubtless be most interesting to their Brethren at home.

**THE LATE DUKE OF WELLINGTON.**—P. P. Q.—You will find several letters on this subject in the present number. The reply of the duke was singular; but as he certainly never took much interest in Masonry, it is not improbable that at the time he gave it he had forgotten the circumstance of his initiation. There seems to be nothing to show that he ever preceded beyond the E. A. degree.

**NEWCASTLE-ON-TYNE.**—R. A.—We have already replied privately to a worthy Companion, and can only repeat the advice we gave to him, that the application should be made to the Committee of the G. O. for instructions.

**MASTER OF A LODGE.**—W. M.—We thought this was clear to every one, who consults the B. of C. No Brother, on any consideration whatever, can now be W. M. of more than one Lodge at the same time.

**KENT.**—PROV. G. O.—The report of the Sheerness proceedings intimate that Bro. Purton Cooper was installed W. M. of a private Lodge, before the holding of the Prov. G. L. The G. R. was perfectly right and in order at the installation of Bro. Cooper. He had never served the office of W. in a Lodge, and therefore was not entitled legally to the privileges of the W. M.'s chair. We are not informed whether he has, since his installation at Folkestone, served as the W. of a Lodge.

**GIRLS' SCHOOL.**—"WHY AND WHEREFORE."—The Brother never attends any of the House Committee meetings, nor has he accepted the record of the vote of thanks passed for his services in promoting the building. We do not know, nor have we ever inquired into, "the reason why." It would be impertinent on our part to do so.

———"AN UNWILLING ABSENTEE."—There was but one opinion respecting the urbanity and kindness of Brother the Earl of Lonsborough at the Festival. He won all hearts by his truly Masonic bearing.

**PAST GRAND OFFICERS.**—"APOLLO."—Certain Officers of G. L. still have to claim the privilege, after the fulfilment of their duties and on their relinquishment, to be accounted P. G. Officers, by vote, on the proposition of the M. W. the G. M., or the R. W. the D. G. M. We agree with our correspondent that it was a pity, when the change was made as to the P. G. S. B., it did not extend to the P. G. O., and the P. G. Purs. It is not, however, too late to move the B. of G. P. to take this matter into their consideration.

**BOARD OF GENERAL PURPOSES.**—AN OLD MEMBER.—A better Board could not have been selected, or one more able to perform the delicate functions of Masonic legislation. The return of the V. W. President, Bro. A. Dobie, to his old post is a step which must be approved of by the entire Craft.

**THE YOUNG PRINCE OF PRUSSIA.**—S. T.—The young Prince, who has lately been initiated, is said in Germany to be betrothed to the Princess Royal of England.

TEMPLARISM.—E. C.—We cannot say. We believe the Sir Kt., who acted for so many years as Dir. of Cera., has altogether retired from the Craft.

— THE JEWELS.—“A CAPTAIN OF LINES.”—We are unwilling to allude again to this subject. The mischief being done, must we fear be submitted to, especially as the M.E. the S.G.C. has presented them to G.C., and they have been accepted.

30°.—SIR KT. F.—The next meeting is appointed for Wednesday, the 6th July. We have not heard, who is to succeed the late Sir Kt. Evans, whose loss will be most severely felt in this degree, as well as in the Mark Masons' Lodge.

33°.—We have received many inquiries as to the successor of the Ill. Sec. Gen. Sir D. W. Nash amongst the “illustrious nine.” We believe no decision has been yet made, though the Ill. Sov. Inspect. Gen., W. Tucker, is at present fulfilling the duties of the office. It is more than probable, we hear, that two other vacancies will speedily occur amongst “the select few.”

SHREWSBURY.—S. PROV. G. W.—We cannot sufficiently express our obligations to the worthy Brother for the trouble he has taken. Owing to the month being nearly closed, when his last favor came to hand, we were compelled to be content with the first communication, which we must apologize for curtailing, on account of the pressure of Provincial Intelligence.

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\* \* On the eve of going to press, our attention has been drawn to an article in the *Masonic Union Magazine*, published in the United States of America, on the subject of the jurisdiction of the Grand Conclave of England and Wales. We shall take an opportunity of referring to this matter in our next.

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THE  
FREEMASONS'  
QUARTERLY MAGAZINE.

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SEPTEMBER 30, 1854.

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ROMAN CATHOLIC PERSECUTION OF FREE-  
MASONRY AT THE MAURITIUS.

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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. Lemière, 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 *Ceriseen*. The Roman Catholic bishop replied in a letter which first appeared in the *Ceriseen*, 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 tyed 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 impetuous 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 *confrères*. 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!”

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## 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 Verité*," 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, that 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, "ἴνα 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. "*Monsieur, 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 mechanics, 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 Sefhiræ, 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 Sefhiræ.” 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 *ἀναγρία*,—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 "Theodiceæ." 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."

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## OPHIOLOGY AND SERPENT SYMBOLISM.

### PART I.

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

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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 vincire. Palemque  
 Pastorum gaudere manu : natat obrutus, omni  
 Neptunus demersus aqua ; Pallasque cavernas  
 Vindicat : et votivus, 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 traytor 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. Ayloffe.*

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 *περοδες* 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. *ὄφεις*, passed into a Greek proverb, and the Romans gave it as—

“ — ardentis ab ore  
Scintillæ 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 arcus  
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 Thermutes, 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 *Ασκληπιος* 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 *αιδοιον* 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 *Zinitra* 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 Sabaizism, 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  $\text{Ophi}$ , 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.*)

## MADELAINE.

*(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 Neuville-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.

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## 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 ennui, 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.

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### 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 château 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.)*

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## 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 gizejjes. 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.

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#### GENTLE SMILES.

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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.

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 comedian 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 comedies 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 magotie headed, and sometimes little better than crazed. And being exceedingly credulous would stuff

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\* "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 *Shakespeare*, 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 Shakespeare, the additions made by Davies being distinguished by italics: 'William Shakespeare was born at Stratford-upon-Avon, in Warwickshire, about 1563-4. *Much given to all unluckiness 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 lawses rampant for his arms.* From an actor of plays he became a composer. He dyed Apr. 23, 1616, *ætat.* 53, probably at Stratford, for there he is buried, 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 *Shakespeare*, 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 unluckiness" 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. 23. 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

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\* 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 commented 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 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.\*

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\* 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 reprimand.

† 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-

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\* 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-

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\* 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.”

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

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CRITICAL NOTICES OF THE LITERATURE OF THE LAST  
THREE MONTHS,

ON MATTERS CONNECTED WITH SCIENCE AND ART.

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

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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

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\* “ Old Printer and Modern Press.” By Charles Knight. Murray.

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 cumbrous 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 autocratism 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.

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\* “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-humoured, 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. Normansbury, 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 somnambulo 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 Frederic 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 hand-books, 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, endeav-

\* "Personal Narrative of Explorations and Incidents in Texas, New Mexico, California, Sonora, 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 artizan 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 *raisemblance* 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.

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## CORRESPONDENCE.

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

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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.

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### 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.

Belief 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.,

“MEROIA.” \*

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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

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\* 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 where in 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. E.* 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.

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## MASONIC INTELLIGENCE.

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### 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. B. 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. 780, Dudley; No. 853, Adelaide; and No. 901, Launceston, New South Wales.

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

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### 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 Hamburgh, 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. B. White,

P.S.G.D.; B. W. Jennings, G. Dir. of Cer.; G. Biggs, G.S.B.; J. Masson, P.G.S.B.; E. H. Patten, P.G.S.B.; E. 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. Breitling, 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.

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## LODGE OF BENEVOLENCE.

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THE amount of relief granted by the Lodge of Benevolence during the months of June, July, and August last, was 189*l.*; 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.*

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## METROPOLITAN.

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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. 28).**—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. Genge and Farquharson Smith.

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#### 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.

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## PROVINCIAL.

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### 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 B.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. Colville, *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. Colville, *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. E. 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 B.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. Surridge, 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. Belinger, 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 B.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 tyed. 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 depôt, 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.
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.
Banner.		Members of the Lodge, two abreast. D. C., with Baton.		Banner.
Steward. Red Wand.	}	M. M. working Tools, on Blue Cushion.	}	Steward. Red Wand.
Treasurer.		Secretary, with Bye-Laws. Blue Wands.		Organist.
M. M.	J. D.	Three Columns.	S. D.	M. M.
J. W., with Plummet.		M. M. Steward.		S. W., with Level.
Banner (Man), end carried by a Lewis.	}	VOLUME OF SACRED LAW. Square and Compasses. Blue Velvet & Gold Cushion.	}	Banner (Lion), end carried by a Lewis.
Banner (Eagle).				Banner (Ox).
Steward, Red Wand.		Chaplain. Past Masters. The W. M.		Steward, Red Wand.
P. M. Stewards. Tyler.				P. M. Stewards. Tyler.
		Medina Lodge, No. 41, Cowes.		
		Grand Lodge of the Isle of Wight.		
Grand Pursuivant.		Grand Tyler.		Grand Organist.
		Grand Superintendent of Works.		
		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.

*Masonic Intelligence.*

Senior Grand Deacon.		Junior Grand Deacon.
Grand Secretary, with Book of Constitutions.		Grand Registrar.
Grand Treasurer.	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 Corn-market, 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 Loosanore, } 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.,  
Chapl. to Albany Lodge, 176,  
and Chapl. to the Mayor.

Equerries.

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.

H. R. H. PRINCE ALBERT.

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 WAT,

"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. Ghalloner 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:—B. 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. E. 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 *literati*, 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 *litterati* 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 B.W.M., Col. C. K. K. Tynte. On this occasion, the B.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. Vigne, 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; E. 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 B.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 B.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. Amery'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 B.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 B.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. 48, 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. MAMMERT, 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 :—

“ Belief 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.

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## 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.

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## IRELAND.

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### 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 Bouchier, of Baggotstown, as W.M. Never was the throne of this distinguished Lodge more ably filled than by the worthy Bro. Bouchier, 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 Kiucardine 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.

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## INDIA.

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### 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 coremony 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. 748,  
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. Coultrup, 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.

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## COLONIAL.

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### 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.<sup>3</sup>

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 Gén. 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.

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### 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. 78, 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.

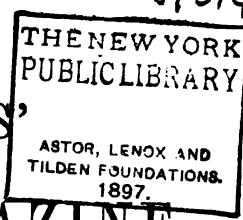
**ISLE OF WIGHT.—NETLEY.**—Although H. R. H. the Prince Albert is not a Mason, he often takes part in proceedings of the Craft, as in the instance you cite, and of which we give a full report. As to its being irregular, we have no second opinion; but would it be graceful for the M.W. the G.M. to interfere? 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.

*Orig not cat.*  
THL  
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THE  
FREEMASONS'  
MONTHLY MAGAZINE.



JANUARY 1, 1855.



ADDRESS.

DURING the existence of the QUARTERLY MAGAZINE, for twenty-one years, the suggestion was frequently made to its successive Proprietors to change the time of publication, in order to make it a Monthly periodical. The growing prosperity of the Order, and the increased activity of its members, seemed to some, probably more in advance of the age than their Fellow Craftsmen, to demand larger means of information, and to require a more continuous chronicle of events than could, by any possibility, be afforded through the medium of a three months' regular issue of their Organ. The price, also, of the publication was a bar to its circulation; and the spirit in which it was conducted for several years, prior to its changing hands in 1850, both with respect to Proprietors and Editor, unhappily very much tended to detract from its usefulness.

Since the year 1850, several changes have been made in the method of conducting the FREEMASONS' QUARTERLY. For two years it was carried on exclusively by means of gratuitous contributions. In 1852, the then Proprietors relinquished their connection with the undertaking, and the Brethren who took their place, resolved to commence active operations, by offering remuneration for such papers as might seem to be useful, not only for the illustration of the principles of Freemasonry, but for the advance of a higher order of literature. One year's trial showed the benefit of this determination, and, for the last two years, a higher rate of remuneration for contributions insured a series of papers on various subjects, which gave a new and more elevated tone to the publication, and gained admission for it into several learned societies, in which, as a purely Masonic work, it would never have obtained any consideration. During this system of management, the great feature of the QUARTERLY, MASONIC INTELLIGENCE—as a record of the proceedings of the

Craft in the United Kingdom, the Colonies, America, and the Continent—was, to a certain extent, retained; but a general impression seems to have prevailed, that it would have been better suited to the interests of the Order, had this feature been made the chief, rather than a comparatively subordinate, characteristic. The suggestion offered to the Craft, upon the advice of many highly esteemed lights in Masonry, during the last year, that the time seemed to have arrived for changing the QUARTERLY appearance of the MAGAZINE to a Monthly issue, met with such universal approbation, and received such extensive promises of increased support, that the Proprietors could no longer hesitate to venture upon the change. They, therefore, closed the volume for 1854 with the October Number, and prepared to commence the year 1855 with a MONTHLY publication, the first number of which is now presented to the Brethren, in the hope of meriting, and with the assurance of obtaining, not only a continuance of that support which has invariably been accorded to the QUARTERLY, but a considerable increase of subscribers throughout the Masonic domains of the United Empire.

From the contents of the first number of the FREEMASONS' MONTHLY MAGAZINE, it will be perceived that the object of the Editor is, henceforth, to make the periodical almost EXCLUSIVELY MASONIC. For this purpose arrangements have been entered into to secure writers well versed in Masonic lore, who shall, from time to time, illustrate the principles, and investigate the hidden mysteries of nature and science. Judgment will be also exercised in the selection of lighter papers, to balance the publication, and to induce the fairer members of society, whose husbands, brothers, and other relatives, may be members of the Order, to take an interest in our labours. In this field of literature—taking due care to make it subordinate to the more important purposes of a Masonic publication—we shall be better able to keep up the interest of any lengthened tale or story, by presenting portions of it at MONTHLY, instead of QUARTERLY, intervals.

With respect to the publication of MASONIC INTELLIGENCE, we declare at once, that this will be *our chief object* in the future conduct of the FREEMASONS' MAGAZINE. We shall strive, to the utmost of our power and ability, to give a due report of all Masonic proceedings in every quarter of the globe, but especially of those transactions which take place in localities under the immediate jurisdiction of the United Grand Lodge of England, so as to do justice to the activity and exertions of those Brethren, who devote not only their time and talent, but also their money to the propagation of the noble principles of FREEMASONRY, and to the increase of its great and leading object—CHARITY. In order that our wishes may be fully realised in this respect, and that each MONTHLY issue may be as full as possible of such MASONIC INTELLIGENCE, we have earnestly to request the valuable assistance of our Brethren in all parts of the world, where our publication travels; and especially would we ask

the help and co-operation of those in town and country to favour us with *instant communications* of any proceedings either in the London Lodges, the Provincial Grand Lodges, the Country Craft Lodges, and the Royal Arch Chapters, &c. &c., which may be likely to interest the Masonic body, and to promote its truly philanthropic and Fraternal objects. We have such confidence in our Brethren, that we make this appeal to them for information, in the full assurance that we shall not be disappointed. We have converted the QUARTERLY into a MONTHLY MAGAZINE, at the reduced price of *One Shilling*, not only to meet their suggestions, but to give the most ample opportunities for the publication of their communications, which the nature of a QUARTERLY MAGAZINE could not always permit, but which a MONTHLY will fully allow. If we are met, as we believe we shall be, in this respect, with that truly Fraternal aid which has ever been accorded to us, since the Organ of the Craft came into our hands, we have no fear of making the MAGAZINE a welcome guest at every Mason's fireside, without which he will feel at a loss to know how the interests of the Craft are faring, and what is the progress its principles are making.

In the prosecution of the pleasing task which we have, "of our own free will and accord," set ourselves to accomplish, we shall make it a prominent feature of our future labours to reply to such inquiries upon Masonic practice and law as may be submitted to us for elucidation. We shall also publish a list of Lodge meetings in town for each month throughout the year. As there will be some unavoidable inaccuracies at first in the sources, from which we shall have to draw this information, we shall highly esteem it, if Brethren, members of such Lodges in which mistakes as to their day and time of meeting may unavoidably occur, will kindly supply us with accurate details. We shall also be thankful to receive the earliest intimation of the time and places at which Provincial and Deputy Provincial Grand Masters, and Grand Superintendents of Royal Arch Masons, may determine to hold their annual meetings for the appointment of Officers and the transaction of other business, as well as the fullest report that can be furnished of the proceedings.

As permanent subscriptions to the FREEMASONS' MONTHLY MAGAZINE will be of invaluable service for securing the perfect fulfilment of our promise, and for making the publication worthy of increased support and consideration, we respectfully request that the names of Brethren, who desire the Magazine to be sent regularly to them, may be furnished *immediately* to our Publishers, Bro. Routledge and Co., 2, Farringdon-street; to Bro. R. Spencer, Masonic Bookseller, 314, Holborn; to the Editor, 74-5, Great Queen-street, Lincoln's-Inn-Fields, London; or to any of our numerous country agents, a list of whom we have the pleasure to annex to the cover of our present number.

We have now only to conclude our observations by wishing the Brethren a happy and prosperous New Year, not only in Masonic proceedings, but in every circumstance of their lives. May our

MONTHLY labours, thus begun in order and in obedience to our laws, be conducive to peace and concord with *all* our Brethren, and promote the pursuit of honour and justice, the practice of virtue and benevolence, that those labours may continually redound to the honour and praise of the M. H. *So mote it be!*

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## THE PATRIOTIC FUND.

Few announcements have ever caused greater satisfaction in Grand Lodge, or through the Craft in general, than the proposition of the M. W. the G. M., at the last QUARTERLY COMMUNICATION, that £1,000 be voted in March next to the Royal Patriotic Fund from the fund of General Purposes. The idea, previously to the last Grand Lodge, was rife in the minds of many Masons that a subscription, worthy of the Craft, ought to be offered to that truly national provision for the widows and orphans of our brave and noble soldiers, now fighting their country's battles, under the greatest discouragement of cold and wretchedness, yet with true English heart and spirit, in the Crimea; but very few were prepared for so extensive a proposition as that most gracefully and impressively brought forward by THE EARL OF ZETLAND himself, which, whilst it carries out the noble principle—CHARITY—the brightest jewel of Freemasonry—also tells to the world that there is something more in the Order itself than the uninitiated and the prejudiced are disposed to accord to it. That the M. W. the G. M.'s proposition will be unanimously agreed to is certain. The spirit with which his address was received, and the many marks of approbation which it elicited, are guarantees that not a dissentient voice will be heard against it. The only regret expressed in Grand Lodge was, that the vote could not be immediately taken. The suggestion was offered by a worthy Brother, that the standing orders should, in this instance, be suspended; but the M. W. the G. M. replied, that the law was imperative upon the subject of propositions in Grand Lodge, and that he must abide by its literal interpretation as to giving the usual notice required in such cases. Had the M. W. the G. M. exercised his undoubted prerogative, and determined to take the sense of Grand Lodge immediately, we are convinced no exception would have been offered to the proceeding; but since—like all his Brethren—he has been taught to be cautious, he undoubtedly exercised a wise discretion in abiding by the rules and regulations of the Order. In some cases, "delays are dangerous;" but in this it cannot be so. The time that will elapse between the last QUARTERLY COMMUNICATION and that of next March, will not be wasted; for it will give ample opportunity to every Lodge in the United Kingdom to subscribe to the Patriotic Fund, and to swell the donations about to be voted by Grand Lodge to such an amount, as to cause the



expression to be once more on every man's lips, "*O Wonderful Masons!*"

We have availed ourselves, in this number of the FREEMASONS' MONTHLY MAGAZINE, of the opportunity of recording the subscriptions of a few private Lodges to the Patriotic Fund; but we shall deem it a privilege to set apart a portion of our succeeding numbers to record the various sums contributed by Lodges and Masons in all parts of the kingdom, by which means an authorised notification will circulate through the Craft, and our Brethren at home and abroad, as well as the popular world, will be able to test the spirit of benevolence which invariably prevails with Freemasons, when any positive benefit can be afforded to those who stand in need of their assistance. We believe that an immediate compliance with our request, by a return made to us from every Lodge contributing to this truly national undertaking, will show that the gifts of Freemasons are quite equal to, if not above, the average of the subscriptions of the general public. We have implicit faith in the benevolence of the members of the Order. All that we ask of our Brethren is, that they will permit us to be the means of showing to the world that there is much—very much—more in the profession of Masonic Charity than an empty name.

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#### A YOUNG MASON'S MONTH AMONGST THE BRETHREN IN JERSEY.

LAST September opened upon me with so fair a prospect of a month's relaxation from professional duties and anxieties, that I was unable to resist the temptation to set out in quest of health and recreation in some rural retreat. The various routes so profusely advertised for "delightful excursions" caused a little hesitation; but at length the island of Jersey was decided upon, as in many respects, the most preferable on that occasion. On the morning of the 5th, therefore, I packed my portmanteau and set out for the station at Waterloo Bridge. By an alteration in the trains, of which I was totally unaware, I found I had arrived at Southampton too late for the Jersey boat of that day, and that I should have to remain there till nearly twelve o'clock the next night. Having rested and refreshed myself a little, I took out my Freemasons' Calendar, to see if haply there might be a Lodge there that evening. It was the first Tuesday in the month, and I found that that was the meeting night of No. 555. Although but young in the Craft, I was of course aware that the Metropolitan Lodges had not commenced their season, but I also knew that some of our Provincial Brethren meet all the year round. In hope that this might be the case on the present occasion, I took my Masonic clothing and certificate, and set out for the Freemasons' Hall, but found, to my regret,

that the season there had not commenced ; so, after a brief conversation with a Brother, whom I took to be the Tyler, I returned to my hotel.

After breakfast the next morning, I strolled forth to see the "Argo" come into the dock,—a fine screw steamer from Australia. The sight is doubtless common-place enough to many ; but to me it presented several features of deep interest. Crowds pressed upon the barriers erected by the Custom House officials, watching eagerly for friends about to disembark. The earnest solicitations of the cabmen and porters from the divers hotels served to interest for awhile amidst the varied scenes attending the debarkation of a large number of passengers. Just as I was strolling away, a particularly clean and intelligent-looking seaman came on shore, having finished his work and dressed himself in his holiday habiliments for the occasion. There was none of that rapturous greeting vouchsafed to him, which was accorded to many who had preceded him in landing ; he appeared unknown, but a peculiarly interesting and joyous expression played over his countenance, as he ran down the plank from the side of the vessel to the quay ; impatient of the few remaining steps he sprang upon the shore, and he audibly exclaimed to himself, as his feet once more rested upon *terra firma*, "God be praised ! It's many long months since I put my foot on this blessed shore !" He disappeared amongst the crowd, and I went away.

The rest of the forenoon I whiled away on board the magnificent yacht belonging to the Egyptian government. It was their dinner-hour, and the vast crowds of Egyptian sailors in their singular dresses were giving themselves up to boyish and boisterous merriment.

Later in the day I put my portmanteau on board the Jersey packet, secured a berth, and spent the rest of the afternoon in listening to the amusing "yarns" of an "old salt," whose boat I chartered for "a sail" amidst the picturesque scenery of the far-famed "Southampton water." The weather was delightfully fine, there was not much wind, but we had a very pleasant little excursion, and at twelve o'clock I went on board the steamer. The mail train had arrived, and busses and cabs soon enlivened the half-deserted pier. After a few moments of excitement and squabbles with cabmen, and porters, and the like, our passengers came on board, and we steamed quietly out of the shades of the pier on to the exquisitely placid and majestic bosom of "Old Ocean." After a brief space had elapsed, we came to the "Needles," which sparkled in the moonbeams like mighty silver mountains, and when at length we lost sight of land, the scene was most magnificent, calling forth from the midst of our poetic reminiscences those beautiful words of Byron, evidently dictated by some similar scene :—

‘ Thou glorious mirror, where the Almighty’s form  
Glasses itself in tempests, in all time  
Calm or convulsed—in breeze, or gale, or storm,  
Icing the pole, or, in the torrid clime,

Dark-heaving ;—boundless, endless, and sublime—  
The image of Eternity—the throne  
Of the Invisible ; even from out thy shrine,  
The monsters of the deep are made ; each zone  
Obeys thee ; thou goest forth, dread, fathomless, alone."

A number of the passengers grouped together, lit up their meershaums for an hour or so, while we contemplated the glorious expanse around us ; and then, one by one, we departed to "turn in."

The incidents of so brief a voyage are of course too common-place to be further remarked on. We sailed into the beautiful little harbour of St. Heliers (having touched at Guernsey), at eleven o'clock the next morning.

Here I was, in a strange place, knowing neither the name nor countenance of any one around me, or upon the island. A busy little man, who had come on board at Guernsey, was going about to the passengers handing his card, and inviting them to his "boarding house," "replete with every comfort," "terms moderate," &c. I was fain to go with him to save the annoyances of the "touters," whom I saw busy upon the shore ; so we hailed a cab and soon set down at the place of his abode.

After dinner I went forth to explore the place a little. I had not come to spend my time in solitary peregrinations ; so I determined at once to find out "the Brethren." I was encumbered by no "introduction," verbal or written. I sallied forth, therefore, to test the reality and the universality of that "Fraternity," which I had been given to understand attached to the "Order," wherever it might be found. I saw a flag floating over the Royal Yacht Club's wine merchant's, with an outward and visible sign that a Brother was within. But I passed on. I soon saw the magic marks again ; it was a busy little tavern : I entered, and seated myself opposite the worthy host. I sipped my cognac and lighted my cigar ; but I need not say to the initiated that, as his eye was fixed upon the "stranger," I had speedily to put down my glass, and grasp the hand of a Brother ! The great cordiality which was immediately manifested dispelled the last remaining cloud of the solitude which, till then, I felt, and the comforting sunshine of "Fraternity" burst forth. One by one the guests retired, as we chatted on things in general ; and, as the door closed behind the last as he departed, fuller explanations were entered into. I learned that the Fraternity was numerous, respectable, and influential in the island. There were no fewer than five Lodges under the Grand Lodge of England, and one holding under the Grand Lodge of Ireland.

To those who think with the poet that—

"There is a pleasure in the pathless woods,  
There is a rapture on a lonely shore ;  
There is society where none intrudes,  
By the deep sea, and music in its roar"—

to those who think thus, there are few places, which will be visited with so much pleasure as the little island of Jersey. The marine

views are numerous and exquisitely beautiful. The inland scenery is exceedingly varied and interesting. The roads are everywhere good, although there is not a turnpike in the entire island, and they are, moreover, so numerous as to make the place a perfect labyrinth to those, who are unacquainted with their windings. The effect of this is heightened by the fact that some ancient landmark, which, ever and anon, might indicate to you the locality to which you had wandered, is, probably, obscured from your view, at the very moment when you most need to see it, by the roads being arched over for miles by the trees on either side; but the evil is not very serious. You can soon get to a spot within sight of the sea, whatever may be the portion of the island to which you have wandered; and, in the heat of the summer's sun, these shadowy covered ways afford a most agreeable shade to the traveller. There is a geniality about the climate of Jersey, which cannot be secured anywhere else within the same distance from the metropolis. It is not so hot as England in summer, and not nearly so cold as we have it in winter. The climate is equable and admirably adapted as well to restore health as to preserve it. In fact, even if you have "a sound mind in a sound body," the mere act of living is pleasurable in such a climate, and amidst such scenery. If I were to detain the readers by indulging in descriptions of all the localities which could not fail to charm nine-tenths of them, as they have charmed me, I should not only spin out these chatty observations beyond all reasonable limits, but I should fill up an entire number of this journal, to the utter exclusion of all Masonic intelligence of any kind, sort, or description whatsoever.

Now to the Craft there. Amongst the earliest of the Masons I had the pleasure of meeting was Bro. Benjamin Parkes, W.M. of the Samares Lodge, No. 818, and with him I had a long and interesting conversation on the state and prospects of the Craft in the island. Bro. Parkes was initiated in the St. George and Corner Stone Lodge, No. 5, London, more than thirty years ago, and is one of the oldest Masons at present in the island. I inquired what had become of the Jersey Lodge, No. 222 (Marinet), mentioned by Preston as having presented Sir John Doyle with a splendid testimonial, when he was Governor; and understood that the members of it had amalgamated with the Mechanics' Lodge, No. 306, having by some means lost or forfeited the warrant. I learned also that there were Mark Master Masons' Lodges, holding under the Grand Lodge of Ireland, Jersey being a species of extra-parochial locality in this respect; and that with them the Mark is regarded as a "link" between the Craft and the Arch. Instead of a twelvemonth's Arch being a *sine quâ non* in a candidate for the Mark, as in London, every Master Mason, of a year's standing as such, can proceed in this degree, whether he has taken the Arch or not. The consequence is that, in all the Lodges at Jersey, the exquisitely chaste, simple, and beautiful Jewel, of this degree, is seen upon the bosoms of a large number of Brethren; whether they can legally wear it in Craft Lodges it is not for me to decide. Having long desired to

penetrate this additional recess in the mysteries of Masonry, I inquired when the next meeting of the Lodge would be held; but was informed that there had not been a meeting for several years; that it was possible, but not probable, that I could succeed in getting up a meeting during the brief period of my sojourn there, and especially as September was a very unfavourable season of the year. However, I set about the business in good earnest, and with what success the kindness of the Brethren crowned my labours, will appear before I conclude my remarks.

The warrants of the two oldest Lodges in the island were taken out under the Athol régime, previous to the Union. Their ritual was quite different, and they were at one time not on visiting terms with each other. At the Union, fraternity was restored, but the working was still inefficient and unsatisfactory. The improvements effected by that auspicious event, did not at once extend to Jersey; and when Bro. J. O. Lyte, P.M., was first elected W.M. of the Farmers' Lodge, there was no one in the island who could perform the installation. Bro. Daly, of the Emulation Lodge of Improvement, went over in 1843, and rendered very material assistance to the Jersey Brethren, and communicated much valuable information to Bro. Lyte. The Athol ritual was then forsaken for that agreed on by the United Grand Lodge; but, even then, the Arch was in a wretched state of dilapidation: so much so as to prevent any working therein. To Bro. Daly every credit is due; but Bro. Lyte, and those who then and since worked so cordially with him to render efficient the Fraternity they adorn, were chiefly indebted to Bro. G. P. de Rhé Phillipe, P.G.S.B., to whom he was introduced by the late Bro. Dr. J. Lane. Bro. Daly communicated to them the "Craft," and Bros. Lane and Phillipe the "Arch;" and, from that time, Bro. Lyte and others, as the numerous jewels and other testimonials they have received from their grateful Brethren of the various Lodges, will abundantly show, devoted themselves energetically and incessantly to elevate the Fraternity to that degree of efficiency, which now characterizes the Lodges of that island.\*

The oldest Lodge now existing in the island is the Farmers' Lodge, No. 302, the charter of which dates from 1813. Bro. Dr. Cuquemelle is W.M. This was the only Lodge in the island I had not the pleasure of visiting; but I saw most, if not all the Brethren members of it at the other Lodges. This Lodge was first held at Gronville, but moved to St. Heliers, where all the Lodges now meet; and after flitting about from house to house, it has settled peaceably down at the Freemasons' Hall, Grove-place; † meeting on the first Monday

\* I may here remark, that the labours of Bro. Lyte have extended still further, as he wears a handsome P. Z. jewel, presented to him by the Comps. of Doyley Chapter, No. 99, Guernsey, on the occasion of his visit to that island, when he installed the Ps., and instructed the officers of the said Chapter in their several duties. The jewel bears date "May 26, 1845."

† There are two Halls, one known as "the Masonic Hall," in Museum-street, and the other as "Freemasons' Hall," in Grove-place. There are also a host of Lodges for the illegitimate offspring of Masonry, such as Odd Fellows, Foresters,

in the month all the year round. In fact, all the Lodges in Jersey keep it up month after month in their own Lodges; and not only so, but many of them frequently visit one or two Lodges they do not belong to, as well as their own, in the course of the month. *There are no visitors' fees.* The pleasure and profit are mutual. The visited Brethren of to-night, return the compliment by becoming themselves visitors in a few days. There is one advantage in this plan—it greatly promotes unity and fraternity. But if, instead of being held every month there was a recess, as in London, perhaps the average attendance would increase in all the Lodges. On this score, however, there is but little cause for complaint, judging from what could be seen in a month. There are about forty paying members in this Lodge.

Two or three days after my arrival in the island, I had managed to see several of the Brethren, but had not attended any Lodge meeting. The first was on September the 14th, and after a long drive in the early part of the day, I returned to my lodgings in the suburbs of St. Heliers, and began to prepare to present myself at the door of No. 722, the Royal Sussex Lodge, which held a meeting that evening. I sent the servant to ask the landlord of the house, whom I had only once seen for a few moments when engaging my apartments, if he knew where the Masonic Hall was, and which was my nearest way to it. Here the garrulity of the feminine sex proved advantageous—she saw my Masonic clothing, and told her master what she had seen, as well as asking the question I had sent her to ask. In a moment she re-entered, with her master's compliments, and he would be happy to show me the way if I would allow him the honour. "Certainly," I replied, and I was just going to say, how "sorry I was to trouble him," &c. &c. when up he came. He was a Jersey man by birth, but had spent so much of his life in France that he could speak but little English; he was to all intents and purposes a Frenchman. "Par-r-r-don M'ssieur," said he, and suiting the action to the word, he speedily convinced me that, knowing no one, I had unwittingly selected from the various houses in which bills notified "APARTEMENTS À LOUER," lodgings at the residence of a Brother! After mutual explanations and congratulations, we set out for the Lodge; where, on due examination, as well as the production of my G.L. certificate, I was admitted. I was struck with the excellence of the furniture, &c., and with the regularity, order, and efficiency with which the work was carried on. Bro. Miller, P.M. of the Lodge, was W.M. on the occasion. Bro. Adams, the Secretary of this Lodge, is a very able Mason, and is W.M. elect of the Samares Lodge. He is highly spoken of for his extensive acquaintance with Masonry, his

*Ancient Shepherd, et hoc genus omne.* The Freemasons' Hall was formerly a Jewish Synagogue; the Masonic Hall was built by Bro. Miller as a concert-room, and is occasionally used for lectures and other public purposes. Both are now admirably fitted up; and the furniture of either of them (designed and executed in the establishment of Bro. T. O. Lyte), would be no discredit to the best of our London Lodges; it is, in fact, superior to many of them.

retentive memory, and his devotion to the best interests of the Craft. This Lodge, the necessity for which arose out of some differences of opinion at the time amongst the Brethren, was founded in 1848; the interesting ceremonies of constitution, consecration, and installation being performed by Bro. T. O. Lyte, then W.M. of the senior Lodge (Farmers', No. 302). This took place on the 27th of December of that year, when there were thirty-five members, and about as many visitors, present. Bro. Adams, P.M., the present Secretary, was installed as S.W. upon that occasion. The proceedings concluded by a dinner, at which English, Irish, French, Germans, and Jerseyites united together in the most cordial and friendly manner. So far as I saw, the same spirit pervades the Lodge *now!* Visitors are freely received and cordially welcomed.\*

The Mechanics', No. 306, was the worst Lodge I visited. Bro. T. O. Lyte, P.M., in the chair. This Lodge was formed in 1813, the same year as the Farmers' Lodge. It was originated by Bro. Inchcliffe, of whom it now possesses a beautiful portrait, hung up in the Lodge-room, executed by Bro. J. Oulless, also a member of the Lodge, who, it will be remembered, is honoured with the commands of her Most Gracious Majesty the Queen, to execute a marine view, the subject being some spot in Jersey. The present W.M. of the Lodge, Bro. Metcalfe, has gone to Australia, and he will be gratified to learn, through the medium of these pages, that his health was drunk with much enthusiasm, and that his name was mentioned in connection with the most cordial wishes for his future happiness and prosperity, expressed by Bro. Lyte, and cordially responded to by every Brother present. Bro. T. O. Lyte, P.M. of the Lodge, occupies the chair till the close of Bro. Metcalfe's year of office.†

On the following Monday (Sept. 25), I had the honour and gratification of visiting a French Lodge, holding under the G.L. of England, viz., La Césarée, No. 860. Here I met the V.W. Prov. G.M. Bro. Hammond, to whom I was introduced, and on whom I had the honour of calling the next morning, when we had a long and interesting conversation on the state of the Craft in Jersey. La Césarée numbers between thirty and forty paying members. The chair is at present occupied by Dr. Barbier, a political *proscrit*. The celebrated Pierre Leroux, who is residing at Jersey under similar circumstances, is also a member. This lodge comprises not only Frenchmen tem-

\* Capt. Dundas, a relative of the admiral, was S.W. on the evening of my visit. There are thirty-seven paying members in this Lodge.

† Last year this Lodge recognised Bro. Lyte's unwearied exertions, by presenting him with a magnificent P.S.G.W.'s jewel, which bore the following inscription:—

“Presented to the V. W. Bro. T. O. Lyte, P.M. of the Mechanics' Lodge, No. 306, P.P.G.S.W., and P.P.G. Sec. of this Province, in acknowledgment of valuable services rendered to the Lodge.

“ Jersey, Dec. 27, 1853.”

This is only a specimen of a number of splendid jewels which have been from time to time presented to Bro. Lyte, for his untiring exertions to promote the welfare of the Fraternity in this island.

porarily and permanently resident in the island; but a large portion of the Jersey men themselves prefer French to English, and most of them are perfectly familiar with both languages, so that we had no lack of visitors on this occasion. The ritual was a simple, beautiful, and almost a literal French translation of that in use in our own Lodges. The whole of the proceedings are conducted in the French language. The W.M. is known as "Le Vénérable," and there is one officer unknown in English Lodges, "Le Frère Orateur," whose duty it is to deliver brief essays on matters of interest to the Craft in the absence of other business. This is a most decided improvement, if restricted within due limits, upon the old mode of opening, and (in the absence of business) closing at once for the "knife and fork degree." Bro. P.M. Dr. Cuquemelle was Le Frère Orateur on this occasion, and delivered a very able little essay, of some fifteen or twenty minutes' duration, on "Secrecy," in connection with Masonry and other Secret Societies. This address was exceedingly appropriate, blending the interesting with the instructive in a manner most judicious and satisfactory. The proceedings throughout were conducted in the most efficient manner, under the able superintendence of Bro. Barbier, assisted by an accomplished staff of officers; and the Lodge was closed in due form. At the festive board the scene was most interesting to those who are not content with observing merely that which is upon the surface. There we were—French, English, Irish, Scotch, Poles, Jerseymen, and Germans—all cheerfully united by one common bond of brotherhood. Every shade of politics surrounded the Brother proscribed for his opinions. That little company contained representatives of the Court, the Legislature, and literature; law, physic, and divinity; trade, commerce, and manufactures. All grades in the social scale and body politic were there:—Whig, Tory, Radical, and Republican, rallied round the *proscrit* in the chair! "This," I thought, as one young in Masonry, "this is the *true fraternity*, for which philanthropists in all ages have longed." A more cordial meeting—a more perfect absence of a look or word, which could foster strife or dissension—I never witnessed in my life, even when all have been of the same religious or political opinions. The evening passed off most pleasantly. The Chairman gave the usual patriotic toasts, and the proceedings were enlivened by some French songs and speeches. Bro. Du Jardin made a very amusing speech in French, and then gave us a rather "free translation" of it in English, for the benefit of any who might not have understood his French oration. On both occasions his remarks were mirth-provoking to a high degree; and in particular did he excite the risibilities of the Brethren by his reference to sundry "incidents" of a peculiarly "interesting" character, which had, on a considerable number of meetings, either prevented his attendance altogether, or caused him to be hurriedly called away. This will be enough to recall the smiles of those who were present, as there is no necessity to spread such information more widely. Bro. Aland, W.M. of the Irish Lodge (Justice, No. 84); Bro. T.O. Lyte, and Bro. Bohm (a London visitor,



and P.M. of No. 201), respectively enlivened the proceedings by songs serious and heroic, comic and sentimental. At eleven o'clock, which is the stated hour in this island, the company separated.

The next evening, which was September 26th, was the meeting of the Samares Lodge, No. 818, Bro. B. Parkes, W.M. I found that by a bye-law no man could join this Lodge except he belonged to the Prov. G.L., for the use of the members of which the Lodge was alone intended. It meets four times a year, but there are no initiations or workings. It was founded in 1848, to give the P.G. Officers an opportunity of meeting four times a year to discuss P.G.L. matters. Nevertheless, visitors of other Lodges, not being P.G. Officers, are received. So I went, and found many of those whom I had seen on the previous occasions. Bro. Aland was one whom I met everywhere; and as he came up to me in the Samares, I could not resist a smile, on which he remarked, "So you see, Brother, *I give them all a turn!*" Such is the fraternal spirit which pervades the Craft in Jersey.

The Lodge having been opened, a discussion ensued on the subject of the bye-laws, which, from divers delays and other obstacles, have never yet been officially sanctioned, confirmed, and printed. The P.G.M., who was present, acknowledged the receipt of an official copy of them, but said he had not had time to give them that consideration which their importance demanded. The W.M. said he should call a Lodge of Emergency in about a fortnight, as perhaps the P.G.M. might then be able to let them have them. Bro. Miller and others expressed their opinion on the importance of the bye-laws of the Lodge being sanctioned, and printed at as early a period as possible, and the subject dropped. The next business was the election of W.M., for the ensuing year. There were two candidates; Bro. Adams, before referred to, and Bro. the Rev. Charles Marrett, Rector of St. Clement's, and Prov. Grand Chaplain. Bro. Adams, P.M., was the successful candidate. The Lodge being closed, there was but a repetition of that kindness, fraternity, hospitality, and good feeling, towards visitors, and towards one another, which had distinguished all the previous meetings of the Brethren, which I had had the honour and gratification of attending.

The Lodge I have referred to as holding under the G.L. of Ireland, is the Lodge of Justice, No. 34, on the Irish Registry; and this, I regret to say, I had not an opportunity of visiting. Notwithstanding the extra-jurisdictional situation of Jersey in many respects, some well-meaning persons have deprecated the fact that there should exist in Jersey any Lodge, which is not under the jurisdiction of the G.L. of England; others say, "Let it alone as a refuge for the malcontents from other Lodges, and as a retreat for the P.G.M.'s own insubordinates, if any such there are, or may be." This, however, is a point which I must leave to the decision of older and abler Brethren. The rapidity of action, the brevity of intervals between different steps, the extreme lowness of the subscription, which entitles a suitable person to all the mysteries and privileges of the

Craft, were some of the reasons adduced to me why it would be better for the Brethren of the Justice Lodge to amalgamate with the English Brethren. There is hardly an Irishman amongst them; the present W.M., Bro. Aland, although blessed with much of that brilliancy and readiness of repartee, and other sparkling conversational characteristics of the sister island, has no personal connexion with it. He is a Londoner, who has retired with the fruits of his industry, to enjoy the *otium cum dignitate* in Jersey. There is, therefore, no necessity for an Irish Lodge on these grounds, if other objections can be as satisfactorily encountered.

Having given an account of the Monday and Tuesday of the last week of my sojourn in Jersey, I must now come to the Wednesday (September 27). This day, with the able and cheerful assistance of several of the Brethren to whom I had spoken on the matter, I succeeded in getting fixed for the holding of the Mark Master Masons' Lodge, with a view to my own initiation. Due notice having been given, and a very large number of Brethren assembled, it was decidedly the most numerously attended, and in every way the most agreeable and satisfactory Masonic meeting during my visit; and this is mainly attributable to the activity of some of the Brethren, who were so kind as to accede to my suggestions for an immediate meeting in that degree, and did their best to gratify my desire. So far from being myself the only candidate, as I had feared, and as some of the less sanguine had at first prognosticated, there were no fewer than *sixteen* properly qualified Brethren arrayed beside me as candidates when we were called into the Lodge. We were initiated in a very solemn, impressive, and efficient manner by Bro. Aland, who filled the chair, with the able assistance of Bros. T. O. Lyte, Adams, Miller, Du Jardin, Blood, and others. The Lodge being closed, we spent a most agreeable evening.\*

In conclusion, I can only express my hopes—*first*, that every Brother who goes to Jersey will spend his "holiday" there as agreeably as I did; and, *secondly*, that every "holiday" I may have, wherever I may wander, may be attended with, at least, an equal degree of pleasure and profit. Brethren, adieu.

H. RISEBOROUGH, S., *Phoenix*, No. 202.

\* This Mark Degree, I may here remark, has of late become increasingly popular in the Craft, and many London Brethren would be happy to take it, while those who have taken it would rejoice in the formation of a Lodge under the G. L. of England. I am told, I know not with how much truth, that the G. L. has seriously discussed the propriety of recognising it, in its proper place, as a *link* between the Craft and the Arch; those who know both are aware (it is said) that something has been lost, and those who have the Mark in addition to the Craft and Arch, can see (it is also said) very well where it supplies the vacancy.

## CHURCHMEN AND FREEMASONS.

THE philosopher's dog was not whipped for destroying the precious manuscript of its master. He, making allowance for its ignorance, simply ejaculated, "Thou little knowest the mischief thou hast done." With similar forbearance we wish to treat a human delinquent, with whom we have to do, whose ignorant destructiveness rivals the canine.

A few words, and our meaning will be clear.

The zealous Vicar of Newcastle-on-Tyne, out of ten projected schools, has already succeeded in laying the foundation-stones of two. By special invitation, the Freemasons were present on both occasions; and the P.G.M. laid one of them in ancient and solemn form. This "consecration" is nauseous to the editor of the *English Churchman*, who, on the 23rd of November, deals out a wrathful column of denunciation and warning on the subject. Following up, in this attack on Masons and their "paraphernalia," the sharp dose of censure it administered to the Bishop of Winchester, for countenancing, at Newport, Isle of Wight, the same "unmeaning mummeries," when the first stone of a new church was laid there, on the 24th of August last, he now calls on clergy and laity to repudiate us altogether, and runs full butt at our ceremonies, with all the energy of a Papal bull. *Ecce argumentum!*

"Masons certainly refuse to acknowledge any Christian creed or profession as the principle of their organization."

"If, as a body, they admire and wish to promote Christian works, why do they not make their work Christian?"

"If Christian Freemasonry be an anomaly, is not Freemasonry an anomaly for a Christian?"

"Freemasonry recognises no church. Why should any church recognise Freemasonry?"

We cannot resent the writer's complacent attempt to destroy an institution older than the Pyramids. It is more a subject for pity, that a mind apparently earnest in its task can thus conveniently assume its facts, for the avowed purpose of narrowing human sympathies, and advocating a spirit of cold exclusiveness.

The two first clauses of this heap of assumptions we shall leave untouched. Our opponent must necessarily be ignorant of the nature of the problem he is proposing, and will, therefore, be scarcely competent to appreciate its solution.

The next passage is more promising:—

"If Christian Freemasonry be an anomaly, is not Freemasonry an anomaly for a Christian?"

This is quite a pretty play of words; but, like many other prettinesses, entirely useless. It all rests upon *if*, that crutch of lumping logicians. We challenge the writer to the proof. Let him produce vouchers for his assertion, and we will produce *men* in answer to its depending question—*men*, living and dead—humble Christians,

honest citizens, upright men, to whose faith and lives Freemasonry was no anomaly, but a valued privilege and an active principle.

The last position is equally bold and baseless :—

“ Freemasonry recognises no church. Why should any church recognise Freemasonry ? ”

Freemasonry recognises no church? Who then are its Grand Chaplains here? Are they promiscuously chosen from the many sects that jar and wrangle around it. They are clergymen of the English church, yoke-fellows of the *English Churchman*. Nay, we believe the very P.G.M., whose ceremonies at Newcastle so much disagreed with our contemporary, to be actually a clergyman himself. Do not Freemasons go to church *en masse* at their annual meetings? and is a clergyman tabooed whenever he appears amongst them? Happily there are English churchmen, clergy and laity, *our brethren*, whose lives testify that Catholic truth and Masonic principles, so far from being anomalous, are harmonious ingredients of a virtuous character.

When the former limb of the argument is thus destroyed, the latter is quite paralysed. “ Why should any church recognise Freemasonry ? ” is unmeaning stuff; but we may observe, in passing, that Masonry courts no such recognition; unencumbered by anything without, it will maintain an undeviating course, seeking no proselytes, but giving due instruction to all who seek it, and tending, we humbly trust, to make Christians more useful in *their* sphere, and to disseminate amongst men of every creed and nation those principles of unity and charity, which will, we believe, form the ultimate basis of one Christian family over the face of the whole earth.

But the theme warns us of a duty to our Brethren. Our ancient Brethren silenced all cavils by their prominence for good deeds. Practically useful in their generation, their career was steadily consistent, earnest, *real*. We should remember this now. When every class and society is giving proofs of renewed vitality and active exertion, Freemasons must be something more than boon companions, or it will be left to the nineteenth century to witness the degradation of an Institution, which has successively illuminated, through adverse times, empires as great and intellects as lofty as ours, and, itself unshaken, has survived them all.

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## ON SPECULATIVE MASONRY.

A PAPER READ BY THE W.M. OF THE HUMBER LODGE, NO. 65,  
TO THE BROTHERS OF THAT LODGE.

IN treating of the subject of Speculative Masonry, I do not propose, in this paper, to enter upon the theme of the antiquity of the Order; nor is it my intention to point out to you how, in bygone ages, the Romish church, so long as she conceived it her interest so

to do, fostered our Order; nor how, during those ages, our Brethren conceived and carried into execution those vast and magnificent cathedrals and churches, which are still the monuments, and attest the practical utility of Masonry in the exterior world, and the comprehensive genius that must have existed, which could thus, from rude matter as it were, call into being those temples, which, even in the present day, strike the beholder with astonishment, and lead him involuntarily to exclaim, "Truly there must have been giants in those days;" and which temples, though we are so constantly in the habit of boasting of our progress and advancement in the liberal arts and sciences, are still the types and models of the architects of our own day. My present business is with Speculative Masonry.

That Freemasonry has existed in remote ages, and flourished most where civilization has most largely conferred upon mankind its precious boons, are facts that, I think, few will fail to admit; neither, I think, can it be denied, that during the dark ages, when the world has been overshadowed with the canopy of ignorance and superstition, though occasionally dimmed and shorn of its effulgence, has Freemasonry failed to shed its benign influences upon mankind, conferring inestimable blessings (limited though at times they may have been) not only upon those who were included within its mystic portals, but also, by the doctrines which it inculcates, upon the human race in general. Age has succeeded age in the ceaseless roll of time; thrones and kingdoms have tottered to their foundations; ancient dynasties have ceased to exist; wars and commotions have from time to time scattered the mightiest fabrics that human greatness has been able to rear, whose existence (if such it may be termed), can only be traced in the pages of history, or the researches of the antiquary. Even the glorious temple of King Solomon, the most spacious and magnificent, and constructed by so many celebrated artists, hath not escaped the ravages of barbarous force; and, in their course, nigh all terrestrial things have undergone an essential change. Yet, amidst all the shocks, which, as it were, have caused the world to vibrate to its foundations, annihilated the stupendous works which man's ingenuity hath been able to rear, and changed the face of society itself—amidst all this ruin, desolation, and change, one bright star remains unaltered, and Freemasonry, by its beautiful symmetry and benevolent adornments, has been able to withstand those storms which have levelled all beside even with the dust, and never has it ceased to exercise its sway, silently, but surely, holding its onward course, ever forward in the work of Charity, and linking together, in the bonds of Brotherly love, the most distant nations of the earth, regardless alike of language, of clime, or of kindred. It is, therefore, that abandoning for the present the interesting subject of the antiquities of Masonry, I propose, in the present paper, to examine the causes and reasons why, when other things have changed and passed away, this science still remains, ever exercising its beneficial influences upon mankind, and ever foremost in the great work of doing good, gathering renewed strength in its never-

ceasing progress. I could, indeed, have wished that a theme of such importance had fallen into abler hands than mine to dwell upon; for, as I proceed with this my pleasing task, I feel that I do not adequately possess the power to trace out the beauties of the subject, nor to do that justice to it, which it so well and worthily deserves. Still I flinch not from it; and I trust that not only will my Brethren look with a favourable eye upon the deficiencies which I feel satisfied will largely abound, but that they will be tempted to emerge from silence, point out any errors I may have committed, and supply the defects of this paper. And upon this point, perhaps, I may not be considered as digressing unnecessarily, if I urge upon my Brethren of this Lodge, the great advantage that would ensue if the science we now profess were, by all of us, more studied than it is. To the newly initiated, much of our forms and ceremonies, beautiful though they undoubtedly are, can only convey to the mind a vague and faint light of the real beauties of the Craft, which others would then be able to explain and illustrate. I do not say, nor would I have you to infer, that our members are behind others; still all will, I think, admit that there is yet much to be done; and I would that a spirit of emulation would arise amongst us, and that we would not only satisfy our minds by obtaining such information, but that when so obtained, it should be freely imparted to the Brethren. We live in times when the march of men's intellect exhibits itself on all sides; and if we would have Masonic knowledge advance too, carefully observing the landmarks of our Order, it can only be done by each of us communicating freely that which the other has been able by study and observation to acquire.

The greatest discoveries the world has seen, have not been the fruit of one man's mind alone. It is true that grand principles have been originated by one contriver, but the perfection and applicability of the invention, or the theory has arisen, not because the inventor kept to himself that which his imagination had conceived, but because he propounded it to the world, and the minds of other men were brought to bear upon the numerous details requisite, and the general combination of the whole, for one or more great ends. So it is with Freemasonry; and I would humbly submit, that although an accurate knowledge of our system, and the correct working of a Lodge, are essential in themselves to the perpetuating of our Order, yet at the same time there are other requisites besides these to be considered, and no subject, in my opinion, stands so prominently in the foreground, as a careful application of the mind to Masonic knowledge, and a general desire, when that shall have been obtained, to impart it freely to the Brethren. I fear that I shall be considered as having been straying from my subject, but the importance of what I have said must form my apology for having so done. But now to my subject. Freemasonry is defined to be a peculiar system of morality, by the careful teaching of which, Masons learn to regard it as a duty incumbent on them to yield homage to the Deity, thereby securing to them both happiness and pleasure. It teaches

them also to regard with awe, reverence, and admiration, the stupendous works of Him, "Who hath measured the waters in the hollow of his hand, and meted out the heaven with His span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," and through the secret paths of nature and of science to trace the unerring hand of the G. A. O. T. U. The secrets that are intrusted to Masons are veiled in beautiful allegories, indelibly impressing themselves on the minds of each of us, and each illustrated by various symbols. The universal principles are to unite in one indissoluble bond of Brotherly love, men of the most opposite tenets, the most distant countries, and of the most contradictory opinions. Surely, Brethren, this presents a vast field for the imagination to dwell upon. In this universal bond of Brotherhood, no horizon bounds the eye, no limitation here presents itself to say, thus far and no further shalt thou go; but Freemasonry, spreading its branches around the habitable globe, throws the ample folds of its peaceful mantle around all who desire to enter, and are found worthy to be admitted. The doctrines inculcated by Freemasonry are, I take it, founded on the Sacred Law of God, by which we are taught to form our standard of Truth and Justice, and by its precepts and examples to guide and to regulate our lives and actions; and to this Freemasonry attaches so much importance, that no member is admitted into a participation with us in our privileges, without having had first pointed out to him the necessity that there exists for its serious contemplation and earnest study, by all who are desirous of becoming good Masons and worthy members of society. That this is a solid foundation, I think none will feel disposed to deny; and were the doctrines more studied than they are, and its precepts acted upon more generally by the Brethren at large, much, if not all, of the prejudice that now exists against Freemasonry would cease, and instead of the Craft being regarded by many, who belong not to our Order, with suspicion, it would be but another name for respect and veneration—respect for the antiquity of the Order, and the beautiful system that flows from it; and veneration for the doctrines it teaches, and the benefit it has conferred and continues to confer upon mankind.

Upon this solid foundation Freemasonry has raised a glorious superstructure, and amongst the many ornaments that grace and adorn it, is found that noblest of all human virtues—Charity. Charity, as is designated by a well-known author on Freemasonry,\* "is the chief of every social and moral virtue, and the distinguishing mark amongst good Masons. This virtue inculcates a supreme degree of love to the G. A. O. T. U., and an unlimited affection to the beings of His creation, of all characters and of every denomination." In the exercise of this virtue it is that we learn to estimate the actions of those by whom we are surrounded, and instead of indulging in censorious conversation, we rather seek to discover good objects as the

\* Preston, p. 17.

motive power for what, in our neighbour, might at first view appear to be a fault, and thus we forbear to give either credence or utterance to that which might have a tendency to detract from his fair fame or good reputation. In the exercise of this virtue it is that we learn to regard the feelings of ever-failing human nature, not with the stern eye of never-erring rectitude (for who is he that dares to say, "I am upright?"), but to regard a Brother who may have slightly deviated from the paths of extreme right, as having been placed in a situation of temptation, which from the imperfection of his nature he has not been able to resist. It is in the exercise of this virtue that we learn to lend a ready ear to the wants of a poor and distressed Brother, who may be suffering under severe trials and misfortunes, and instead of coldly passing by on the other side, to come forward, not only with words of consolation to soothe his wounded spirit, and pour into his dejected soul oil and wine; not only with advice to guide and direct him in the path that is freer from the thorns and briers of adversity than the one he has been pursuing; but so far as is consistent with our circumstances, and the cause of the misfortune of our distressed Brother, to afford from our surplus stores of this world's goods, that which shall bring comfort to his body. It is in the exercise of this virtue that around us are erected, and still are rising, those noble Institutions destined to become monuments of that virtue which we so abundantly profess; and to hand down to future generations unmistakable evidences of the utility of our Order. I mean those Masonic Institutions for the reception of the aged and infirm amongst us. It requires no effort on my part to point out to you the good effects that must ever result from such Institutions, for each of you, Brethren, will reflect occasionally, that however happiness and prosperity may dawn upon you now—however bright the meridian sun may now shine upon you—yet a time may come,—and the wisest of us knows not how soon, when the dark cloud of adversity, which, unobserved, may have been gathering around you, may suddenly burst upon you, and overwhelm your fondest hopes and highest ambitions in its relentless storm, leaving naught behind but regrets for the past, and but small hopes for the future. It is, therefore, for such as these, that from our Masonic funds we provide a bright star of hope, which the weary Brother may look forward to, in the comfortable assurance that, at least, after a well-spent life, the few years that may be spared to him may be passed in the peace and quietude of Masonic benevolence.

But not only is it to the aged and infirm amongst us that Masonry confers its blessings; but to the rising generation it holds out its hand, laden with benevolence, and in its tender grasp holds childhood, caring not only to supply the body with food and raiment, but also to heap up in the granary of the mind that which shall hereafter bring forth its fruit in abundance. It is thus that for those amongst us who may not be enabled to give their children that education which shall fit them for society, or who may be snatched away by the hand of death before they shall have been able to provide their education,



that by Freemasonry schools are provided, where sound instruction is given ; and thus, instead of numbers of our fellow-creatures being cast upon the wide world, without the blessings of education by which to direct their course, they are trained to become useful members of that society wherein a bountiful Providence may place them. These are some of the instances of charity wherewith Freemasonry abounds, and if time were permitted, doubtless numberless others, though perhaps not holding so prominent a position as those I have named, but all in their respective degrees conferring good in their circumscribed spheres, might be adduced to prove that the cultivation of this virtue is one of the principal objects and aims of our Institution ; and to establish this, I need only mention the minor charities connected with the various Lodges that are so universally distributed throughout the length and breadth of the land. I feel, however, that I have sufficiently dwelt upon this head, and I will therefore proceed with another.

Besides the beauties I have already pointed out, there exist in the science of Freemasonry many others, in the exercise of which mankind are held together in the bonds of friendship ; and amongst these brotherly love abounds, by which natures the most opposite, and opinions diametrically opposed, find a place where their dissimilarities are united and their asperities forgotten. Within our walls no discordant jarrings are heard ; and though the minds of men outside are distracted by the heavings to and fro of factions attempting to uproot each other ; though despots may rule with a rod of iron ; though religious enthusiasm may cause men to doubt and hesitate ; though the priest may fulminate his anathemas ; and though discord may enter into every house, and divide those united by the ties of kindred and relationship ;—though all these have arisen in their turns, yet within our sacred walls the still peaceful voice of Masonry is heard, beyond and above the contending elements of strife ; still preaching her doctrines of brotherly love, relief, and truth ; and still exhorting her children to cultivate Faith, Hope, and Charity.

Freemasonry, however, stops not here ; and in order that its ramifications may extend themselves in every country and in every clime, care is taken that two of the greatest causes which stir up and rouse the angry passions of men are excluded ; and not only are all discussions upon religious and political subjects most carefully forbidden, but Freemasons, in whatever country they may happen to be, are taught to submit themselves to the ruling power of the particular state wherein they may for the time being be living, and to conform and act in accordance with the laws of that country ; and hence it is, that though for a time it may be, and has been, found necessary to suspend from holding their meetings, most other secret societies, yet Freemasons have generally formed an exception ; or should it have happened, by reason of the convulsive throes of nations, that one arbitrary rule should apply to all secret societies whatever, yet with the first dawn of returning order has Masonry been permitted to resume her peaceful course.

I have now pointed out some of the leading characteristics of Freemasonry ; and viewing them in the light in which I have placed them, can it be wondered at, that an Institution resting on so solid a basis, and having its superstructure knit together with every social and moral virtue that can grace mortality, has stood the test of ages, and still rears its majestic head ? And judging of the future from the past, may we not be permitted to argue, that so long as Masons continue to act according to the principles of Freemasonry, and to carry out what they profess, so long will our Institution prosper, and exercise its influence upon generations yet to come ? The seeds have been widely cast, and deep is the root they have taken ; and though here and there a sickly plant may be found, yet perhaps there never was a time when Masonic influence was more felt than it now is, nor when Freemasonry ranged beneath its banners more members ; but though its members may be on the increase now, yet unless the landmarks of the Order are preserved, its precepts acted upon, and its professions carried into effect, being deprived of its vital principles, it will, in the ordinary course of things, droop, fade, and decay. But this is a state of things which we least anticipate ; nor should I have mentioned it here, were it not necessary that, in treating upon any subject, the dark as well as the bright side should be considered,—the bright side to urge forward the object in view, and stimulate energy to its attainment ; the dark, to disclose the inevitable results of retrogression.

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#### A MORAL.

THE Sun, that glorious orb, which displays to the children of humanity the might and the power of the Great Architect of the Universe, whose appearance in the East gives notice to all animated creation that it is time to rise, and pay homage to the Deity, and to recommence the active duties of life. Its setting in the West, as the earth revolves on its axis, also intimates that it is time to cease from our labours, that nature requires repose, and thus demonstrates the wisdom as well as the great care a kind and merciful God has for his creatures. The Moon, also, with her pale beams and silver rays, when the great solar orb has disappeared, displays the kindness of the Creator. The stoutest heart would quail, and the strongest nerve tremble, if darkness prevailed through that period of time appointed for all created beings to repose and rest. Does not the Almighty declare, through this handiwork of his creation, that he is with us, and takes care of his children at night as well as by day ? that at all times we are under his protection, and that his watchful eye is constantly over all his works ? Praise ye then Him, and let his name be praised evermore, and let us manifest our gratitude for all his mercies and blessings by acting in accordance with his will.—*Mirror and Keystone (American)*.

## TO THE ARMY.

BY BRO. G. K. GILLESPIE, A. M.

CROWN high the bowl, raise loud the cheer, to the gallant warrior band,  
Who fight for home, for sires and sons, on Euxine's distant strand :  
To the bleeding bulwarks of our peace, who fearless breast the steep  
Of Alma's deathful heights, or wake wild thunders o'er the deep.

Be nerved your arm, ye heroes free ! 'gainst a despot's chain ye draw  
The sword of Right, to vindicate all nations' outraged law :  
And, wreathed with victory, back to hurl, to the chilly North afar,  
The robber horde that on neighbours weak wages unholy war.

Burn fierce your ire ! a hypocrite blasphemes Religion's fame,  
And stealthy masks th' enslaver's vows beneath her sacred name.  
Fain would barbarian swarms again o'er freemen's arts prevail,  
More odious still in cloaking Crime with Superstition's veil.

Smite home ! for Europe's liberty, for justice, and to save  
The rights, the powers, the hopes, of man from a disgraceful grave :  
For, 'neath despot's frown, to noble deeds in vain the soul aspires ;  
Quelled by a tyrant's darkening sway, its heaven-lit flame expires.

Soldiers ! in you are fixed the hopes and pride of Britain bold,  
In you—inspired by the deathless fame won by your sires of old.  
Unanimous your Fatherland acclaims your stern emprise,  
And he who falls in your glorious cause for ALL his country dies.

Up ! then, at duty's call, ye sons of Albion's warlike ground ;  
Forward ! ye Highlandmen, 'mid battle's thickest ever found ;  
Ye kindred septa of Welsh and Celts from green Hibernia's shore,  
Do feats like those your fathers wrought for Bards to sing of yore.

To victory on ! your fatal steel, thank God ! ye urge no more  
'Gainst Gallia's sons, who so oft have heard your cannon's vengeful roar.  
Brothers in arms now, by your side, they with tiger-onset show  
How blest is he who has made a friend of a once relentless foe.

Hew down the Russ !—th' ensanguined guilt of the fell aggressor's deed,  
Deep branded on his ruthless serfs, invokes the felon's meed :—  
Till last ye strike, with might combined, resistless Freedom's blow ;  
Till ye earn undying name, and lay the lawless tyrant low.

Nor, warriors ! fear—the only dread that Britons ever knew—  
For those ye leave your absence or, perchance, your fall to rue.  
Your tender care, adopted by a nation's fostering love,  
Shall know no pang which gratitude or friendship can remove.

Smile fair your hope ! if in death ye sleep, of fame ye wear the crown ;  
If unhurt amidst war's maddening din, high soar ye in renown.  
Then be firm your ranks ! away to sweep the foeman's savage boasts,  
And undismayed commit your fate to the rule of the Lord of Hosts.

*November, 1854.*

## CORRESPONDENCE.

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

### THE ROYAL PATRIOTIC FUND AND THE FREEMASONS.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR AND BROTHER,

Would it not be expedient that the different Lodges and Chapters in London and the Provinces, as well as in the Colonies, should hand in the amount of their subscriptions collected for the above Fund to the bankers of the Grand Lodge, there to be entered in a book specially marked outside, "Subscriptions of the Freemasons to the Royal Patriotic Fund," and retained at the bankers until after the vote proposed by the M.W.G.M., the Earl of Zetland, of £1,000 has been granted (which I hope will be carried unanimously), that sum to head the list of Masonic subscribers, and the various subscriptions from Lodges, &c. to follow, according to their number in the Register of Grand Lodge; the amount collected, after a certain time specified, could then be handed over to the general fund in one sum, headed "THE FREEMASONS' LIST." By adopting this mode of payment, subscriptions now forwarded from private Lodges would not be overlooked, which otherwise might be the case, from the immense number of subscribers' names advertised in the various lists sent in.

Trusting the Craft in general will carry out the suggestions hinted at by the M.W.G.M. at the last Grand Lodge for furthering the object of this most admirable Fund, believe me, with hearty good wishes for the prosperity of Freemasons and Freemasonry, to be

Yours ever fraternally,

RICHARD SPENCE.

Masonic Library, 314, High Holborn,  
21st December, 1854.

### NATIONAL MASONIC BANQUET.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

DEAR SIR AND BROTHER,

OBSERVING in the *Times* of last week, that it is the intention of the R.W. the G.M., the Earl of Zetland, to propose that a grant of 1,000*l.* should be made by the Grand Lodge of England towards the Patriotic Fund, and that the R.W. the G.M. expressed a hope that the example would be followed by all the lodges, I beg most humbly to suggest that if the R.W. the G.M. should be pleased to call a Lodge of emergency at his earliest convenience on this occasion, and propose a Masonic National Banquet at the Freemasons' Tavern, to take place about the middle of February, causing a general invitation through all his P.G.Or., and appointing every P.G. Warden, and P.G. Secretary Stewards, in addition to his Grand Stewards, it be proposed that a general subscription be raised by the P.G.M.'s calling Lodges of emergency throughout England, and fixing a Banquet on the occasion, that subscriptions be raised at those banquets by the W.M.'s, Wardens, and the P.G. Stewards, and passed to the Grand Lodge Fund, and called the Freemasons' Subscriptions of the United Grand and Provincial Lodges of England, on behalf of the Patriotic Fund.

Such as the above, I have no doubt would be duly responded to by every

Brother, in every sphere of life, for the support of his Brethren in arms, the Widow, and Orphan, by carrying out the Masonic Principles; for what live we for!

We live for those who love us,  
For those who know us true;  
For the Heaven that smiles above us,  
And awaits our spirits too;  
For the cause that lacks assistance,  
For the wrong that needs resistance,  
For the future in the distance,  
And the good that we can do.

Should you be pleased to consider this worthy to be inserted in your first Number of the *Freemasons' Monthly Magazine*, I shall be very thankful. Nothing would give me greater pleasure than in seeing those Masonic feelings of charity and brotherly love carried out, which would be an everlasting honour to be remembered by the Brethren.

I am, dear Sir and Brother, yours fraternally,  
*Droits of Admiralty Office,* THOMAS WITT DOMINY, 199.  
*Poole, 18th Dec. 1854.*

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

DEAR SIR AND BROTHER,

SEEING by the *Times* that the M. W. the G. M. has given notice that he shall propose a vote of £1,000 to the Patriotic Fund, and wishing every Lodge to contribute to that Fund, I beg to inform you that the Lodge of St. Matthew, No. 786, has anticipated his lordship's recommendation by giving Five Guineas to the subscription being raised in this town; and also that the surplus proceeds of the Annual Masonic Ball held here, will be devoted to the same purpose.

I am, dear Sir and Brother, yours truly and fraternally,  
*Walsall, December 12, 1854.* THOS. JAMES, P.M. 786,  
Hon. Sec. to the Walsall Committee Patriotic Fund.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

DEAR SIR AND BROTHER,

IT is very gratifying to see that the noble example set by the M.W.G.M., the Earl of Zetland, is being followed by most of the Provincial and private Lodges. The Loyal Monmouth Lodge is, I am glad to say, not last in coming forward in voting £5 to the Patriotic Fund, and at our late Prov. G.L. meeting, held at the King's-Head Hotel, Newport, Monmouthshire, a vote would have been proposed by our R.W.D. Prov. G.M. Bro. John E. W. Rolls, had there been a fund which could have been drawn upon; but as you are aware, until a few years ago, Freemasonry was nearly extinct in Monmouthshire.

I am, dear Sir and Brother, yours fraternally,  
*December 16th, 1854.* ISAAC CHILCOOT,  
Prov. G. Dir. of Cer., Monmouth.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

DEAR SIR AND BROTHER,

I HAVE been informed by a well-known Mason, and one of high standing in the Craft, that the Pope is a Mason. Now if this be true, and it was told me as true, is it not strange that any bishop or priest paying allegiance to the See of Rome, should behave in the manner that the Right Rev. Dr. Collier, the Roman Catholic Bishop of Mauritius, has done! Perhaps some of the numerous readers of your Magazine may be able to inform me whether the Pope be a Mason or not; and for the benefit of the Craft, should he prove to be one, relate some of the facts connected with his Masonic career. By inserting this you will greatly oblige your faithful friend and Brother,

VOL. I.

E

ALPHA.

## MASONIC INTELLIGENCE.

### SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November 1, 1854.*

*Present.*—E. Comp. T. H. Hall, as Z.; S. Rawson, as H.; H. R. Willit, as J.; W. H. White, E.; B. Lawrence, as N.; H. L. Crohn, P.S.; C. Baumer, as Assist. Soj.; T. R. White, as Assist. Soj.; Rev. E. Moore, Sword B.; G. W. K. Potter, P.S.B.; J. Hodgkinson, P.S.B.; J. Hervey, Stand. B.; J. Havers, P. Stand. B.; J. H. Goldsworthy, P. Stand. B.; W. F. White, P. Stand. B.; H. Lloyd, Dir. of Cer.; J. B. King, P. Dir. of Cer.; A. A. Le Veau, P. Dir. of Cer.; and 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.

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

### UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *December 6, 1854.*

*Present.*—The Right Hon. the Earl of Zetland, M.W.G.M., on the throne; R.W. Thomas Henry Hall, Prov. G.M. for Cambridgeshire, as D.G.M.; Bonamy Dobree, Jun., S.G.W.; Edward Baldwin, J.G.W.; S. Rawson, Prov. G.M. for China; C. P. Cooper, Q.C., Prov. G.M. for Kent; B. B. Cabell, M.P., Prov. G.M. for Norfolk; Col. Burlton, C.B., Past Prov. G.M., Bengal; W. F. Beadon, P.J.G.W.; F. Pattison, P.J.G.W.; Chev. B. Hebler, P.S.G.W., Rep. from G.L. Berlin; Revs. J. E. Cox and E. Moore, G. Chaps.; S. Tomkins, G.T.; W. H. White, G.S.; H. L. Crohn, G. Sec. for German Correspondence, and Rep. from G.L. Hamburg; J. Hervey, S.G.D.; H. Fandell, J.G.D.; S. C. Norris, P.J.G.D.; C. Baumer, P.J.G.D.; G. E. Rowe, P.S.G.D.; T. Parkinson, P.J.G.D.; J. Havers, P.S.G.D.; J. B. King, P.J.G.D.; J. Nelson, P.S.G.D.; J. Hodgkinson, P.S.G.D.; G. Leach, P.J.G.D.; P. Hardwick, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; G. Biggs, G.S.B.; J. Masson, P.G.S.B.; E. H. Patten, P.G.S.B.; A. A. Le Veau, P.G.S.B.; W. Farnfield, Assist. G. Sec.; G. G. Elkington, G.P.; Rev. W. J. Carver, Rep. from G. L. Massachusetts; the Grand Stewards of the year; the Master, Past Masters, and Wardens of the Grand Steward's Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

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

The M.W. the G.M. directed four Brethren appointed by himself, and four nominated at the General Committee on the 30th November, to collect the balloting-papers for twelve P.M.'s to act on the Board of Benevolence for the ensuing year, upon which these Brethren retired from the G. L. for the purpose of making their return from the votes recorded for the following Brethren:—

Absolon, W. H. . . . .	No. 40	Lee, C. . . . .	No. 9
Adlard, F. . . . .	.. 7	Long, J. W. . . . .	.. 257
Attwood, M. . . . .	.. 212	Prince, H. . . . .	.. 15
Barnes, J. . . . .	.. 30	Robinson, C. . . . .	.. 8
Barrett, G. . . . .	.. 188	Samuel, D. . . . .	.. 264
Bywater, W. M. . . . .	.. 19	Smith, J. . . . .	.. 206
Couchman, T. . . . .	.. 165	Varden, W. H. . . . .	.. 57
Edwards, W. . . . .	.. 118	Warren, H. G. . . . .	.. 202
Killick, J. . . . .	.. 168	Young, W. . . . .	.. 11

The minutes of the last Quarterly Communication, of Sept. 6, were read and confirmed.

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

The Report of the Lodge of Benevolence for September, October, and November, was read, and ordered to be entered upon the minutes.

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

The M.W. the G.M. then rose, and in a most appropriate and truly feeling address, submitted to the G. L. a notice of motion, to be brought under consideration at the next Quarterly Communication, March 7,—“That £1,000 be voted from the fund for General Purposes, as a subscription from the United Grand Lodge of England to the Royal Patriotic Fund.” This notice of motion was received with the warmest demonstration of satisfaction by the members of the Grand Lodge.

The M.W. the G.M. also took occasion to refer to the lamented death of Bros. Lord Dudley Coutts Stuart, P.S.G.W., and Henry Stuart, P.J.G.W.; and passed a well-deserved eulogium upon those deceased Brethren for the excellence both of their public, private, and Masonic character.

Bro. Joseph Smith, P.M. of No. 208, Domestic Lodge, after a few observations, moved that £100 be annually added to the sum of £100 granted by G. L. for annuities to the distressed widows of Freemasons. The motion having been duly seconded, the M.W. the G.M. rose, and earnestly advised the withdrawal of this proposition, inasmuch as he did not think the Fund of Benevolence could bear this additional grant, especially at a season when in all probability great demands would be made upon it by the widows of those Brethren who have fallen, and may still fall, victims to the war in the Crimea.

Bro. Smith having declined to accede to the wishes of the M.W. the G.M., the G. L. divided, when the proposition was carried by a considerable majority.

The scrutineers, having returned to the G. L., announced the result of the ballot, and that the election had fallen upon the following twelve of the above-mentioned Brethren, who were forthwith declared to be the P.M.'s of the Board of Benevolence during the ensuing year, viz. :—

Bros. W. H. Absolon, Adlard, Atwood, Barnes, Barrett, Bywater, Long, Prince, Robinson, Samuel, Varden, and Young.

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

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## MASONIC CHARITIES.

### LODGE OF BENEVOLENCE.

The amount of relief granted by the Lodge of Benevolence, during the months of September, October, and November last, was £214. 7s.—viz. :—

On Wednesday, September 27th, W. Bro. H. Faudell, J.G.D., in the chair, three petitioners were relieved, to the extent of £50. 10s.

On Wednesday, October 25th, W. Bro. George Biggs, G.S.B., in the chair, eight petitioners were relieved, in the sum of £75. 17s.

On Wednesday, November 29th, W. Bro. Thomas Parkinson, P.J.G.D., in the chair, eight petitioners were relieved, in the sum of £88.

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## THE ANCIENT AND ACCEPTED RITE.



A MEETING of the Supreme Council of Sovereign Grand Inspectors General for England and Wales, and the Dependencies of the British Crown, convened by special summons for auditing the accounts, and for general business, was held at their Grand East, Freemasons' Hall, London, on Tuesday, the 31st October, A.D. 1854. — The Sov. Com. of the Order presided, assisted by the Grand Dignitaries and most of the members of the Supreme Council. After the general affairs of the Order had been investigated, it was resolved to confer the dignity of the Thirty-first Degree of the Order on Captain Cholmeley Dering. The Supreme Council was then closed in ancient and solemn form.

The Supreme Council then proceeded to a convocation of the members of the Ancient and Accepted Rite, who had attained the rank of Kts. K.H. of the Thirtieth Degree of the Order.

A Council of Kts. K.H. was then opened, and was presided over by the Ill. G. T. Gen. of the Order, Henry Udall, assisted in the solemn ceremonies of the Degree by the Ill. Sov. G. Insp. Gen. Col. Vernon, the Ill. Sov. Pr. of R.S. of the Thirty-second Degree, George Beauchamp Cole, and the Ill. G. Inq. Com. of the Thirty-first Degree, Charles Goolden, when the rank of the Thirtieth Degree of the Order was conferred on several Brethren who had previously attained the rank of Kts. of the Sun, and Kts. of St. Andrew, of the Twenty-ninth Degree.

The Council was then closed, and the members of the High Grades then banqueted together.

This was the last Convocation of the Order for the year, which has been one of great prosperity for the Ancient and Accepted Rite. Besides the London meetings, there have been very large meetings of Chapters of Rose Croix of the Eighteenth Degree, and degrees under that rank; and we may especially mention the large and influential meetings that have been held of the Chapter of St. Peter and St. Paul at Bath, and the late meeting of the Vernon Chapter at Birmingham.

A Supreme Council of Sovereign Grand Inspectors General called together by special summons, to fill up the vacancy in the Supreme Council, was held at their Grand East, Freemasons' Hall, on Wednesday, the 1st of November, A.D. 1854. The Sov. Commander of the Order presided. After the Council had been opened, the solemn ceremonies of admission were proceeded with, and Sir John George Reeve de la Pole, Bart., of Shute, Devon, was placed in the vacant stall of the Supreme Council. The Supreme Council then conferred the dignity of a G. Inq. Com. of the Thirty-first Degree on Capt. Cholmeley Dering.

The next Convocation of the Order will be on the 16th of February, when the Thirtieth Degree will be conferred.

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**METROPOLITAN.**

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN, HOUSE COMMITTEE, 21st Dec.—A most pleasing occurrence took place at the School-house at this meeting. A lady residing at Clapham, Mrs. Pickering, who had long had her needle-work done by the children, presented to each child a present suitable to its



age and attainments; and to the Matron was given a very handsome quarto Bible, bound in morocco, and work-boxes, writing-cases, knitting-cases, Bibles and Prayer-books, with such other works as were ornamental and useful. Mrs. Pickering was unfortunately so unwell as to be unable to witness the gratitude evinced by the children; but Miss Pickering; with some friends, were present, and appeared delighted with the appearance and manners of the children, all of whom acknowledged, by words and actions, their extreme delight at the kind notice taken of them by one so perfectly unconnected with the Institution, excepting in so much as the School partook of the universal charity, which Mrs. Pickering and her family so generously afford. We are grieved there were so few of the members of the House Committee present, and that the very munificent and acceptable gift of Mrs. Pickering had not been more generally known amongst the Governors, for we are sure, if it had been known that so agreeable a sight was to be witnessed, there would have been many members of the Craft and their families present. We are glad to find that the House Committee passed a vote of thanks to the benevolent lady, and that the gift will stand recorded upon the Minutes of the Institution.

We cannot either refrain from giving the praise so justly due to the W. Bro. J. Foster White, for his most acceptable present to the library of the Institution, of the remaining volumes of *Chambers's Journal*, and a selection of other useful publications. This Brother, so bountiful to all the Charities in aid of Freemasonry, has always evinced a particular partiality for this noble Institution.

We are glad to find that there is no probability of an opposition to the appointment of Miss Jerwood to the situation of Matron. She was educated in the School, and is quite conversant with the management required, her whole attention having been devoted to the interests of the establishment all her life.

Miss Souter, a certificated pupil of the Government school, Whitelands, has been most strongly recommended to the General Committee for election as School-mistress, and will be recommended to the Quarterly Court on the 11th of January, for approval.

**GRAND STEWARD'S LODGE.**—The half-yearly public night held, pursuant to the Warrant, on Wednesday, the 20th of Dec., for the purpose of working the Lecture of the Second and Third Degrees in Sections, had not so large an attendance as we have generally seen. The W.M. Bro. J. N. Tomkins presided. Bro. J. Hodgkinson as P.M., Bro. J. Blake, S.W., Bro. F. Barges, J.W., Bro. W. Johnstone, S.D., Bro. Stohwasser, J.D., Bro. W. Watson, I.G., Bro. Baumer, P.M., Bro. H. Giraud, P.M., and other members of the Lodge being present. The several Lectures were most efficiently worked in the following order:—Second Degree—First Section, by Bro. J. Blake; Second Section, by Bro. Johnstone; Third Section, by Bro. Barges; Fourth Section, by Bro. Hodgkinson; Fifth Section, by Bro. Barges. Third Degree—First Section, by Bro. Watson; Second Section, by Bro. Barges; Third Section, by Bro. Johnstone. Previous to closing the Lodge, the W.M., in feeling terms, alluded to the death, by untimely means, of Bro. Moore, who had undertaken to discharge a portion of the duties of that day. The Visiting Brethren, upon the motion of Bro. the Rev. D. Shaboe, of No. 812, seconded by Bro. How, of No. 82, tendered their thanks to the W.M. and Officers of the G. S. Lodge for the opportunity afforded them in witnessing the excellent working of that evening. The inclemency of the weather was the cause of the comparatively thin attendance; besides the Members, there being but about forty present.

**THE GRAND MASTER'S LODGE, No. 1,** at their last meeting, voted £20 to the Patriotic Fund.

**ENOCH LODGE (No. 11).**—On Wednesday, Nov. 8, this Lodge resumed its Masonic duties for the season, when Bro. Young, P.M., passed Bros. Wilton, Sewel, and Bailey, and also raised Bros. Shotton and Herbert, with his well-known usual ability. After the business of the Lodge was over, the Brethren retired to an excellent banquet, presided over by Bro. Ledger, W.M. Among the toasts was "Success to the Armies and Fleets of France, England, and Turkey," which was

warmly responded to. The visitors were Bros. Stokes, No. 10 ; J. W. Adams, P.M., No. 169 ; Warren, P.M., Nos. 202 and 195 ; E. Warwiok, &c. Bros. J. W. Adams and Stokes returned thanks for the visitors, and the latter, who is an African missionary, gave a most graphic and interesting account of the progress of Masonry in Africa and other countries he had constantly visited.

This Lodge also held its December meeting on Wednesday the 13th, when Bro. W. Young, P.M., passed Bro. Reeves, and raised Bro. Sewell. This being the day of election for W.M., Bro. F.W. Spooner was unanimously elected to that distinguished position, and Bro. Williams was re-elected Treasurer. A subscription in aid of the Patriotic Fund was entered into, and 20*l.* was collected. The Lodge adjourned to banquet, at which Bro. Ledger, the W.M., presided in his accustomed efficient manner.

GLOBE LODGE, No. 23.—The Brethren of this Lodge held their first regular meeting for the season, on Thursday, December 21st. As Lodges of Emergency had been held in October and December, the business of the evening was light. Bros. Morris and Capt. Barnett were raised, and Bro. W. Adams passed by the W.M. Bro. Hewlett. Bro. Humphries, S.W., was then elected W.M. for the ensuing year ; the present Treasurer (Bro. Bennett) re-elected, and Bro. Crawley appointed Tyler in the room of Bro. Dalton, deceased. Other Masonic business having been transacted, the Brethren supped together, the pleasures of the evening being enhanced by the exertions of Miss M. Taylor, who was accompanied by her brother.

EGYPTIAN LODGE (No. 29), George and Blue Boar, Holborn.—This Lodge met on Thursday, Dec. 7, under the presidency of Bro. L. Roughton, W.M., and Bro. Monroe was raised to the Third Degree. On this occasion, Bro. Fernandes was elected W.M., and Bro. Todd the Treasurer. Bro. Todd proposed that a jewel, in value not less than 5*l.* 6*s.*, be presented to Bro. Busa, as a mark of the esteem of the members for the efficient performance of the duties of Secretary for several years, which was carried by acclamation.

LODGE OF UNITY (No. 82), London Tavern.—At the meeting of the Lodge on Monday, Dec. 4, Bro. How, P.M. presiding, in the absence of Bro. Thurlie, W.M., Bro. A. L. Bellinger, S.W., was unanimously elected W.M. for the ensuing year.

MOIRA LODGE (No. 109), London Tavern.—At the meeting held Nov. 28, Bro. Law, W.M., initiated Mr. Driver, a member of the Society of Friends ; and the Brethren unanimously elected Bro. Hogg, S.W., W.M. for the ensuing year ; and on Thursday, Dec. 7, Bro. Hogg was duly installed into the Chair by Bro. Palmer, P.M. The W.M. appointed Bro. Ledger, S.W. ; Bro. Millish, J.W. ; Bro. Bell, S.D. ; Bro. Stubbs, J.D. ; Bro. Slight, I.G.

LODGE OF FAITH (No. 165).—This Lodge met on Tuesday, Oct. 31, at the Gun Tavern, Pimlico, for the installation of Bro. Gillard as W.M., which ceremony was admirably performed by Bro. Rackstraw. The W.M. appointed the following Brethren as his officers :—Bros. M'Manus, S.W. ; Odell, J. W. ; Anslow, Treasurer ; Anslow, jun., Secretary ; Carter, S.D. ; Fitch, J.D. ; Kardell, I.G. ; and Longstaff, Tyler. The visitors were Bros. Potter, P.M., No. 11 ; J. W. Adams, P.M., No. 169 ; J. Smith, P.M., No. 206 ; Grimestone, P.M., No. 276 ; Mortimer, P.M., and Prov. G.S.D. Surrey ; Andrew, P.M., No. 752 ; Daly, P.M., No. 752 ; Kirby, W.M., No. 169 ; Corser, W.M., No. 276 ; Heppel, No. 103 ; Slaymaker, No. 57 ; Hadsden, No. 168 ; Collard, No. 227 ; Wise, No. 752 ; Haywood, No. 752 ; Wills (Old Concord) ; Cogan (Fortitude and Old Cumberland). After the business of the Lodge, the Brethren adjourned to an excellent banquet, provided by Bro. Rackstraw, and the company separated at an early hour.

LODGE OF PRUDENT BRETHREN (No. 169).—On Tuesday, Nov. 28, this Lodge met, when Bro. Kirby, W.M., performed the duties with his usual ability. Bro. Hewlett, S.W., was unanimously elected W.M. for the ensuing year, and Bro. J. W. Adams, of Kew, was also elected unanimously Treasurer. Bro. Hart,

Boyd, and Lea were appointed the Auditors, and after the Lodge closed the Brethren sat down, to the number of twenty-one, to refreshment. The visitors were Bro. T. Bohn, P.M., No. 201; Bro. Goodyer, P.M., No. 277; Bro. Bromley, No. 276; Bro. Banks, No. 902; and Bro. Adams, No. 25. In the course of the evening the W.M. gave "The Brethren now serving in the Crimea." The W.M. paid his officers a very high compliment in the course of the evening, for which Bro. Hewlett, S.W. and W.M. elect, returned thanks in a very neat and appropriate speech.

LODGE OF HONOUR AND GENEROSITY (No. 194).—This old-established Lodge met on Monday, Nov. 6, at the London Tavern, Bishopsgate Street, Bro. R. C. Driver, P.M., presiding, in the absence of the W.M.

OLD CONCORD (No. 201).—The members of this very excellent Lodge held its second meeting since the recess on Tuesday, Nov. 7, at the Freemasons' Tavern. On this occasion there was a full attendance, and the W. M. Bro. Kennedy presided in his usual efficient manner, and had the honour of initiating the Rev. J. W. Laughlin into the Order. Bro. Cograve was raised to the degree of a M.M.; after which Mr. H. A. Taylor was initiated into Freemasonry; Bro. P. M. Booth and the immediate P.M. of the Lodge were appointed Trustees to the Benevolent Fund; and some other business having been transacted, the Lodge was closed, and the Brethren retired to refreshment, and enjoyed a very delightful evening. The Rev. Bro. Laughlin, in returning thanks, spoke of the great delight he felt in becoming one of "the Craft;" also of the kind feeling which seemed to exist amongst the Brethren of this Lodge, and that he hoped long to continue with them. Bro. Kirby, W.M. of the Prudent Brethren Lodge, in returning thanks on behalf of the visitors, eulogised the W.M. on the able working of his Lodge, and spoke of the happy evening himself and his brother visitors had spent. Besides Bro. Kirby, there were present Bro. Grover, P.M. Royal Cumberland Lodge; Bro. Killick, P.M. St. Luke's Lodge; Bro. Sachs, late of the Old Concord; Bro. Alckandes Saydell, German Lodge; and Bro. Illingworth, Texas, U.S. Lodge.

DOMATIC LODGE (No. 206), at Bro. Ireland's, Masonic Hall, Fetter Lane.—This most efficiently worked Lodge met on Monday, Dec. 11, and the first business was the installation of the W.M., Bro. T. A. Adams, P.M., No. 196, which ceremony was performed by Bro. Joseph Smith, P.M. The W.M. afterwards initiated three gentlemen, in his usual careful and correct style.

LODGE OF HARMONY, No. 317.—This Lodge met for its usual business, Dec. 6, Bro. Cole, W.M., presiding. The meeting had a melancholy cast thrown over it, inasmuch as the members were put into mourning for Bros. Col. Mackinnon, Capt. H. Jolliffe, Capt. H. Cust, and Capt. Bouverie, members of the Lodge, who have been killed in the Crimea. (See *Obituary*.) The other members of this Lodge who are at the seat of war, are the Hon. Capt. P. Fielding, *severely wounded*, Capt. Drummond, *severely wounded*, Capt. Baring, *wounded*, Capt. Armitage, and Lieut. H. Tower. This being the occasion of the election of W.M. for the ensuing year, Bro. J. A. D. Cox was once more elected to serve that responsible office.

BANK OF ENGLAND LODGE (No. 329), Radley's Hotel, New Bridge Street.—On Thursday, Dec. 14, being the annual meeting of the Lodge for the choice of W.M. for the year ensuing, Bro. Stronghill, S.W., was unanimously elected. Bro. Wright, who for a considerable time has so efficiently held the Office of Treasurer, was unanimously re-elected. Bro. P.M. Whitmore, in his customary impressive manner, initiated Mr. W. Addison into F.M., and raised to the Third Degree Bro. Wilson, of Lodge 593. The members voted 10*l.* from their Benevolent Fund to aid the admission of a child of the late Bro. Mullins into the Infant Orphan Asylum. The Brethren adjourned to an elegant banquet at 7 o'clock, under the presidency of Bro. Warrick, W.M.; and among the visitors present, were Bros. Symonds, of the Ionic Lodge, No. 275, and Bro. How, Prov. G.D.C., Surrey.

**POLISH NATIONAL LODGE, No. 778.**—At the meeting on Thursday, Dec. 14, Bro. Lemanaki presiding, in the absence of the W.M., initiated Messrs. Isaacs and Smith, and passed Bros. Leith and Murray. The Lodge was hung with black, as a mark of respect to the memory of the late member Bro. Lord Dudley Stuart. About forty Brethren were present.

**BEADON LODGE, No. 902.**—A Lodge of Emergency was held at the Star and Garter, Kew Bridge, on Friday, December 22nd, for the purpose of initiating Mr. John Woodley, when the W.M. Bro. Wm. Watson conducted the business of the evening with his accustomed accuracy, afterwards raising Bros. Davis and White to the sublime degree of M.M.

**EMULATION LODGE OF IMPROVEMENT.**—This Lodge held its annual festival at the Freemasons' Tavern, on 30th Nov., when about 200 of the Brethren assembled; amongst whom were Bro. Beadon, P.J.G.W.; Bro. Gooch, D.P.G.M. for Wilts; Bro. Le Veau, P.G.S.B.; Bro. S. B. Wilson; Bro. J. Hervey, S.G.D., and many other distinguished and well-known members of the Craft.

The business of the evening was comprised in the working of the Second and Third Lectures, the various Sections being delivered by the following Brethren—Bro. Artus, First Section of the Second Lecture; Bro. W. H. Absolon, Second; Bro. A. H. Rixon, Third; Bro. Hervey, S.G.D., Fourth; Bro. Symonds, Fifth; Bro. Palmer, First Section of Third Lecture; Bro. Oram, Second; and Bro. S. B. Wilson, jun., Third. The Lodge being presided over by Bro. Beadon, P.J.G.W., assisted by Bro. S. B. Wilson, who put the questions, and Bro. H. Lloyd and F. D. M. Dawson as Senior and Junior Wardens.

Never, to our knowledge, has this Lodge been so numerously attended; but this may well be accounted for, when it is known that besides being the festival, when a more than ordinary attraction is offered to the Brethren, by way of illustrating the ceremonies of the Craft, it was the evening appointed to present a valuable testimonial to Bro. J. Hervey, S.G.D., for his extreme kindness to the members generally, his untiring assiduity to the interests of the Lodge, his philanthropy in every way carried out in Masonry at large, as likewise in testimony of their appreciation of his seven years' service as their Treasurer.

Nothing could possibly exceed the cordiality that prevailed on this memorable occasion; each one appeared to vie with the other in promoting harmony and brotherly love—there was a smile on every face, and a gleam of pleasure in every eye. Bro. Hervey may well feel proud of the compliment paid him, for we never knew a case where similar favours have been more freely bestowed, nor more fairly earned.

The Masonic business of the evening being concluded, the Brethren adjourned to the Hall, where an elegant entertainment had been prepared for them by Bros. Watson, Coggin, and Banks.

After the cloth was removed, the Chairman gave "The pious memory of the late Bro. Peter Gilkes," it being customary to pay this tribute of respect to the memory of the Brother who first established this as a Lodge of instruction.

"Her Majesty the Queen," "The Prince Albert and Royal Family," with "The Army and Navy," "The M.W.G.M. the Earl of Zetland," "The Earl of Yarborough and Grand Officers," next followed in succession.

\*Bro. Beadon then, in a most eloquent and effective speech, introduced "The health of Bro. Hervey, S.G.D.," at the same time producing a splendid chronometer watch and gold chain, the result of the subscriptions among the members of the Emulation Lodge. He alluded in the most feeling manner to the analogy of the fabrication of the chain to the C.T., and trusted it would remind the wearer to keep within due length of his Lodge; and drew also a pleasing picture of the many hours he hoped Bro. Hervey would have the gratification of regarding his watch, as it would continually be telling him how the time fitted by, and how profitably he had employed it, not merely for his own enjoyment, but for the benefit and welfare of his fellow-creatures; for so long as life was given to him, he (the worthy Chairman) was satisfied Bro. Hervey would continue so to devote his energies, that when at last the time came for him to remove to another and

a better world, he must still live in the kindest recollection of his friends, and with the blessings of all those who have been recipients of his bounty.

The worthy Chairman spoke at some length, amidst frequent bursts of applause, which continued long after he had resumed his seat.

Bro. Hervey (who was nearly overcome with the warmth of the reception which greeted him on rising) acknowledged the compliment in suitable terms; he professed himself no orator, particularly when he had so arduous a task as that of following the eloquent Chairman through his brilliant address; he assured the Brethren that they had far overrated his exertions—that all he had done was no more than any other would do, had he been in the same situation. That he had taken a lively interest in all that appertained to Masonry was most true, nor was there anything in that to excite surprise or admiration; for it was next to impossible that any one could listen to the beautiful phraseology of both ceremonies and lectures without being lured away from the cares of the world, and resolving within himself that he would strive to carry out in the everyday business of life some, at least, of its beautiful precepts. He had most assuredly been a considerable gainer by his services, humble as they were, in Masonry; many, very many of his warmest and dearest friendships owed their origin to the Freemasons' Lodge; friendships, he trusted, which would continue to the latest hour of his existence; and (alluding to the testimonial in his hand) he trusted that with the last palpitation of his heart, the magnificent watch would echo its regular beat, that the two must from this time be constant companions, never to separate, but when death shall part them.

Bro. Hervey, who had been listened to with deep silence, then resumed his chair, when a long-continued burst of applause rang through the Hall. The Chairman then proposed "The health of the Wardens and Officers of the Lodge," which was responded to by Bro. H. Lloyd; "Prosperity to the Stability Lodge, No. 264," was then given; "The Stewards," and afterwards "All Poor and Distressed Masons." We should be wanting in duty if, before closing this short report, did we not make some allusion to the very excellent arrangements of the Stewards; the whole affair was certainly a credit to them as well as to the Emulation Lodge of Improvement; and it is not to be wondered at, if such attraction and such entertainment are offered to the Craft, that the Lodge is so well supported, and takes the distinguished position it so fairly deserves; indeed, if matters proceed thus, we shall not be surprised to find in a few years that the Grand Festival itself is not better nor more numerously attended than the annual festival of the Emulation Lodge of Improvement.

**THE LATE BRO. MULLINS, P.M. (No. 329).**—The earnest and active support of every good Mason is entreated to assist the election of Godwin Roscoe Mullins, one of the children of the late Bro. Mullins, P.M. of the Bank of England Lodge, into the Infant Orphan Asylum at Wanstead, at the next election in May. Bro. Spencer, Masonic Library, 314, Holborn; Bro. H. Lloyd, Milk-street; Bro. J. Hodgkinson, Upper Thames-street; and Bro. the Rev. J. E. Cox, G.C., 44, Burton Crescent, will thankfully receive proxies in favour of this most deserving case.

#### ROYAL ARCH.

**ROYAL YORK CHAPTER OF PERSEVERANCE (No. 7).**—A Convocation of this Chapter was holden at the Freemasons' Tavern, on Tuesday, the 24th October, Comp. Hervey, M.E.Z., presiding, when four qualified Brethren were duly exalted in the Royal Arch.

**ENOCH CHAPTER (No. H).**—This Chapter held its second anniversary meeting at the Freemasons' Tavern, on Tuesday, Oct. 7, when Comp. Biggs installed Comps. Williams, Z.; Simpson, H.; Young, J. A Brother was then exalted to the sublime degree of a Royal Arch Mason.

**MOUNT SINAI (CHAPTER No. 49).**—On Tuesday, Nov. 21, this Chapter brought its duties to a close for the season. The Brethren exalted were Bros. Henley and Kardall. It is not often that the working of this degree is carried out with that

talent which was exhibited by Bro. Andrews, as Z. ; Bro. Kirby, as H. (who was a visitor) ; and Bro. Cooper, of Kensington, J. Comp. Mortimer carried out the duties as P.S., and Comp. Kirby returned thanks for the visitors.

**POLISH NATIONAL CHAPTER (No. 778).**—The sixth anniversary Convocation of this Chapter was held at the Freemasons' Tavern, on Thursday, Oct. 26, the business of the evening being the Installation of the Principals. The first and second Principals elect—Comp. Lord Dudley Stuart, who was then ill abroad, and is since dead (see *Obituary*), and Comp. J. W. Adams—being unavoidably absent, the only installation was that of Comp. H. G. Warren, as J. The ceremony was performed by Comp. Watson, P.Z., assisted by Comps. Blackburn, P.Z. ; Sigrist, P.Z. ; and Jos. Smith, P.Z. The Comps. subsequently supped together, in celebration of the anniversary, and a special toast was drunk (in vain, as it has since appeared) to the better health of Comp. Lord Dudley Stuart, that nobleman having been a great favourite amongst the members of the Chapter, by whom his loss is greatly deplored.

#### KNIGHT TEMPLARISM.

**THE ENCAMPMENT OF OBSERVANCE** have voted Ten Guineas to the Crimean Fund, and Ten Guineas to the Caledonian Asylum, in consideration of that Institution having resolved to admit Twenty-five Children of such of her Majesty's Forces as have fallen during this conflict, and One Hundred more also to be eligible on payment of Fifty Guineas for each.

**CROSS OF CHRIST ENCAMPMENT.**—At the usual Quarterly Meeting of this Encampment, held at Radley's Hotel, 15th December, 1864, Sir Kt. the Rev. John Edmund Cox was unanimously elected E.C. for the ensuing year, and Sir Kt. C. Baumer, P.E.C., Treasurer : the members very much regretted the absence, from severe illness, of Sir Kt. Goldsworthy, the oldest member of this Encampment. On this occasion Sir Kt. Rawson, after several years' absence in China, renewed his fealty to the Encampment.

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## PROVINCIAL.

### CARMARTHENSHIRE.

**CARMARTHEN.**—*St. Peter's Lodge*, No. 699.—At the last regular meeting of this Lodge in December, when the Bishop of St. David's nephew, Mr. John Thirlwall, barrister-at law, was received into the Order, Bro. Ribbans moved, and Bro. Johnes, the Judge of the County Court, seconded—

“ That the sum of Five Guineas from the fund of the Lodge be remitted to the Treasurer of the Freemasons' School for boys, in part payment of the sum required to constitute the S.W. of this Lodge, for the time being, a Governor of that Charity.”

Thus, the chief principle of Masonry is carried out in this Lodge, and with such zeal, activity, and intentions as to set a good example to others ; for if every Lodge in the Craft were to copy the exertions made by Bro. Ribbans, and establish the principal Officers of their Lodges governors of the different charities, what a *staff* of support would be given to the Schools and the Aged Masons' Asylum. We congratulate the Lodge in having such an advocate as one of its members, and the members themselves in thus carrying out the suggestions and schemes of so able and disinterested a friend to the Masonic Institutions as Bro. Ribbans.

### DERBYSHIRE.

On September 27th, the Freemasons of Derbyshire held their annual meeting at the Royal Hotel. At twelve o'clock the Royal Arch-Chapter of Justice was

opened, when Comp. S. Wilder was elected as first P., Comp. E. Lowe as second P., and Comp. S. Henchley, jun., was duly installed as third P. At two o'clock the Brethren of the Tyrian Lodge, No. 315, assembled, when Bro. S. Henchley, jun., (who has been re-elected W. M.) proceeded to appoint his Officers for the ensuing year. At three o'clock the R. W. Acting G. M., Bro. C. R. Colville, *M.P.*, held his Prov. G. L. The following Brethren were appointed Prov. Grand Officers for Derbyshire:—G. Wright, Prov. D.G.M., G. Mason, S.W., W. Stewart, J.W., Rev. T. Welch, Chaplain, S. Henchley, R., S. Willder, T., W. Allen, Sec., N. Bentley, S.D., J. Wilkinson, J.D., H. Duesbury, Sup. of W., J. Gamble, D. of Cer., G. A. Hewitt, Assist. D. of Cer., W. Prince, S. B., T. Buckley, St. B., S. Collinson, Pur., John Riding, T. Amongst the visiting brethren were Dr. Burton, P.G.S.W., Staffordshire; J. James, P.G.D. of Cer., Staffordshire; W. Sollory, W.M. 594, Nottingham; F. James, J.W. 786, Walsall; N. Bentley, W.M. 399, Manchester; Bro. Swain, &c. It was announced that negotiations were concluded for the purchase of land for a Masonic Hall in Derby, his Grace the Duke of Devonshire, Prov. G. M., having liberally contributed the sum of £100. About forty Brethren afterwards partook of an excellent banquet, provided by Bro. Huggins of the Royal Hotel.

#### DURHAM.

The Prov. G.L. of this Province was held at Stockton-on-Tees, Sept. 19th, under the presidency of Bro. J. Fawcett, R.W.P.G.M., on which occasion it was recommended that 10*l.* per annum be subscribed out of the Prov. G.L. funds to the Royal Masonic Benevolent Annuity Fund, for aged Freemasons and their Widows, and that 5*l.* also be subscribed annually out of the same funds to the Girls' Schools in London.

The R.W.P.G.M. welcomed some Brethren from the neighbouring Province of North and East Ridings of Yorkshire, who had honoured the Prov. G.L. with their presence, and he also expressed his satisfaction with the state of Freemasonry in the Province.

The following Officers for the ensuing year were then appointed, and invested with the insignia of their office:—Bros. H. Fenwick, D.G.M.; the Rev. J. Milner, G.S.W.; R. Saville, G.J.W.; the Rev. R. J. Simpson, G. Chap.; R. Reynolds, G. Treas.; J. Husdell, G.R.; J. Crossby, G. Sec.; P. Ditchburn, G.S.D.; W. J. Hodgson, G.J.D.; L. Gales, G.S. of W.; H. Hammerdom, G.D.C.; J. Smith, G.O.; M. Douglas, G.P.; J. Thompson, G.S.B.; W. M. Laws, G. T.

A. Stewart, Industry, No. 56; M. Joseph, St. John's, No. 95; W. Kyle, Phoenix, No. 111; R. A. Johnson, Palatine, No. 114; W. Walters, Restoration, No. 128; M. Story, Granby, No. 146:—G. Stewards.

The R.W.P.G.M. intimated that the Foundation Stone of the Schools about to be erected on the proposal of the Vicar of Newcastle, would shortly be laid by the R.W.P.G.M. and Brethren of Northumberland, and that an invitation had been received by him to assist with the P.G.L. of Durham, and that he wished to take the opinion of the P.G. Lodge on the subject, when a general desire having been expressed to assist at the ceremony, it was proposed and resolved to leave the arrangement entirely to the R.W.P.G.M., who gave his full sanction to the attendance of the Lodges of the Province with their Masonic Clothing and Jewels. The P.G. Lodge was then closed, and the Brethren retired to the Tees Lodge Room, Black Lion Hotel, where eighty-six sat down to "refreshment." The day was spent with that conviviality and harmony which ever distinguishes Freemasons.

#### ESSEX.

TESTIMONIAL TO BRO. THE REV. STEPHEN LEA WILSON.—*North Essex Lodge, No. 817, White Hart Hotel, Bocking.*—The members of the Lodge assembled on the 28th of October in full strength, it being fixed that on that occasion a testimonial, in acknowledgment of the eminent services of Bro. Wilson in aid of the cause of Freemasonry, and especially of the Lodge No. 817, which had been unanimously voted at a preceding meeting, should be presented. The business commenced by the working of the sections of the 1st Degree, by Bros. Wilson,

Hustler, Hemming, Savill, and Brooks, in a most satisfactory manner, after which a new member was initiated. The Brethren adjourned to a banquet at six o'clock, at which Bro. S. J. Surridge presided, in consequence of the illness of the W.M.; and on presenting the testimonial,—which was an elegant silver ornament in form of an antique font,—Bro. Surridge referred to the increase and excellent working order into which the Lodge had been brought by Bro. Wilson, who, as he was about to leave their neighbourhood, would bear with him that mark of the gratitude and esteem of the North Essex Lodge. Among the visitors present on this pleasing occasion, were Bros. the R.W. Capt. Skinner, Dep. Prov. G.M. of Essex; T. J. Darvill, P. Prov. J.G.W., Herts; A. L. Bellinger, Prov. J.W., Herts; J. Dace, Prov. G.O., Essex; Jer. How, Prov. G.D.C., Surrey; J. H. Biddlee, G.M.L., No. 1. It is worthy of remark, that during Bro. Wilson's connection with the North Essex Lodge, he had introduced into Masonry the *élite* of society, and many of the clergy of the neighbourhood.

#### HERTFORDSHIRE.

*Berkhampstead Lodge*, No. 742, King's Arms Hotel, Berkhamstead.—This Lodge held its Quarterly meeting, October 4, Bro. A. L. Bellinger, W.M.; when Bro. Harvey, S.W., was unanimously elected W.M. for the year ensuing, and Bro. R. L. Wilson, Treasurer. Bro. Wilson proposed, as a memorial of the efficient and munificent way in which Bro. Bellinger had presided over the Lodge, that a jewel of the value of five guineas be presented to him at the January meeting, which was carried by acclamation. The Prov. G.M., Bro. W. Stuart, has been pleased to confer on Bro. Bellinger the office of G.J.W. of Hertfordshire, vacant by the decease of Bro. Robotom.

#### KENT.

MARGATE.—The Union Lodge, No. 149, Margate, has set a good example by subscribing out of its funds 10*l.* 10*s.* (beyond the individual subscriptions of its members) towards the Patriotic Fund.

#### LEICESTERSHIRE.

LEICESTER.—The Prov. G.L. of this district held the customary annual meeting in the Lodge-room at the Three Crowns Hotel, on Wednesday, Nov. 15. The P.G.M. Bro. Sir F. G. Fowke, Bart., presided, and the various Officers of the Province were appointed for the ensuing year. Owing to bodily indisposition, Bro. W. Cooke, P.G.S., resigned his office, which he has held for a long series of years. A high compliment was paid to him, in terms at once just and feeling, by the P.G.M., and Bro. W. Kelly was appointed his successor, with the approbation of all the Brethren present. In acknowledging the honour done to him by the appointment, the new Secretary alluded, in appropriate and well-expressed language, to the services of his predecessor.

LEICESTER PATRIOTIC FUND.—Subscriptions to this Fund amounted on the 16th Nov. to 170*l.* 6*s.* 3*d.* St. John's Lodge, No. 348, per Peter Jackson, W.M., and John of Gaunt Lodge, No. 786, per F. Goodyer, W.M., contributed 50*l.*

#### MONMOUTHSHIRE.

NEWPORT.—On Thursday, the 19th of October, the annual festival of the Free and Accepted Masons of Monmouthshire was held at the King's Arms Hotel, Newport. The proceedings commenced at 10 o'clock, by the opening, in due form, of the Silurian Lodge, No. 693, at the Masonic Hall; the W.M., Bro. E. Wells, presiding. The Prov. G. L. was opened in form at the King's Head Hotel by the R.W. the Dep. Pr. G.M. Bro. Rolls, of the Hendre, Monmouth. The Minutes of the last Prov. G.L. were then read and confirmed, and the Treasurer's accounts were audited. In the absence of the R.W. the P.G.M. (who was unavoidably prevented from attending), the Dep. P.G.M. proceeded to appoint the following Brethren P.G. Officers:—Bro. C. Lyne, No. 693, Prov. S.G.W.; Major A. Rolls, No. 671, Prov. J.G.W.; J. Nicholas, No. 693, Prov. G. Treasurer; Rev. G. Roberts, No. 671, Prov. G. Chaplain; Capt. Tynte,



No. 671, Prov. G. Registrar ; J. P. King, No. 671, Prov. G. Secretary ; C. Evans, No. 693, Prov. S.G.D. ; Capt. Davis, No. 671, Prov. J.G.D. ; G. Vaughan, No. 671, Prov. G. Sup. of Works ; Chilcott, No. 671, Prov. G.D.C. ; W. West, No. 693, Prov. A.G.D.C. ; J. Pearson, No. 671, Prov. G.S.B. ; H. J. Groves, No. 693, Prov. G. Organist ; E. Wells, No. 693, Prov. G. Purs. Bros. T. Dyke, No. 671, J. Nayou, No. 671, T. W. Oakley, No. 671, W. Williams, No. 693, Hallen, No. 693, Thomas, No. 693, Prov. G. Stewards.

The vote of thanks passed to Bro. Crook, P. Prov. G. Sec., at the last Pr. G. Lodge, was presented to him, written on vellum.

Bro. Groves, whose talent as a musician is well known and justly appreciated in Newport, is the first Prov. G. Organist appointed since the revival of this Prov. G. Lodge.

The Prov. G. Lodge was closed in form, and repaired to the Silurian Lodge in the Masonic Hall, whence the Brethren started for Divine Service at the Town Hall, in the following order of procession :—

Band of the Monmouthshire Militia.

Members of the Silurian Lodge, No. 693.

Members of the Loyal Monmouth Lodge, No. 671.

Prov. G. Lodge.

Vol. of Sacred Law borne on a cushion.

The Prov. G. Chaplain.

The Chaplain of the Silurian Lodge, No. 693.

The Prov. G. Wardens.

The D. Prov. G.M.

We must here explain how it was that the Town Hall was used on this occasion for Divine Service. The Parish church (St. Woolos') is at present under repair ; but as the Brethren wished to celebrate their Festival by attending Divine Service in a consecrated building, they requested the Rev. H. Wybrow, the Incumbent of St. Paul's Church, to grant the use of his pulpit either in St. Paul's Church, or in the Trinity District Church, to the Rev. G. Roberts, Prov. G. Chaplain, or, in case of his absence, to the Rev. J. S. Sidebotham, Chaplain of the Silurian Lodge. This the rev. gentleman declined to do to the former gentleman, because his religious opinions were at variance with his own ; and to the latter, because he was unacquainted with him. Considerable excitement prevailed in consequence, not only among the Masonic body, but among many other respectable inhabitants of the town ; the general opinion being that no clergyman of the Church of England would be guilty of such bad taste as to preach in another clergyman's pulpit what he knew to be opposed to that clergyman's usual teaching. The Prov. G. Chaplain, in returning thanks for his health after dinner, it will be seen, very happily alluded to the fact that on a former occasion, when he was Vicar of Monmouth, the Rev. H. Wybrow being appointed Chaplain to the High Sheriff, requested the use of his pulpit, which he might have refused on the same grounds as those on which Mr. Wybrow had refused it on the present occasion ; however, he assured the Brethren that even after this refusal from Mr. Wybrow, if he (Mr. Wybrow) were again to request the use of his pulpit, he should know too well the part of a gentleman, a clergyman, and a Freemason, to refuse it ; he would say, "Take it, and do all the good you can in it."

To return, however, from this digression—under these circumstances, the Rev. E. Hawkins, Vicar of St. Woolos' Church, very kindly placed his temporary pulpit in the Town Hall at the services of the Prov. G. Chaplain. Prayers were read by the Rev. J. S. Sidebotham, and a most eloquent sermon preached by the Rev. G. Roberts, which was listened to by the Brethren with the utmost attention throughout. The text was taken from Gen. xi. 8, 9 : "So the Lord scattered them abroad from thence upon the face of all the earth : and they left off to build the city. Therefore is the name of it called Babel."

The Brethren then returned to the Masonic Hall in the same order as before. The procession was admirably arranged and kept in order by Bros. Chilcott, Prov. G.D.C., and West, Prov. A.G.D.C., and a clear road was kept for the Brethren through the whole line of march by the police ; so that though the streets were full of people to witness the (in this town unusual) spectacle, no disturbance

or annoyance whatever occurred. The windows, also, all along the streets were filled with ladies, and other friends of the Brethren.

On the return of the Brethren to the Masonic Hall, the Silurian Lodge (which had been adjourned) was closed in due form.

The Brethren sat down at 5 o'clock to an excellent dinner, provided by Bro. Lloyd, the worthy landlord of the King's Arms.

On the removal of the cloths, the D.P. Grand Master addressed the company, with his usual felicity of manner, in the following terms:—"After nearly forty years of peace, 'grim-visaged war had again shown his wrinkled brow'; but our intrepid warriors have already gloriously won laurels in a hard-fought field; and will doubtless continue to act in a manner worthy of their beloved Sovereign, and the fame of their native land. He would heartily toast 'the Queen and the Craft'" (great cheering, reiterated and Masonic honours).

"The R.W. the G.M., the Earl of Zetland." "Every man," said the worthy President, "who has had an acquaintance with, or knowledge of, the noble earl, will admit his condescending manners, his urbanity, and his kindness" (Masonic cheers).

"The R.W. the Earl of Yarborough, Dep. G.M." (applause, and the usual Masonic honours).

"The R.W. Col. Tynte." The Chairman deemed it superfluous, amongst gentlemen of this Province, to dwell on the estimable qualities of Col. Tynte, one of the oldest and best Masons in England (deafening cheers).

Capt. Tynte, grandson of the venerable Colonel, arose, and in graceful and feeling terms, acknowledged the compliment so enthusiastically paid to the Somersetshire Grand Master, who, the gallant captain said, had been upwards of fifty years in the Craft, and who still took an unabated interest in Masonry. He would not fail to communicate to him the very animated tribute of regard which had been so kindly extended to him that day (great applause).

"The R.W. the Rev. Dr. Bowles, Prov. Grand Master of Hereford." The Chairman, in proposing this toast, impressively eulogised the estimable qualities which characterized the Rev. Doctor, whose kindness, generosity, and high intellectual attainments, were deservedly lauded by all who had the honour of his acquaintance; while, as to his hospitality, he (the Chairman), who had been recently on a visit with his valued friend, could speak most favourably from experience (cheers).

Dr. BOWLES, on rising, was received by the meeting with very animated applause. "We all know," said the Rev. Dr., "that the R.W. the Dep. Prov. G.M. resides in the immediate neighbourhood of Monmouth; and as I listened to the interesting and complimentary speech of my hon. friend and Bro., the thought glanced across my mind, whether it were possible that he could have been the evil-disposed person mentioned in the newspapers about a month ago, who was described as having entered the garden of the Mayor of Monmouth, where he wantonly threw about the flower-pots, damaged many valuable plants, and stole a large quantity of choice and beautiful flowers (great laughter and cheering). As a Mason, I am pledged not to judge uncharitably, and it is against every principle of English law to condemn any man on purely conjectural evidence (laughter)—I therefore only venture to suggest, that if my R.W. Bro. really were that culprit, I think we need be at no loss to account for the manner in which he became possessed of those attractive flowers of rhetoric and compliment which he has so profusely scattered around him this evening (loud cheers). I really am at a loss, Sir, how properly to acknowledge the compliments you have paid me, for whilst you were uttering them, conscience whispered in my ear, that 'praise undeserved, is censure in disguise;' and truth compels me to confess that I owe the high position which I have the honour to hold in Masonry, rather to the circumstance of my having been the personal friend and chaplain of his Royal Highness the late G.M., and to the exceeding kindness of Lord Zetland, than to any merit of my own (loud and continued cheers). With more immediate reference to the business of this evening, Brethren, I cannot give you a more convincing proof of my desire to become acquainted with my Masonic Brethren of the Province of Monmouth, than by stating the plain and simple fact, that, notwithstanding the particular

and most orthodox aversion which, in common with my rev. friend opposite, I have to *New-Port*, I have travelled nearly seventy miles to-day on purpose to enjoy the honour and gratification of becoming personally known to you—(loud and long-continued cheers)—being most unfeignedly anxious that the Masons of the Province of Hereford should unite with the Masons of the Province of Monmouth in extending their C.T., until they are all firmly joined together in the strong and enduring bonds of Masonic friendship and brotherhood (great cheering, with Masonic honours). I do believe, that such a union would be productive of the most beneficial effects in both Provinces; for whilst it would enable us to realize the beautiful Masonic precept, that 'it is good for brethren to dwell together in unity,' it would also prove to our neighbours, that to submit to the powers that be, to obey the laws which yield protection, to conform to the government under which we live, to be attached to our native soil and sovereign, to encourage industry, to reward merit, to practise universal benevolence, and to strive to become patterns worthy of imitation and regard, are the fundamental tenets of Freemasonry (enthusiastic cheers). The union between the Brethren of the two Provinces is the more essential, inasmuch, that as the principles of architectural masonry became mature, they also became symbolic; and we cannot conceal from ourselves that too many of our Brethren rest satisfied with being merely symbolic Masons; and instead of endeavouring to comprehend, to illustrate, and to work out the great truths of Masonry, content themselves with the surface and the shell (hear, hear). If you will not consider me tedious, Brethren, I will endeavour to illustrate what I mean, by an example drawn from your own beautiful county. I mean the far-famed Cistercian Abbey of Tintern (hear, hear), which I visited about five weeks ago. You are all aware that our ancient Brethren were practical Masons, who covered Europe with monuments of their science, and of that plastic genius which from an infinity of elaborate, incongruous, and often worthless details, knew so well how to evoke one sublime and harmonious whole (cheers). Tintern Abbey was one of the almost countless edifices reared by our Masonic predecessors; and the majestic ruins of the cruciform plan, the lofty arch, the oriel windows, the lateral chapels, and the central elevation, are full of mystic significance. Not a groining, a mullion, or a tracery remains there, in which the initiated eye cannot read some Masonic enigma, some ghostly counsel, or some inarticulate summons to penitence and prayer (cheers). As I gazed upon this crumbling monument to the glory of Masonry—so august even in its decay, the voices of our ancient Brethren seemed to sigh through the ruined arches, and bade me, instead of standing idly there, vainly regretting that we were not practical Masons as they had been—and consequently were unable either to extract beautiful forms from lifeless stone, or to rear those lofty piles which were the wonder of the age in which they were built, and are the glory of our own—to be content, my friends, with that station in life in which God had placed me (loud cheers), and to be cheered by the recollection that to us symbolic Masons, the G.A.O.T.U. had intrusted the far nobler task of aiding, however humbly and imperfectly, in building up the character of a nation, of rising to great truths, of rearing the more magnificent and enduring structures of civil and religious liberty and mental progress, and thereby adding strength to the foundations, and fulness and splendour to the development, of moral and religious truth (great cheering). These, Sir, are edifices far nobler than any which the Masons of old ever reared, for they are imperishable—they will benefit us in time, go with us into eternity, and confer upon us the best and noblest of all distinctions—that of being fellow-labourers with the Great Master Builder, God! It now only remains for me to discharge a very pleasing duty, in proposing the health of your Prov. G.M. Col. Tynte (cheering). Many years have passed since I had the honour of frequently meeting the gallant Colonel at the table of his late Royal Highness the Duke of Sussex, and I should have been delighted to have shaken him by the hand to-day; for, in common with yourselves, I fully appreciate the great kindness of his heart, the urbanity of his manners, and his active and judicious exertions to promote the interests of Masonry in the Province, which he governs, with so much benefit to the Craft, and so much honour to himself."

When the Prov. G.M. of the Province of Hereford resumed his seat, the

company simultaneously arose, and evinced, by their enthusiastic plaudits, many times repeated, the pleasurable impressions made by the eloquence of the reverend gentleman.

"The Prov. G.M. Col. C. J. K. Tynte, *M.P.*" (Masonic honours). The Chairman said he had received a letter from Col. Tynte, regretting that, in consequence of illness, he was prevented having the pleasure of being present, but his heart and best wishes were with them (cheers).

Capt. Tynte returned thanks.

The gallant captain again rose, and said that the very pleasing duty and honour devolved upon him of proposing the health of the Dep. Prov. G.M., their esteemed Chairman (bursts of applause). He need scarcely say, that his proverbial hospitality, his kindness of manner to every one who had the valued privilege of his acquaintance, and his traits of honour and manly conduct, might well render him, as it did, a general favourite (loud and prolonged cheering).

The CHAIRMAN, on rising, was again greeted with the most animated applause. He said, he felt as he ought to feel at the extraordinary manifestation of their favour and kind regards. He (the Chairman) did not pretend to eloquence or flowers of rhetoric, but as long as he lived he would support Masonry, and do everything in his power to promote it (deafening cheers). Before he resumed his seat, he would propose the health of the P.D.P. Grand Master, Bro. De Bernardy, a gentleman who was wont to cheer them with his eloquence, and enlighten them with his knowledge. The Chairman, in conclusion, read a letter from Bro. De Bernardy, explaining the cause of his absence on the present occasion, and pleasingly alluded to his connection, during ten years, with the Prov. G. L. of Monmouth (loud cheering followed the reading of the letter).

"The Prov. G. Chaplain."—In proposing this toast, the Chairman paid an animated tribute to the talents and worth of the rev. gentleman, whom all who knew him must love.

The Rev. GEORGE ROBERTS, on rising to acknowledge the compliment, was hailed with the warmest expressions of the meeting. The rev. gentleman expressed his hearty thanks for the very cordial reception which he had experienced at the hands of the Brethren. To be greeted with enthusiasm and affection would compensate for any inconvenience either of engagements elsewhere, or of occupations interrupted; and he rejoiced that he had been able to attend the meeting of the Prov. G. Lodge of Monmouthshire upon the present occasion (cheers). Beside uniting the fraternal bond of good feeling and fellowship with numerous Brethren, and enlarging his Masonic acquaintance, to him this annual assemblage brought with it a more than usual amount of gratification, because it revived old associations and friendships (loud cheers). Connected as he had been with the county for some years, it was delightful to him to be welcomed with the sunny smiles of well-known faces; and again, after a lapse of time, to clasp the same warm hands, and to find friendship undiminished by absence (very animated applause). He could not find himself once more in Newport, without reverting to the history and progress of Masonry in that town (hear, hear). He remembered being present when the first great step was taken in laying the foundation of that commercial prosperity in the neighbourhood, to which none might at this day assign a limit (hear, hear, and cheers), he meant the opening of the docks; some sneered at the dreams of future greatness which seemed to dawn, in the opinion of others, upon the young rising port; many thought in their secret minds the speculation would be a failure, although their hopes and wishes were bound up in its success. The Masonic body, then small, were present upon that most interesting event (hear, hear); but a short time before, Masonry was almost extinct in the county; a few sparks lingered in the decayed Lodge at Monmouth; at Abergavenny there was total darkness; at Newport there was a light just perceptible. But wherever energy, industry, and active intelligence prevail, there the progress of Masonry is certain (cheering), and so will be the rising fortunes of Newport. Masonry advanced with equal step, until it had embraced in its arms the many zealous, respectable, and influential Brethren, whom he saw around the table that day. But it should not be forgotten that the youthful Lodge at Newport owed much of its vitality to the energy and new life infused into the old

Lodge at Monmouth (hear, hear), chiefly by the instrumentality of one individual Bro. Chilcott, to mention whose name again this day, was to him (the rev. speaker) a matter of unmixed gratification; he understood it was contemplated to raise a subscription for the purpose of presenting that Brother with a testimonial of the esteem in which he was held generally, and for his active and unwearied services in reviving and strengthening the Masonic order in that Province particularly; towards this testimonial, which was to be something, in its character, serviceable to him in smoothing his declining years, and in providing for comforts when old age should creep upon him, he (the Rev. Chaplain) believed a considerable amount had been cheerfully promised in many quarters; he had no doubt the Brethren here would also respond to the call (cheers), especially when some of the most distinguished members of the Craft in the Province had been induced by his (Bro. Chilcott's) good offices to be initiated. There was another topic, personal to himself, which he must mention before he sat down, but to which he should not have alluded, had it not been a matter of publicity, and dealt with accordingly; as the question was thus prominently before the world, he could not avoid touching upon it, to avoid misconception. He learnt publicly, and from private information, that the incumbent of St. Paul's (the Rev. H. Wybrow) had refused the pulpit either of St. Paul's or of Trinity to himself, the Prov. Grand Chaplain (hear, hear), because he disagreed with him in certain theological views (derisive cheers). Now he (the Prov. Grand Chaplain) could not conceive any clergyman who received permission of a rev. Brother's pulpit could have the bad taste to select controversial points for discussion at such a time (great cheering, which for some time interrupted the rev. speaker), or, my friends and Brethren, to advance any doctrine opposed to the teaching of the incumbent, by whose kindness he was officiating upon a special occasion (loud and prolonged cheering). Surely there was a breadth in the Gospel, and a common ground of fundamental truths in which all of the same communion concur, which might be trodden without trespassing upon individual speculative opinions; a gentleman and a clergyman would undoubtedly keep within this obvious rule (much cheering). He rejoiced, when singularly enough he had the opportunity (notwithstanding the wide gulf of opinion which Mr. Wybrow considered separated them both in religious views), that he had not been influenced by the same narrow-mindedness (loud cheers). It so happened, when he (the Rev. Chaplain) was vicar of Monmouth, Mr. Wybrow was appointed chaplain to the high sheriff; although he believed it was the under-sheriff's appointment, the high sheriff of that year happened to be a Roman Catholic; at any rate, upon the same grounds, he might have refused the pulpit of St. Mary's, Monmouth, when Mr. Wybrow asked for it; and he, moreover, now assured the meeting, if the same circumstances should occur again, even after what had happened, he should know too well what becomes a gentleman, a clergyman, and a Mason, to refuse Mr. Wybrow the use of his pulpit, when he was justified in asking for it; he would say, "Yes, certainly, and do all the good you can in it" (enthusiastic cheering, prolonged for some minutes). Passing from this painful topic, the Rev. Chaplain, in graceful terms, expressed his thanks cordially, to the vicar of St. Woollos', for his liberality in placing the Town Hall at the service of the Masons, his own church being under repair; and concluded in eloquent terms, with hearty good wishes for the growth and welfare of the town and interests of Newport.

The CHAIRMAN proposed the health of Bro. Charles Lyne, who had rendered him valuable assistance as Prov. G.W. (Masonic honours).

Bro. Lyne returned thanks in an appropriate and telling speech. He (Bro. Lyne) regretted the absence of the Prov. J.G.W., Alexander Rolls, &c., who not only as a Mason, but as an officer, was deservedly popular and much respected in Newport; and who, whenever applied to for the services of the band, on any befitting occasion, was courteously accommodating; very unlike a certain other person, from whom better things might have been expected (loud cheers and honours).

The health of Capt. Tynte was proposed by the Chairman, with an expression of his pleasure at making the captain's acquaintance that day. Tynte was a magic name in Masonry (loud cheers).

Capt. Tynte suitably replied.

The Chairman, in proposing the health of the P.G.M. of the Ceremonies, took that opportunity of bringing forward the subject of a subscription, now on foot, as a provision for the declining years of Bro. Chilcott.

P.M. Wells informed the chairman that the subject of a testimonial to a good old servant of the Province had been already brought before the Silurian Lodge, and would again be entertained by the Brethren.

The Director of the Ceremonies feelingly expressed his thanks.

The P.G. Chaplain, in suitable terms, proposed the health of the Visiting Brethren, complimenting gentlemen who came from Bristol, Herefordshire, &c., and naming the Rev. Bro. Sidebotham, a chaplain of New College, Oxford, who, though not charged with the transaction of the Mayor of Monmouth's garden, had doubtless come honestly by some flowrets from the banks of the Isis (laughter and cheers).

The Rev. Bro. Sidebotham appropriately thanked the company.

Several other toasts, amongst which were "The W.M. Wells, the P.G. Organist, Bro. H.J. Groves, and thanks for the admired choral service that day performed," to which he replied for himself and the ladies and gentlemen. "The P.G. Sec., J. P. King," who spoke to the toast with correct taste, and apposite allusions to the necessity of an iron bond of connection—a railway between the county town and this great commercial port, which he trusted ere long to see carried out. "The Happy union of the Brethren of this country and France," by Bro. Wells. "The Press," proposed from the Chair, with highly eulogistic observations respecting the Editor of the *Merlin*. "The Royal Monmouth Lodge," &c., &c.

After the D.P.G.M. had vacated the chair, his carriage having been for some time in waiting, Bro. Lyne was called on to preside, Bro. Wells in the Vice-Chair; and a very delightful evening, unruffled by a single ripple on the clear, social current, enlivened with an intellectual interchange of sentiment and harmony, worthy the brothers of the "mystic tye," was spent.

#### NORTHUMBERLAND.

NEWCASTLE.—The proceedings of the Prov. G. Lodge of Northumberland, which took place on the 8th Nov., related to the laying of the foundation stone of one of the Vicar's schools; the Vicar himself being the Grand Treasurer of the Province. From legal delays in the conveyance of the property, where the schools have to be erected, and from the desire that the outgoing Mayor, R. Dodds, Esq., should lay the foundation stone of one of these schools, the notice was very short, though the longest that could be given under the circumstances, the Mayor vacating his office the following day. On this account, the Prov. Grand Lodge of Durham was only represented by the Prov. Gr. Treas., Gr. Sec., Gr. Pura. and Gr. Tyler, besides several P.G. Officers.

The Brethren met at half-past 9 A.M., in the Assembly Rooms, where the Prov. G. Lodge was opened by the Prov. G.M. the Rev. E. C. Ogle.

A procession was then formed, and repaired to the church of St. Nicholas in the following order:—

Police Officers.

The Right Worshipful the Mayor, and Members of the Corporation of Newcastle-upon-Tyne.

The Clergy.

Band of Music.

Tyler.

Visiting Brethren, not Members of any Lodge present, two and two.

Visiting Lodges, according to Rank, Junior Lodge going first.

Lodge "De Ogle,"	.....	No. 919.
" " "De Loraine,"	.....	793.
" " "St. Peter's,"	.....	706.
" " "St. George's,"	.....	624.
" " "Borough,"	.....	614.
" " "Northern Counties,"	.....	586.
" " "St. David's,"	.....	554.

Lodge "St. Hild's,"	No. 292.
" "Palatine,"	114.
" "Phoenix,"	111.
" "St. John's,"	95.
" "Industry,"	56.
" "Newcastle-on-Tyne,"	24.
Tyler.	
Banner.	
Brethren, two and two, Juniors first.	
Inner Guard.	
Senior Deacon, with Wand.	Junior Deacon, with Wand.
Secretary.	Treasurer.
Senior Warden.	Junior Warden.
Past Masters, two and two.	
Steward, with Wand.	Worshipful Master.
Steward, with Wand.	
<b>THE PROV. GRAND LODGE OF NORTHUMBERLAND.</b>	
P.G. Pursuivant, W. Richardson.	
Cornucopia with Corn, borne by a P.M.	
Ewer with Wine, Ewer with Oil,	
borne by P.M. Bro. Hewitt.	borne by P.M. Bro. Hodgson.
P.G. Organist, James Spark.	
P.G. Assistant Director of Ceremonies, D. W. Spence.	
P.G. Director of Ceremonies, W. Dalziel.	
Silver Trowel, borne by Past Master, G. Wetherhead, 24.	
P.G. Superintendent of Works, with Plans, J. Green.	
T. Robinson.	Past P.G. Deacons. J. Barker.
P.G. Secretaries, with Book of Constitutions and Brass Plate, with Inscription.	
J. Crosby.	G. P. Birkenshaw.
P.G. Registrar, bearing the Seal of P.G. Lodge, T. Fenwick.	
P.G. Treasurer, carrying a Phial containing Coins, to be deposited in the Stone.	
The Rev. C. Moody, M.A., Vicar of Newcastle.	
P.G. CHAPLAIN, BEARING THE SACRED LAW ON A CUSHION, the Rev. J. F. Bigge, M.A.	
E. French P.G. Steward.	P.G. Steward, J. Foreman.
W. Panshon.	Past P.G. Wardens. J. W. Mayson.
The Corinthian Light, borne by a Past Master.	
The Column of the P.J.G. Warden, borne by a Past Master.	
THE P.J.G. WARDEN, WITH THE PLUMS RULE, J. S. Challoner.	
The Doric Light, borne by Bro. L. H. Monro, P.M., 56.	
The P.J.G. Deacon, with Wand, J. Winlow.	
The Column of the Prov. S.G. Warden, borne by a P.M., Capt. Ducane, R.E.	
THE P.S.G. WARDEN WITH THE LEVEL, W. Berkley.	
THE V.W. THE D.P.G. MASTER, R. MEDCALF.	
P.G. Steward.	P.G. Steward, Stephen Owen.
The Ionic Light, borne by Bro. W. H. Smith, P.M., 706.	
The Mallet, borne by Past Master, J. Calbreath, 24.	
Banner of the P.G. Master of Northumberland, W. E. Franklin.	
The P.G. Sword Bearer, G. Fenwick.	
THE R.W. THE PROV. G.M., the Rev. E. C. Ogle.	
J. Shield, P.G. Steward.	P.G. Steward, J. Gilpin.
The P.G.S. Deacon, J. C. Gibson.	
P.G. Tyler, A. Dickson.	

On the arrival of the procession at the church, prayers were read by the Rev. Bro. C. Moody, Vicar, who has become a Mason during his residence in Newcastle. The Rev. R. W. Williamson, Perpetual Curate of Lamesley, preached the sermon from Ephes. vi. 4, and delivered an earnest and appropriate discourse, expressing a hope that the Vicar's scheme for the establishment of schools would be carried out until not a poor child in Newcastle should lack a religious education.

At the close of the service, the procession was re-formed, and received the

interesting addition of a long line of school children, amounting to about 2,000, who attracted especial attention. The site fixed upon for the school for St. Andrew's parish is situated behind the Percy-street Iron Manufactory. On the arrival of the procession at the site, after a short delay, the Right Worshipful the Mayor proceeded with the ceremony of laying the stone, on which the stone was raised and maintained in its elevation until the children sung a hymn, entitled "THE FOUNDATION STONE," the words of which were written by the Right Hon. Stephen Lushington, D.C.L., and the music composed by Mr. J. Garnett.

At the termination of the hymn, the Rev. R. Buckeridge, Perpetual Curate of St. Andrew's, offered up a suitable prayer, when a phial, containing several medals, was deposited in a cavity of the stone by the Mayor; after which, Br. J. H. Ingledew read the following inscription, engraved on a brass plate, intended to cover the cavity:—

"The foundation stone of this school, being the first of a series of ten Church of England Schools about to be erected (God willing), for the industrial classes of this borough; it was laid by the Right Worshipful the Mayor of Newcastle, Ralph Dodds, Esq., on Wednesday, the 8th November, 1854.

"The Right Rev. Edward Maltby, D.D., Bishop of this diocese of Durham.

"The Rev. Clement Moody, Vicar of Newcastle-upon-Tyne.

"The Rev. Richard Buckeridge, Incumbent of the parish of St. Andrew.

"DEO GLORIA."

A handsome silver trowel manufactured by Messrs. Reid and Sons, Grey-street, was then presented to the Mayor as a gift, bearing the following inscription:—

"Presented to Ralph Dodds, Esq., Mayor of Newcastle-upon-Tyne, on the occasion of laying the foundation stone of a school, for the parish of St. Andrew, by the Rev. Clement Moody, Vicar of Newcastle, and the Rev. Richard Buckeridge, Incumbent of the parish of St. Andrew.—Wednesday, Nov. 8, 1854."

The cement having been spread over the stone by the Mayor, it was lowered into its bed, and, after its true position had been tested by the plumb, level, and square, the children, aided by the band, and a great number of the company, sang the "Old Hundredth Psalm." The Vicar then proposed three cheers for the Mayor and Mayoress, which was most heartily responded to. The blessing then followed, after which the National Anthem was sung, by all present, thus terminated this interesting part of the day's proceedings.

The procession was thereupon formed, with the exception of the members of the Corporation taking their places behind the Masonic body, and proceeded onward by Percy-street and Blakett-street, to the Shieldfield, to lay the foundation stone of the school for the parish of All Saints, the ceremony having to be performed by Bro. the Rev. E. C. Ogle, of Kirkley Hall, P.G.M. of the Free and Accepted Masons of Northumberland and Berwick-upon-Tweed. The site fixed upon was a large piece of vacant ground, the property of Mr. Copeland, Shieldfield, and to prevent disorder and pressure by the crowd, a large space had been taken off, and enclosed by a wooden fence. As at the Percy-street site, a large company of ladies were assembled to witness the ceremony, including the Mayoress, the lady of the Vicar, and several other highly respectable individuals. On the arrival of the children, they were arranged around the extremities of the square, while within it were placed the ladies, and the numerous body of gentlemen and officials present to take part in the proceedings. The P.G.M. having approached the stone, it was raised, when the "Foundation Stone" hymn was again sung by the children. This having been concluded, a handsome silver trowel was presented to the Rev. gentleman, bearing a similar inscription to that on the trowel previously presented to the Mayor, with the name of the Grand Master, the Vicar, and the Rev. W. Irvine, Perpetual Curate of All Saints, upon it. The silver trowel was manufactured by Messrs. Donald and Son, Newcastle. The ceremony then proceeded, the stone having been placed in its bed, and the Grand Chaplain (the Rev. F. Bigge), having poured corn, wine, and oil thereon, offered up the following prayer:—

"O Lord, Thou that inhabitest eternity, and hast raised out of nothing the mighty fabric of this universe, the heavens, the air, the earth, and the sea; Thou that fillest the whole and every thing that is in it, and art Thyself boundless and



incomprehensible, look down graciously upon Thy servants who are about to presume to erect this building to the honour of Thy name. Let Thy Holy Spirit descend upon it in the blessing of Thy peculiar presence; Thou that art everywhere, deign also to be with us. Thou that seest and hearest all things, look down from Thy throne of glory, and give ear to our supplications; and if, at any time hereafter, Thou shalt be moved, in Thy just displeasure, to punish this people for their transgressions, with any of Thy terrible judgments—famine, pestilence, or the sword—yet, if they make supplication and return to Thee, with all their heart and with all their soul, then hear Thou them, O Lord, in heaven, Thy dwelling place, and forgive their sin, and remove Thy judgment.”

The Prov. G.M. then said,—“ Having laid this stone, may the Grand Architect, who has so kindly blessed us in the proceedings of the day, enable those engaged in the building to complete it, and may it hereafter be preserved from ruin and decay, and be of lasting prosperity. I therefore strew corn on the stone as the emblem of plenty; I pour wine on it as the emblem of cheerfulness; and I anoint it with oil as the emblem of comfort and consolation.” The G.M. then turning to the entire assembly, addressed it as follows:—“ Fellow Craftsmen, respected vicar, citizens of this great and important town, and all who are interested in this day's proceedings, if I had a hundred tongues and a hundred voices, I could not express to you sufficiently the probable result of the great events of this day's engagements. When men build schools, it is impossible to see the end thereof. To a few the end may be unfortunate, but to the many the end must be blessed. The education which the sons and daughters of the labourer, the artisan, the mechanic may receive at school may, in a few cases, have results we do not wish to see, but in the great majority of instances the result is most harmonizing, not to say divine. But if anything will tend to promote the true design and the prosperity of this school and its kindred ones, which the vicar of this town so magnanimously contemplates, it will be the blessing of heaven which we have invoked this day on our undertaking. I almost invariably have found that out of evil good comes, that is, so long as man does not directly do evil that good may come; but if I am not mistaken, the very dire plague and grievous sickness which desolated so many of the once happy homes of this town last year about this time, opened the eyes of the ecclesiastics as well as those of the civil authorities, to the alarming destitution of schools and the want of education for your children. I cannot but lament the destruction of valuable lives that pestilence made, but I must rejoice, as a Christian and as a man, that the rod has not smitten you in vain, that the scourge has produced such noble-minded efforts to stem and turn the evil tide of ignorance, and misery, its great companion. The mayor and corporation and the burgesses have been busily employed this day in laying the foundation stone for another school, but we, in no spirit of sectarian rivalry, have done the same for this school. There are, it is well known, other schools in this town and elsewhere, conducted on what are termed liberal principles; but these schools will be conducted on church principles. The scholastic duties within them are designed so that the children shall receive no religious bias or check from their teachers, as the schools are designed to teach dogmas of the church, and to bend the thoughts of children to a great and fixed society, and keep them there. These schools, therefore, will place the simple text of the Bible in the hands of their scholars, and leave it to their ministers to interpret, or authorize the teachers to interpret, the simple text by formularies and word of mouth. But however different may be the methods in which they proceed, I am sure that your mayor and your vicar have both one object in view, which is to promote the welfare of the present and the rising generation, and the glory of God. I may illustrate their respective proceedings by your ships in your port. You must have bent ‘knees’ as well as ‘straight planks’ for a perfect and proper vessel. So you must have the bendings of the church and the straight lines of unfettered religion to perfect the proper proportions of the great social edifice in this land. So you observe there is no rivalry in this day's proceedings except the emulation for good purposes. There is, however, room for every possible exertion in bringing in the degraded and ignorant children from the streets and lanes of this town, and we all join head and heart in the excellent cause. We shall find that we can have unity

V.W.P.P.J.G.W., West Lancashire, filled the important office of D.C., and Bro. Hayden, of the Segontium, presided at the piano-forte. The other Brethren present were, Capt. Cummins, of the H.R.A.C. Malta; P.M. Aronson, P.M. Thomas, Algeo, S.D., Twigge, J.D., Hughes, I.D., Bicknell, Dew, Atkinson, Williams, all of the St. David's, No. 540; and Potter, S.W., Turner, S.D., R. M. Williams, V.W.P.G. Steward, North Wales and Shropshire, all of the Segontium, No. 881. The evening was spent most delightfully in the "feast of reason and the flow of soul," and in that feeling of loyalty and chastened joyousness, which are peculiarly the characteristics of the Brethren, and indeed, in the experience of most of those present, was never surpassed for conviviality and harmony, and a full meed of gratification to every one.

On the cloth being drawn, and grace said, the W.M. proposed "The Queen and the Craft," dwelling upon the virtues of her Majesty as queen, wife, and mother, and in every relation of life, and stating, that, as her Majesty was the daughter of a Mason, and the niece of several Royal Masons, she was entitled to the honours, which were accordingly given, and the toast was drank with heartfelt enthusiasm.

The National Anthem was sung in excellent style by Bros. Hayden, Jennings, and Martin, the other Brethren joining heartily and effectively in the chorus.

The W.M. then noticed the various traits of character displayed so beneficially to the country by his Royal Highness Prince Albert, since he had been united to the Queen, especially the encouragement which he gave to agriculture, and the arts and sciences, and expressed a hope that "his sons would prove worthy of their sire," and obtain the same amount of affectionate gratitude from the people, which was enjoyed by their illustrious parents. He gave "Prince Albert, Albert Prince of Wales, and the other Branches of the Royal Family."

P.M. Martin, in the absence of three Reverend Brethren, residing in the neighbourhood, and two of whom, the present and the past Chaplains of the Lodge, had promised to attend, made a few remarks upon the character of St. John, and its reflection of the principles of the Order, and explained how it was that the Evangelist and the Baptist had both been considered the Patron Saints of Masonry. He then gave "The Blessed Memory of St. John," which was drank in solemn silence.

The W.M., with a suitable eulogium upon their government of the Craft, proposed "The Earl of Zetland, M.W.G.M. of England, and the Earl of Yarborough, M.W.D.G.M."

The W.M. next gave "Sir W. W. Wynn, Bart, M.P., R.W.P.G.M., North Wales and Shropshire, and Rev. E. Dymoke, R.W.D.P.G.M."

P.M. PRITCHARD, as a P.G. Officer of the Province, responded, and urged that the Craft ought to feel deeply grateful that these and other distinguished personages came forward to promote the interests of the Order, and their doing so ought to be considered a clear proof that there was nothing but good to be found in Masonry. He then expressed his regret that their example was not followed by the leading gentry of our own neighbourhood, who, until they came amongst us, could not, by possibility, know anything of its usefulness and excellence.

The W.M. gave "The Dukes of Leinster and Athol, M.W.G.M. of Ireland and Scotland."

P.M. PRITCHARD drew attention to the bravery of Lord Combermere, and the literary and scientific accomplishments and liberal spirit of the Earl of Ellesmere, and proposed "Lord Combermere, Lord Ellesmere, and Le Gendre N. Starkie, Esq., R.W.P.G.M. Cheshire and Lancashire, and their Deputies, J. F. Maddock, Esq., the Rev. G. Robinson and S. Blair, Esq."

P.G. MARTIN, as a P.G. Officer of West Lancashire, replied, and spoke warmly of the liberality of Bro. Starkie, who had sent 5*l.* to the Bangor New Church, though he had no connexion whatever with the neighbourhood, and of the good qualities of Bros. Robinson and Maddock, with both of whom he had the honour of having been long acquainted. He then referred to the anxiety evinced by the W.M. to improve the Lodge, and to the sterling straightforward honesty and liberality, the admirable social disposition, and the practical kindness ever shown

by him as a citizen of the world, and proposed "The W.M. of the St. David's Lodge, Bangor."

The W.M. replied, and proposed "The Newly Initiated Brethren."

Bros. DEW and WILLIAMS expressed their satisfaction that they had been admitted into the Order.

P.M. ARONSON proposed "The Segontium and the Hibernia Lodges," and "The Visiting Brethren," to which Bros. JENNINGS and PRITCHARD returned thanks.

The W.M. gave "The Army and Navy," and "The Heroes of the Crimean War," calling upon Bro. Cummings, who acknowledged the toast in a very neat speech.

P.M. PRITCHARD then referred to the kindness to the Craft of Lady Combermere and Lady Wynn, and proposed their healths, when the W.M. gave the last toast, "All Poor and Distressed Masons throughout the globe, and speedy relief to them." The Lodge then resumed labour, and shortly afterwards closed about a quarter to ten o'clock, in perfect harmony, all the Brethren being delighted with the pleasures of the evening.

#### OXFORDSHIRE.

*Apollo University Lodge.*—The first meeting of this Lodge for this term took place on Wednesday, the 25th of October, when on account of the death of the Prov. G.M., Bro. Rev. C. J. Ridley, the Lodge as well as the Brethren appeared in mourning. The W.M., Bro. W. W. Beach, of Christ Church, being absent from Oxford, the W.M. of the Alfred City Lodge, was solicited to preside in the Lodge, and to perform the ceremonies of initiation, &c., which he fulfilled in a masterly and impressive manner. Several Brethren were initiated and passed, and the raising of nine others was deferred until the following morning. At the conclusion of their labours, the Brethren withdrew to refreshment, when the Senior Warden, Bro. J. W. Malcolm, Gentleman Commoner of Christ Church, presided, supported by the Mayor of Oxford, Bro. R. J. Spiers, P.G.S.B., and a large number of the Brethren of the Apollo and Alfred Lodges. The Meeting was a most agreeable one, and was rendered the more interesting in consequence of its being the first occasion of the two Lodges assembling after a separation of four months. The subsequent meetings have been equally well attended, and the number of candidates initiated on each occasion has been very large. At the last meeting this term, the Brethren unanimously elected Bro. J. W. Malcolm, S.W., to the office of W.M. for the ensuing year. This Lodge has also, greatly to its credit, voted the sum of £10 to the Patriotic Fund. The total number of initiations in this Lodge during the last quarter is twenty. Among the candidates recently initiated were Lord Garlies, son of the Earl of Galloway; Hon. W. H. North, son of Col. North, M.P.; C. S. Bigge, Esq.; F. H. Cox, Esq.; W. B. Long, Esq.; Quinton Twiss, Esq.; Spencer Madan, Esq., all of Christ Church; A. Faber, Esq., Fellow of New College; G. W. De Vaux, Esq., of Baliol College.

*Alfred City Lodge.*—The meetings of the Alfred City Lodge during the last quarter have been numerous attended, and under the able auspices of its intelligent W.M., Bro. T. Randall, the Lodge has during the past year been admirably conducted, and maintained its high character as a working Lodge. There has been a large number of initiations; and the W.M. has had the pleasing duty of recently initiating Mr. J. J. Ireland, the grandson of the late Dr. Ireland, the Founder of the Alfred Lodge. The Benevolent Fund established, a twelvemonth ago, in connection with this Lodge, for the purpose of assisting distressed Brethren to a larger extent than the Lodge Funds would permit, has been most successful and productive of immense benefit. It is no less creditable to this Lodge that it was, at the instance of the W.M., the first in the kingdom to contribute to the Patriotic Fund, to which it unanimously voted the sum of 10*l*.

The Brethren have unanimously elected Bro. J. Thorp, son of Mr. Alderman J. Thorp, to the office of W.M. for the ensuing year. At the same meeting, Bros. Frazer and Thurland were unanimously appointed Stewards, and will enter on their duties on Wednesday, the 27th of December, being St. John's day, when the Lodge holds its annual festival.

*Prov. G. L. of Oxfordshire.*—The Prov. G. L. of Oxfordshire is, for the present, literally defunct by the death of the Prov. G.M., Bro. Rev. J. C. Ridley; but it is anticipated that the M.W.G.M. will fill up the appointment ere long, as the business of this large and important Prov. is now suspended, and the Annual Meeting usually takes place in February.

*United Lodge of Instruction at Oxford.*—About two years ago, several of the Brethren of the Alfred (City) and Apollo (University) Lodges met and agreed to establish a Lodge of Improvement and Instruction for the Province of Oxfordshire. The project was taken up by the Brethren generally, with much spirit, and has succeeded far beyond their anticipations. A number of very interesting papers relating to Freemasonry have been read and discussed, the various sections have been regularly worked, and the tracing boards and ceremonies explained. By a very judicious arrangement, the W.M. is selected from the Brethren at one meeting to preside at the next, and he appoints his Officers, so that there is a constant change, whereby each has the opportunity of making himself perfect in his office. The result of these meetings cannot fail to secure good working Officers for the two Lodges in future, and for that reason they ought to be encouraged and supported.

*Civic Banquet to the Masonic late Mayor of Oxford.*—A public dinner was given a few days since in the Town Hall at Oxford, to the late Mayor of that city, Bro. Alderman R. J. Spiers, P.G.S.B., in acknowledgment of his many and eminent services as Chief Magistrate during the past year. The company numbered about 150, among whom were the Vice-Chancellor of the University, (the Rev. Dr. Cotton), Col. North, M.P., J. H. Langston, Esq., M.P., the Rt. Hon. E. Cardwell, M.P., President of the Board of Trade, the Master of University College, the Warden of All Souls' College, the Rector of Exeter College, the Principal of Magdalen Hall, the Margaret Professor of Divinity, R. Goffe, Esq., Mayor of Banbury, most of the Aldermen and Councillors of the City of Oxford, and a large number of the principal inhabitants. The present Mayor, Bro. Alderman Sadler presided, and the proceedings were of a very interesting character, and highly complimentary to Bro. Spiers, whose Mayoralty was distinguished for ability and hospitality, the appreciation of which his fellow-citizens testified by this demonstration.

#### SHERIFFSHIRE.

*St. John's Lodge, No. 875, Admaston-spa, Wellington.*—This Lodge held its annual meeting for the installation of Bro. Evett as W.M., on Friday, December 1. This ceremony was performed by Bro. Marriott. A jewel was unanimously voted to Bro. Eyton, P.M., in testimony of the munificent manner in which he had presided over the Lodge during the past year.

#### SOMERSETSHIRE.

*PROVINCE OF SOMERSET.*—It is gratifying to announce that the health of the venerable and venerated chief of the Province, Col. Tynte, continues good, notwithstanding his affliction of almost *loss* of sight. It is uncertain which town in the Province will have the honour of receiving the next Prov. Grand Lodge; wherever it may be, it is hoped that a grant to the Patriotic Fund may be among the votes, in aid of Masons' wives and orphans. The Grand Treasurer of the Province (Bro. Eales White), has admitted that he thought the funds of the Province would afford a grant for this Masonic purpose. The Lodges have righteously contributed from their funds, and now await the co-operation of the G. and Prov. G. Lodges.

*TAUNTON.*—The Lodge No. 327 celebrated the Festival of St. John on the 28th inst., when the W.M. elect, Bro. the Rev. W. R. Crotch, was installed W.M. for the year ensuing, and his Officers invested. The Right Wor. the Prov. G.M., Col. Tynte, did the Lodge the honour to invite his Grand Lodge to meet him on emergency in the same Lodge room, for the purpose of voting a sum to that truly Masonic object, the Patriotic Fund. Of this truly interesting Masonic gathering, we promise our readers a full report in our next number.

*Municipal Fame.*—The High Bailiffs of this town on retiring from office, have received a handsome compliment at the hands of their fellow townsmen. At the last Borough Court, which comprises persons of every shade of politics, it was unanimously resolved—"That the thanks of the Burgesses be given to Robert Badoock and Eales White, Esqrs., the late bailiffs of the borough, for the able, dignified, and liberal manner in which they discharged the duties of their office during the past year, and that the resolution be entered in the records of the borough."—(Bro. Eales White is Grand Treasurer of the Province of Somerset.)

*THE PATRIOTIC FUND.*—The Lodge, No. 327, Taunton, have contributed five guineas to this, which have been paid to the active Treasurer to the local Committee, Bro. Eales White. The celebrated Dr. Shaw has recently been initiated into Masonry in Lodge 327, Taunton.

## SURREY.

*Frederick Lodge of Unity*, No. 661, Greyhound Hotel, Croydon.—The members of this Lodge assembled, under the presidency of the W.M. Bro. J. W. Shillito, on Monday, November 20, when Robert Stewart, Esq., of Streatham, was initiated into Freemasonry. The Brethren, fifteen in number, afterwards adjourned to an excellent banquet provided in Bro. Bean's usual excellent manner.

## SUSSEX.

After a lapse of nearly thirty years, the Grand Lodge of this Province was held under the banner of the Royal Clarence Lodge, No. 338, at the Old Ship Hotel, in Brighton, on 17th November, when nearly one hundred members of the Craft were in attendance.

Prior to the assembling of the G. L., the Lodge No. 338 was (in the absence of Col. McQueen, its W.M.), opened by Bro. Wilkinson, P.M., in the 1st and 2nd Degrees, when Bro. T. K. Fitzgerald was duly passed; the Lodge was closed in the 2nd Degree, when Bro. Fitzgerald having retired, it was announced to the Brethren, that the V.W.P.D.G. Master, Bro. McQueen, was approaching; whereupon the Masters and Past Masters in attendance of Lodges Nos. 46, 47, 338, 390, 394, 426, and 878, proceeded to the portal, ranged in procession, and conducted the V.W. Bro. Col. McQueen to the chair of the Lodge, the Brethren all standing. On taking the chair, the D.G.M. handed to Bro. Folkard, the Senior Past Master, the patent of his appointment to the office of D.G.M. for the Province of Sussex, commanding him to read it aloud in open Lodge; at its conclusion, it was directed to be entered on the minutes of the Royal Clarence Lodge. Bro. Folkard then called upon the Brethren to salute the V.W.D.G. Master with the accustomed honours. Lodge 338 was then closed.

Previous to the opening of the G. L., the V.W.D.G. Master delivered the following address:—

"Brother Past Provincial Grand Officers, Past Masters, Masters and Wardens of Lodges, Members of the Provincial Lodge of Sussex; Brethren of the Province, and Brother Visitors:—By virtue of the Patent just read to you in the Royal Clarence Lodge, No. 338, and in accordance with my letter addressed to each Lodge in the Province, bearing date 19th October, 1854, I have convened this Prov. G. L.; and now let me crave your indulgent consideration on the difficulties that attend my position. I question whether there is a similar instance in the annals of Freemasonry, of a Prov. G. L., instituted as that of Sussex, in the year 1801, having sustained a lapse of twenty-seven years without assembling; and had it not been for the unceasing and zealous exertions of several energetic and worthy members of the Craft in effecting the present arrangement, this, our G. L., might have continued from year to year in comparative abeyance. In May last, I sent to each Lodge in this Province a notice of my appointment; since then diligent inquiry has been instituted after the minute-book of proceedings, the by-laws and regalia of the Lodge, but nothing belonging to the Prov. Lodge can be found, except some papers and Treasurer's documents, handed to me by his Grace the Duke of Richmond, our R.W.P.G.M., on my appointment in April last,

the same having been placed in his hands by the P. Prov. Tress., Bro. William Ridge, on his quitting Sussex many years ago, to whose high Masonic principles our G. L. is indebted for the recovery of the sum of £40. 4s. 4d., standing in the Chichester Savings' Bank to the credit of our Prov. G. L.; that amount Bro. W. Ridge has transferred to me as trustee, until you shall have this day elected a Treasurer. We have also regained the Prov. Grand Banner and Grand Deacon's Wand, which Bro. Butcher, W.M., of the South Saxon Lodge, No. 390, and his brethren, have carefully preserved; our best thanks are due to them, for their promptitude in placing them at our disposal this day. I had hoped on this occasion to have had the honour and advantage of the assistance of Bro. Dobie, the R.W.G.M. for the Province of Surrey, and Grand Registrar of England, but I lament that the serious accident he met with in Switzerland prevents his attendance. Beyond the members of my mother Lodge, the Royal Clarence, I stand before you a stranger, sensible of the difficulties which beset my path, but desirous to the best of my ability, zealously and impartially to carry out the duties of my office. The first step I have to take is, I fear, one that may lay me open to misconception and an imputation of partiality, namely, the appointment of Officers, as I deem it prudent to surround myself with Brethren long known to me for their zeal, integrity, and experience in Masonry, who promise to aid me in my difficult undertaking, and to stand forward and bear the expenses attendant on their respective appointments, which, until I am better acquainted with my Brethren belonging to other Lodges, I feel a delicacy in calling upon them to sustain. But let us consider this year one of probation, in order that we may fairly re-launch our long-stranded Institution, unruffled by waves of anger or envy, and united in the strongest bonds of brotherly love. These sentiments alone influence me in the appointments I shall presently make, which I am convinced will give general satisfaction, and as we progress in Masonic intercourse and become accustomed to G. L. regulations, I shall be better able, as vacancies occur, to select Brethren from other Lodges for appointment as Officers. I must be firm and straightforward in a strict line of duty, determined to enforce conformity and obedience to the regulations of the G. L. of England, and to support and uphold the ancient landmarks of the Order. A code of by-laws for our Prov. G. L. (copies of which have been duly forwarded to the Lodges in the Province), will be presently submitted to your consideration, and if adopted, I would suggest that the date of contributions to the Prov. G. L. fund should commence from the 30th day of June last."

The P.G.D.M. then commanded the assistance of Bro. Folkard, P.M., Bro. Vallance, P.M., Bro. Turner, P.M., Bro. G. W. King, P.M., and Bro. Rev. E. H. Lloyd, to (preliminarily) open the Grand Lodge, which was done with solemn prayer.

The D.G.M. then appointed and invested the following Brethren to their respective offices, viz.—

Bro. Vallance, G.S.W.; Bro. Turner, G.J.W.; Bro. the Rev. E. H. Lloyd, G. Chap.; Bro. Folkard, G. Regis.; Bro. Pocock, G. Sec.; Bro. Wilkinson, G.S.D.; Bro. Langtry, G.J.D.; Bro. Williams, G. Sup. of Works; Bro. Smithers, G.D.C.; Bro. McGee, G.A.D.C.; Bro. W. A. Stuckey, G. Sword Bearer; Bro. G. W. King, G. Pur; Bros. H. Verrall, P.M., W. Adams, P.M., W. Batley, and G. F. Folkard; G. Stewards; Bro. T.H. Barnard, G. Tyler.

The P.D.G.M. then called upon the Brethren members of the Grand Lodge to elect a Brother as Grand Treasurer by ballot, when Bro. Wm. Verrall, P.M., was unanimously approved and invested.

The Grand Officers were saluted with the accustomed honours.

The Grand Secretary for Surrey, Bro. J. J. Blake, and Past Grand Officers present, were then saluted with the accustomed honours.

The Grand Secretary was directed to read the returns and correspondence which he had received from the various Lodges in the Province, when he was ordered to place them in the hands of the G. Registrar.

The By-laws were agreed to and adopted.

The D.P.G.M. announced his intention to hold the next annual Grand Lodge in September, under the auspices of the Derwent Lodge, No. 47, at the Swan Hotel, in Hastings.

The D.G.M. was unanimously requested to allow his address to be printed with the By-laws.

The Grand Lodge was then closed.

About eighty of the Brethren proceeded to the banquet, when, after paying due honours to the Queen and the Craft, the M.W. the Earl of Zetland, G.M., the Earl of Yarborough, D.G.M., and the Officers of the Grand Lodge of England, the Duke of Richmond, P.G.M. for Sussex, the health of the R.W. Bro. Dobie, and the Grand Lodge for Surrey, was given. In proposing this toast, the V.W. Bro. McQuin expressed his regret at the cause which deprived him of the countenance and aid of Bro. Dobie this day; and also alluded to the presence of Bro. J. J. Blake, G. Seca for Surrey, to whom he felt greatly indebted for the valuable suggestions and advice he had rendered on this occasion, and to *whom* the satisfactory manner in which the proceedings of the day had gone off were mainly owing.

Bro. J. J. BLAKE heartily responded to this toast, and felt certain that Bro. Dobie regretted his inability to be present; he felt proud of the opportunity to return the compliment paid to the Grand Lodge for Surrey, at its meeting in August last, by the presence of several members of the Royal Clarence Lodge, by attending with his old friend and Bro., Bro. Andrew, P.P.G.D., at this happy meeting; he also felt grateful to the G.M. for having alluded to the trifling service he had rendered in so flattering a manner; it was a high gratification to him to see the few suggestions he had given so admirably carried out, and complimented the Sussex Brethren on so large a gathering of the Craft.

The health of the D.G.M. was proposed by the G. Registrar, in congratulatory terms, on his having the happiness to preside over so numerous an assembly as graced their tables this day, which augured well for Masonry in the Province, the last Grand Lodge having been held at Horsham, in 1827. "This was a consummation," he said, "of a long cherished wish—the resuscitation of the Prov. Grand Lodge for Sussex; for several years he had striven, in conjunction with many esteemed and zealous members of the Craft, to remove from our county the stigma which had for so many years acted as a drag on our Masonic progression, by compelling the Members of the Craft to be as strangers to each other. Many of us meet to-day for the first time—the happy hour that we have spent at this festive board has instilled into our minds a desire to unite the bonds of brotherly love, and as much as in us lies, to induce a uniformity of formula in the Masonic proceedings of our respective Lodges. To our worthy and Very Worshipful D.G.M. we are deeply indebted for having so promptly responded to my appeal, by accepting the arduous and difficult appointment, by whose authority we are assembled this day; fifteen years ago I had the honour to initiate him, and the zealous manner in which he has carried out the difficult duties of the day may be taken by every Brother present as an earnest of his continued exertion to maintain and promote the principles of our Order, and raise our Grand Lodge to as high a standard as any other county under the Grand Lodge of England. I call upon you, Brethren, to join me most heartily in drinking the health of our D.G.M. and may he long fill that distinguished office."

The V.W. D.P.G. Master, in returning thanks for the kind reception he had met with throughout the proceedings of the day, gratefully referred to the valuable assistance accorded to him by many of the Brethren around him, and also the kind manner in which he had been urged to seek and undertake the duties of this appointment, and the promises of support by the Past Masters of his Mother Lodge and other Old Masons, which had been so fully carried out. This was indeed a proud moment to find himself surrounded by such a numerous band of worthy Members of the Craft; he would, to the utmost of his ability, carry out the views he had expressed to them in the earlier part of their proceedings, and begged most gratefully to acknowledge the warm response they had given to the toast of his worthy Bro. the G. Registrar.

Other toasts succeeded, such as the Grand Officers, the Past Grand Officers, Bros. Wilson, P.D.G.M., Winton, P.G.D.C., and Bros. Wright, P.G. Organist, and Snow, P.P.G. Stand. Bearer, the Masters and Brethren of the several

Lodges present, which were all responded to in suitable terms; and also thanks to the Royal Clarence Lodge, 338, for their effective arrangements and hospitality.

The proceedings of the evening were passed in harmony and good fellowship; many admirable songs were sung by Members of the Craft, among which, the "Old Hat" of our Bro. Andrew, although somewhat mellowed by time, appeared to our Sussex Brethren as fresh and enlivening as it did when sung by him at the fiftieth anniversary of the Royal Clarence Lodge, full fifteen years ago.

The meeting broke up about ten o'clock, and every Brother retired, highly gratified with the proceedings of the day.

#### YORKSHIRE.

**BATLEY.**—At a Provincial Grand Lodge of Improvement, holden in the Town Hall, Batley, on Wednesday, the 4th day of October, 1854, present, Bros. B. Shaw, 342, P.S.G.W., T. Hemingway, 251, P.P.S.G.W., J. Peace, 342, P.P.J.G.W., W. Dixon, 529, P.G. Treasurer, J. Sykes, 763, P.J.G.D., W. Smith, 365, P.G.D.C., J. O. Gill, 251, P.G. Par., Wm. Smith, 73, P.G.S.B., G. Warrener, 108, P.G.S., B. R. Nelson, 251 and 384, P.G.S., J. Thomas, 365, P.G.S., W. Hall, 529, P.P.G.S., J. Beckett, 727, P.G. Tyler, and Masters, Past Masters, Officers, and Brethren from Lodges, No. 73, 251, 330, 322, 342, 365, 384, 422, 529, 727, 763, 874, and 877.

The circular convening the meeting having been read, W. Bro. Thos. Hemingway, P.P.S.G.W., was unanimously called to preside as W.M. over the Lodge. He appointed W. Bro. James Peace, P.P.J.G.W., to act as S.W. and W. Bro. W. Smith, P.G.D.C., as J.W. Letters, stating reasons for non-attendance, from W. B. Charles Lee, D.P.G.M., and from other Brethren were read. The Lodge was opened up to the Third Degree, and instructions were given in the workings of the Three Degrees, and continued for a lengthened time. W. Bro. J. Peace, P.P.J.G.W. (after stating his reasons for so doing), proposed, that the laws respecting the Meetings being held Quarterly in West Yorkshire, be allowed to remain as they are.—Seconded by W. Bro. W. Smith, P.G.S.B., and agreed to unanimously. Bro. Warrener, P.G.S., gave notice that he should move at the next Prov. G.L., that a Committee be appointed of not less than Five Past Masters, members of the Prov. G.L., to determine all disputed points respecting the working in any of the Lodges of the Province.—Seconded by Bro. J. Thomas, P.G.S. It was unanimously resolved that the next Quarterly Meeting be held at Halifax, after which the Lodge was closed in peace, harmony, and brotherly love.

**BEVERLEY.**—The Prov. G.L. for the North and East Ridings of Yorkshire, was held in the Constitutional Lodge, Beverley, on the 31st October. The Right Hon. and M.W. the Earl of Zetland, G.M. and P.G.M. for the North and East Ridings, on the throne, supported by the Right Hon. Lord Lonsborough, the Marquis of Conyngham, Sir Wm. Somerville, Geo. Marwood, Esq., and other gentlemen of the county.

The Prov. G.L. was opened in due form and with solemn prayer; the minutes of the last Prov. G.L. were read and confirmed; and the various Lodges in the Province having communicated by representatives present, the Brethren proceeded to exercise their privilege by unanimously re-electing the V.W., Bro. Holton, P.G.T., for the ensuing year.

The M.W. the G.M. then appointed the following officers:—R.W. Bros. G. Marwood, D.G.M.; R.W. Lord Lonsborough, S.G.W.; R.W. C. Arden, J.G.W.; V.W. the Rev. Wm. Hutchinson, G.C.; V.W. J. C. Smith, G.R.; V.W. J. Stark, G.S.; W. J. Richardson, S.G.D.; W. W. Dobson, J.G.D.; W. R. R. Burgess, G.S.B.; W. W. J. Earle, P.G.S.B.; W. W. Rawling, P.G.O.

The M.W. the G.M. gave notice that he would hold the next Prov. G.L. at the Old Globe Lodge, Scarborough.

The M.W. the G.M. congratulated the Brethren on the flourishing condition of Masonry, not only in this Province, but also throughout the world, and impressed on its members the necessity of upholding the dignity of the Craft, by increasing the respectability of the Order, rather than by a mere increase in numbers, for by the former, rather than the latter, must Masonry maintain its position in the



estimation of the public. The G.M., after alluding to the Masonic charities and other matters, trusted that the Brethren would continue to meet in the spirit of brotherly love and kind feeling towards each other; so that this Province, which happened to be presided over by the G.M. of England, might be a pattern to the Lodges of other Provinces.

All business being ended, the Prov. G.L. was closed in ample form, and with solemn prayer.

At five o'clock, 150 Brethren sat down to a refreshment at the assembly room, which was beautifully decorated with banners and evergreens, and the Flag of England united with the eagle and crescent.

During the evening some spirited addresses were delivered by the M.W. the G.M. Bro. Geo. Marwood, D.G.M., Lord Londesborough, and on behalf of the G.L. of Ireland, by the Marquis of Conyngham and Sir W. Somerville.

LEEDS.—The Alfred Lodge held its monthly meeting on Friday, December 1, for the purpose of installing the W.M. elect, Bro. Thos. Dixon. The ceremony of Installation was admirably performed by Bro. P. M. J. Hargreaves, P.S. of West Yorkshire. The W.M. appointed the following Brethren as his Officers:—Bros. W. Chadwick, S.W.; Dr. Hulme, J.W.; G. Pullan, S.D.; Dr. Knight, J.D.; C. Sharp, I.G.; W. H. Butterworth, Sec. A Lodge of Instruction is held every Friday evening, at seven o'clock, and is numerously attended. The Alfred St. John's will be celebrated on Friday, January 25, at the Griffin Hotel, when a numerous gathering of the Provincial Brethren is expected.

#### ROYAL ARCH.

*Frederick Chapter*, No. 661, Greyhound Hotel, Croydon.—The Companions of this Chapter met on Monday, November 20th, when Bros. Westall and F. Robins, of Lodge No. 194, were exalted to this sublime Degree by Comp. J. How, P.Z.; assisted by Comps. R. L. Wilson, P.Z.; C. Beaumont, H.; J. W. Shillito, J.; previous to which, Comp. Shillito was installed in the chair of J. by Comp. How.

*Royal Standard Chapter, Worcestershire*, No. 730.—The consecration of this Chapter took place on Wednesday, the 25th of October, at the Dudley Arms Hotel, Dudley.

The undermentioned Companions were named in the warrant as the three Principals:—Companions Masfield, Z.; Bolton, H.; Barns, J. The Companions assembled at twelve o'clock, among whom were Dr. Burton, P.Z.; James, P.Z.; T. James, P.Z.; and Newsam, H., of St. Matthew's, Walsall. Companions Renaud, Rev. A. G. Davies, Bateman, Dennison, Steedman, of No. 730; and Companions Patterson, Light, Rudd, and Bristow, of No. 313.

At half past twelve, the R.W.P. Grand Superintendent, H. C. Vernon, Esq., P.G.M. for Worcestershire, proceeded to the business of consecration, in which he was assisted by the Comp. Rev. A. G. Davies, M.A., S.W., of No. 730.

The Chapter having been duly consecrated and constituted, proceeded to the election of officers, when the following Companions were balloted for and elected unanimously, viz.:—Companions Renaud, W.M. of No. 730, E.; Dennison, M.C. of No. 730, and P.Z. No. 313, N.; Rev. A. G. Davies, M.A., S.W. of No. 730, P.S.; Bateman, P.Z. No. 313, and T. No. 730, T.; Steedman, No. 730, S.; Jeffs, No. 730, Janitor. The ballot was then taken for the candidates for exaltation; after which Bros. Dudley, P.M., No. 730; Wainwright, P.M., No. 730; and Bennet, No. 730, were exalted to the Supreme Degree.

The work was done in first-rate style by the Officers, who, from their education and station in life, are just the men to make No. 730 a good working Chapter.

Several candidates having been proposed for exaltation at the next meeting, the Chapter was closed in due form, and the meeting adjourned.

At five o'clock the banquet was served; and after the cloth was removed, and the usual loyal and Masonic toasts proposed and honoured, the M.E.Z. Comp. Masfield rose and addressed the Companions:—He was sure the toast he was

now about to bring to their notice was one which would be received by them with the greatest cordiality ; it was no less than the health of the R.W.P. Grand Superintendent for Worcestershire, Comp. H. C. Vernon. It was always a pleasure to see him among them, and he was quite sure that all present felt deeply the honour he had conferred upon them in coming to consecrate the Royal Standard Chapter, at considerable inconvenience to himself.

The usual honours having been given with much enthusiasm, the R.W.P.G. Superintendent rose and said :—"Companions—It has given me very great pleasure in being with you this day ; I am always ready and delighted to promote the interests of Masonry in my Province, and I trust the Chapter which I have this day consecrated may prosper and flourish. I regret that my Bro. Col. Vernon, R.W.P.G.M. for Staffordshire, was unable to accompany me here ; he is a good man and a most excellent Mason ; I therefore give you the health of the R.W.G.P.M. of Staffordshire, Col. Vernon."

The usual honours having been given, the R.W.P.G.S. H. C. Vernon, Esq., said, that he wished to bring before their notice the name of one who he knew was highly esteemed among them ; he himself had known him for some years, and had always found him a good, hard-working Mason ; he begged to propose the health of their M.E.Z. Comp. Masefield.

Comp. Masefield, in returning thanks, expressed his sense of the cordial manner with which his name had been mentioned and received, and assured the Companions that while he occupied the high and proud position in which he had that day been placed, he would do his best to promote the interests of the Chapter.

The M.E.Z. then gave the health of the visiting Brethren, Comps. Burton, James, T. James, and Newsam. He was delighted to see them there that day ; he trusted that they would frequently visit No. 730 Chapter, and if they did, they might make sure of a hearty welcome.

Comp. Burton returned thanks for himself and the visiting Companions, in a short but able speech.

Comp. Burton, *M.D.*, *P.Z.*, of St. Matthew's, Walsall, having obtained permission to propose the next toast, said,—He had experienced very great pleasure in being present on that interesting occasion ; he had been much pleased at the effective manner in which the ceremonies had been worked. He therefore gave the health of Comps. H. and J. and the other officers, and while doing so, could not but mention how very well the Comp. P.S. had done his work that day. The duties of the P.S. were arduous, and always appeared somewhat of a task to those who performed them ; but he had never yet met with a P.S. to whom they appeared less of a task than to Comp. A. G. Davies ; in fact, he could not have done it better had he been born a P.S.

Comp. Rev. A. G. Davies, *P.S.*, in returning thanks for his brother-officers and himself, said,—He was much gratified at the way in which their names had been brought before the Companions ; he believed that no Chapter would ever prosper unless it was a good *working* Chapter ; he was sure his fellow-officers would unite with him in efficiently discharging the duties which devolved upon them, and hoped that the principles of Masonry, as set forth in the R. A. Degree, might ever grow with 730 Chapter's growth, and strengthen with its strength.

Comp. J. having returned thanks for the Second Principal and himself, the R.W.P.G.S. then retired, and the Companions spent a pleasant evening, breaking up at an early hour.

**BIRMINGHAM, Nov. 23<sup>rd</sup>.**—The various Masonic bodies of this City have this day received an addition to their number, by the consecration of a *Rose Croix* Chapter, under the authority of the Supreme Grand Council of the Thirty-third Degree, denominated the Vernon Chapter, for which a warrant was granted some time since, but from unavoidable circumstances had not hitherto been acted on. The fulness of the meeting this day, however, clearly proved that no time had thus been lost, as it also proved the earnest wish of the Brethren of this city and the neighbourhood for the establishment of such a Chapter. The number of applications for admission are most gratifying to its founders, though, at the same time, it will give them some pain and trouble to select worthy men and worthy Masons for this exalted and

beautiful degree, in which character is ever more to be regarded than numbers ; they being determined not to admit any but Masons who are duly qualified by virtues, which should be more especially the distinctive mark of those who add Christian Masonry to their former O.B.O.

The Ill. Bro. Col. G. Vernon, P.G.M. of Staffordshire, and Member of the Supreme Grand Council of the Thirty-third Degree, consecrated the Chapter, assisted by the Ill. Bro. C. J. Vigne, Thirty-second Degree. Col. Vernon was named in the Warrant as the first M.W.S., but, by permission of the Supreme Grand Council, he installed the Ill. Bro. Dee, Thirty-second Degree, in that exalted and honourable Post ; when the following Ill. Bros., Lord Leigh, Thirtieth Degree, P.G.M. of Warwickshire ; Ward, Thirty-second Degree ; Harvey, Thirtieth Degree ; Rev.—Peak, Eighteenth Degree ; Masfield, Eighteenth Degree ; Newsom, Eighteenth Degree ; Dr. B. Fletcher, Eighteenth Degree, &c., were appointed to various offices in the Chapter. A letter was read from Bro. Lord Leigh, regretting the necessity of his being absent from the meeting, but assuring the Princes of the great interest he took in the establishment of the Chapter, and of his best wishes for its welfare and prosperity. Let us here observe, that a more zealous, hardworking Mason than Bro. Lord Leigh cannot be found, if we take him in his high office of P.G.M., or in the various degrees of Christian Masonry, which have already been granted to him ; and he bids fair, in time, to attain the highest rank under the Supreme Grand Council, and to emulate the example of his Brother, the P.G.M. of Staffordshire.

The ceremony of Consecration and Installation, we need not say, was beautifully and impressively performed ; for those Brethren, who have ever had the pleasure of meeting the Ill. Bro. Col. Vernon, on such, or any other Masonic occasion, will readily understand that from him nothing else could be expected. The ceremony of admitting the Candidates, eighteen in number, to this degree (among whom we were most happy to see a member of the Church, who was directly appointed to a high office in the Chapter, a post which, if possible, should always be filled by a Minister of the Christian Faith), were admitted to the Order, by the Ill. Bro. Vigne, Thirty-second Degree, assisted most ably by Bros. Robertson and Harris, Eighteenth Degree, of the Chapter of St. Peter and St. Paul, Bath, who kindly lent their valuable assistance on the occasion. One of the principal features of the day's proceedings was the Collection, which amounted to 5*l.* 5*s.*, and which was directly voted to be given to the Patriotic Fund. Among the distinguished visitors present, were the Ill. Bro. Dawes, Thirty-second Degree, from Lancashire ; the Ill. Bro. Morrison, Thirtieth Degree, under the Supreme Grand Council of Scotland, from Nottingham, &c. &c. The Brethren afterwards partook of a most recherché, and we need not add excellent, dinner, at Bro. Dee's, when everything was conducted with the greatest harmony and good feeling.

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#### KNIGHT TEMPLARISM.

*Frederick Encampment*, Croydon.—On Monday, November 20th, the members of this Encampment assembled, when Sir Knight R. L. Wilson, P.E.C., assisted by Sirs Knights How, E. Vickers, and Beaumont, inducted into this Degree Comp. the Rev. Octavius Frere Owen, G. Chap. of Surrey.

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**IRELAND.****NORTH MUNSTER.**

LIMERICK, 4th November, 1854.—The Ancient Union Lodge, No. 13, met this day for the election of Officers, initiation of candidates, &c. The W.M. being absent, the R.W. and Ill. M. Furnell, 33rd Prov. G.M., presided.

The Officers elected for the ensuing half-year were as follows:—W. Murphy, M.D., W.M.; W. F. Holland, S.W.; Rev. J. W. Skelton, J.W.; E. Lloyd, S.D.; C. Cheyne, J.D.; H. Sargint, I.G.; E. W. Maunsell, Treas. and Sec.

After the election, four highly eligible candidates were initiated; and subsequently a ballot was held for two others, who were unanimously admitted.

The Lodge then voted a sum of £5 as a subscription to the Patriotic Fund, for the widows and orphans of the gallant defenders of their country—an example which ought to be followed by every Masonic body in the kingdom.

**COLONIAL.****CANADA.**

KINGSTON.—At the regular Convocation of the Ancient Frontenac Chapter, No. 491, the following Comps. were installed and invested as Masonic officers for the ensuing year:—M. Ex. Comps., Samuel D. Fowler, Z.; W. J. B. McLeod Moore, H.; J. Lanktree, J. Ex. Comps., A. Gordon, E.; J. Salmon, N.; W. Ferguson, Treas.; E. J. Barker, P.S. Comps., J. Robb, R. Bunt, Assist. S.; W. Keely, M. of Cer.; E. W. Palmer, S. Stevenson, Stewards; H. Gibson, J. The M.E.P.Z., J. A. Henderson, assisted by M.P.Z.'s Angell and Milo, formed the Conclave of Installed P.'s and R.'s of the Sublime Degree of R. R. A. Masons, and installed the M.E. Comps. elect into the three chairs of Z. H. and J. respectively.

**MALTA.**

*The Union of Malta Lodge*, No. 588.—Through the kindness of Bro. Spencer, the Masonic bookseller, we have been favoured with the sight of a handsome Bible, in 4to., beautifully bound in morocco, with Masonic emblems elaborately tooled on the sides and back in gold, with the following inscription:—

Presented by the  
Officers of the Brigade of Guards,  
who were initiated in this their mother Lodge,  
March and April, 1854.

Attached to the Bible by silver chains, is a highly-finished Square and Compasses, also in silver, with the name of the Lodge engraved on each.

We have also been favoured with a view, at Bro. Spencer's, of a handsome presentation P.M. jewel in silver, inscribed as follows:—

To Worshipful Brother Lord Loughborough,  
by W. Master Winthrop,  
Officers and Brethren of Lodge 588,  
The Union of Malta,  
April, 1854.

Attached to the above, on a blue watered ribbon, is a handsome broad silver chain, with Masonic emblems manufactured expressly for it, and most beautifully executed.

## NEWFOUNDLAND.

*Zeland Lodge*, No. 884.—Fort Beaufort, Cakefoot Stoke, 9th Sept., 1854.—This Lodge was established by warrant, dated 24th November, 1853, and now numbers thirty subscribing members, besides some few who have left for various parts of the world. We have just parted with our Bro. J. H. Sale, Dep. Assist. Commissary General, the present S.W., who is under orders to proceed to England.

At the regular meeting of the Lodge on the 6th September, a resolution was passed, containing a flattering but well-merited encomium, he having been one of the original founders of the Lodge, and rendered great service by assisting in the introduction of Freemasonry in this distant part of the globe, and by his uniform conduct in setting forth the principles of the Craft, and in the formation of a Lodge library, consisting of the valuable Works of Dr. Oliver and others, has added greatly to the instruction of the Brethren.

After Lodge, the Brethren met at refreshment, to show respect to a Brother, with whom they have always been

“ Happy to meet, sorry to part,  
And will be most  
Happy to meet again ; ”

knowing that whenever our Bro. Sale may meet with Bro. Masons, they will always be delighted to recognise a Brother of the mystic, but indissoluble tie.

“ May the M. H. speed him ! ”

METROPOLITAN LODGE MEETINGS FOR THE MONTH OF  
JANUARY.

*1st. Monday.*—Quarterly General Meeting of Boys' School, at 11 a.m.

No. 25, Robert Burns', Freemasons' Tavern. No. 85, Royal Jubilee, Ander-  
ton's Hotel, Fleet-street. No. 107, St. John's, Radley's Hotel, Bridge-street,  
Blackfriars. No. 168, St. Luke's, Builders' Arms, Russell-street, Chelsea.  
No. 194, Lodge of Honour and Generosity, London Tavern, Bishopsgate-street.  
No. 223, Lodge of Joppa, White Hart, Bishopsgate-street. No. 257, Euphrates,  
George and Vulture, Cornhill. No. 318, Lodge of Unions, Freemasons' Tavern.  
Chapter No. 80, Old King's Arms, Freemasons' Tavern.

*2nd. Tuesday.*—Audit Committee Female School, at 11 a.m.

No. 9, Albion, Freemasons' Tavern. No. 18, Old Dundee, London Tavern,  
Bishopsgate-street. No. 33, United Mariners', Chequers, Providence-row,  
Finsbury. No. 98, United Lodge of Prudence, Albion-Tavern, Aldersgate-  
street. No. 118, Temple, Ship and Turtle Tavern, Leadenhall-street. No. 201,  
Old Concord, Freemasons' Tavern. No. 264, Lodge of Stability, George and  
Vulture, Cornhill. No. 784, La Tolérance, Freemasons' Tavern.

Chapter, No. 196, St. John's, Radley's Hotel, Bridge-street, Blackfriars.

*6th. Saturday.*—Committee Boys' School, at 4 p.m.

No. 125, London, Freemasons' Tavern. No. 166, St. Thomas's, Freemasons'  
Tavern.

*8th. Monday.*—No. 5, St. George's and Corner Stone, Freemasons' Tavern.  
No. 12, Lodge of Fortitude and Old Cumberland, Freemasons' Tavern. No. 32,  
St. Alban's, London Coffee House, Ludgate-hill. No. 206, Domestic, Falcon,  
Fetter-lane. No. 228, Lodge of Confidence, Anderton's Hotel, Fleet-street.

9th. *Tuesday*.—No. 113, Burlington, Albion Tavern, Aldersgate-street. No. 211, St. James's Union, Westmoreland Arms, George-street, Portman-square. No. 234, Percy, Ship and Turtle Tavern, Leadenhall-street. No. 247, Lodge of Israel, St. James's Tavern, St. James's-place, Aldgate. No. 255, St. Michael's, George and Blue Boar, Holborn. No. 276, Lodge of United Strength, Gun Tavern, Pimlico. No. 286, Lodge of Nine Muses, Freemasons' Tavern. No. 805, Wellington, Railway Tavern, Lewisham.

Chapter No. 218, Jerusalem, George and Vulture, Cornhill.

10th. *Wednesday*.—Committee Royal Benevolent Institution, at 3 p.m.

No. 3, Lodge of Fidelity, Freemasons' Tavern. No. 11, Enoch, Freemasons' Tavern. No. 13, Union Waterloo, Queen's Arms, Woolwich. No. 15, Kent, Three Tuns Tavern, Southwark. No. 19, Royal Athelstan, George and Blue Boar, Holborn. No. 70, Royal Naval, Radley's Hotel, Bridge-street, Blackfriars. No. 103, Vitruvian, White Hart Tavern, College-street, Lambeth. No. 112, Eastern Star, Wade's Arms, Poplar. No. 172, Lodge of Justice, Royal Albert, New-cross-road, Deptford. No. 289, Pilgrim, Ship and Turtle, Leadenhall-street.

11th. *Thursday*.—Quarterly General Court Female School, School House, at 12 a.m.

No. 6, Lodge of Friendship, Thatched-house Tavern, St. James's-street. No. 30, Old King's Arms, Freemasons' Tavern. No. 108, Lodge of Regularity, Freemasons' Tavern. No. 248, Lodge of Friendship, George and Vulture, Cornhill. No. 329, Bank of England, Radley's Hotel, Bridge-street, Blackfriars. No. 778, Polish National, Freemasons' Tavern.

12th. *Friday*.—No. 183, Bedford, Freemasons' Tavern. No. 195, Lodge of Union, London Tavern, Bishops-gate-street.

15th. *Monday*.—No. 1, Grand Master's Lodge, Freemasons' Tavern. No. 21, Lodge of Emulation, Albion Tavern, Aldersgate-street. No. 66, Lodge of Felicity, London Tavern, Bishops-gate-street. No. 218, Lodge of Tranquillity, George and Vulture, Cornhill.

Chapter No. 12, Chapter of Prudence, Ship and Turtle, Leadenhall-street.

16th. *Tuesday*.—No. 54, Old Union, Radley's Hotel, Bridge-street, Blackfriars. No. 87, Mount Lebanon, Green Man Tavern, Tooley-street. No. 88, Cadogan, Freemasons' Tavern. No. 229, St. Paul's, London Coffee House, Ludgate-hill.

Chapter No. 49, Mount Sinai, Gun Tavern, Pimlico.

17th. *Wednesday*.—General Committee of Grand Chapter, at 8 p.m.

The Grand Steward's Lodge. No. 7, Royal York Lodge of Perseverance, Freemasons' Tavern. No. 164, St. George's, Yacht Tavern, Greenwich. No. 203, Lodge of Sincerity, Crooked Billet Tavern, Tower-hill. No. 225, Oak, Radley's Hotel, Bridge-street, Blackfriars.

18th. *Thursday*.—House Committee Female School, at 3 p.m.

No. 23, Globe, Freemasons' Tavern. No. 57, Gihon, Bridge-house Hotel, Southwark. No. 63, Constitutional, Exeter-hall Hotel, Strand. No. 76, St. Mary's, Freemasons' Tavern. No. 198, Lodge of Temperance, George and Vulture, Cornhill. No. 209, Manchester, Old Red Lion, Bridge-street, Lambeth.

Chapter No. 812, Yarborough, George Tavern, Commercial-road East.

19th. *Friday*.—No. 88, Britannic, Thatched House Tavern, St. James's-street. No. 73, Lodge of Prosperity, Earl of Durham, Murray-street, Hoxton. No. 167, Middlesex, Thatched House Tavern, St. James's-street. No. 237, Jordan, Freemasons' Tavern.

**22nd. Monday.**—No. 4, Royal Somerset House and Inverness, Freemasons' Tavern. No. 27, Castle Lodge of Harmony, Thatched House Tavern, St. James's-street.

Chapter No. 25, Robert Burns', Freemasons' Tavern. No. 169, Mount Zion, George and Vulture, Cornhill.

**23rd. Tuesday.**—Board of General Purposes, at 3 p.m.

No. 14, Tuscan, Freemasons' Tavern. No. 169, Moira, London Tavern, Bishopsgate-street. No. 169, Lodge of Prudent Brethren, Freemasons' Tavern. No. 219, Lodge of Industry, Swan Tavern and Lord Dover Hotel, Hungerford-Market. No. 824, Prince of Wales, Thatched House Tavern, St. James's-street.

Chapter No. 21, Cyrus, London Coffee-house, Ludgate-hill.

**24th. Wednesday.**—No. 2, Lodge of Antiquity, Freemasons' Tavern. No. 40, Mount Moriah, Freemasons' Tavern. No. 745, Lodge of United Pilgrims, Horns Tavern, Kennington.

Chapter No. 13, Union Waterloo, Woolwich.

**25th. Thursday.**—General Committee Female School, Freemasons' Tavern, at 12 a.m.

No. 22, Neptune, George and Vulture, Cornhill. No. 72, Lodge of Peace and Harmony, London Tavern, Bishopsgate-street. No. 79, Grenadiers, Freemasons' Tavern. No. 116, Shakespeare, Albion Tavern, Aldersgate-street.

Chapters: No. 206, Domatic, Falcon, Fetter-lane. No. 248, Chapter of Hope, Globe Tavern, Royal Hill, Greenwich. No. 778, Polish National, Freemasons' Tavern.

**26th. Friday.**—No. 212, Universal, Freemasons' Tavern. No. 830, Fitzroy, Head Quarters of the Hon. Artillery Company, London.

**27th. Saturday.**—No. 215, Lodge of Unity, London Tavern, Bishopsgate-street.

Chapter No. 5, St. George's, Freemasons' Tavern.

**29th. Monday.**—No. 93, Pythagorean, Globe Tavern, Royal Hill, Greenwich.

**30th. Tuesday.**—No. 165, Lodge of Faith, Gun Tavern, Pimlico.

**31st. Wednesday.**—Lodge of Benevolence, at 7 p.m. precisely.

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#### LODGES OF INSTRUCTION.

*Meeting under Sanction, in conformity with the Laws of the Grand Lodge.*

##### SUNDAY.

Albion Lodge, No. 19, Union, Marylebone-street, Piccadilly, at 7 p.m. Royal Athelstan Lodge, No. 19, Albion, Vernon-place, Bloomsbury-square, at 8 p.m. Royal Jubilee Lodge, No. 85, Falcon, Fetter-lane, at 8 p.m. Lodge of Sincerity, No. 203, Crooked Billet, Tower-hill, at 7 p.m. Lodge of Joppa, No. 223, Swan, Mansel-street, Goodman's-fields, at 7 p.m.

##### MONDAY.

Union Waterloo Lodge, No. 13 (for M. M.), Queen's Arms, Woolwich, 2nd and 4th Monday, at 7 p.m. Globe Lodge, No. 23, Prince of Wales, Exeter-street, Sloane-street, Chelsea, at 7 p.m. Strong Man Lodge, No. 53, Three Tuns, Chancery-lane, at 7 p.m. Old Concord Lodge, No. 201, Lord Keith Tavern, 21, York-street, Portman-square, at 8 p.m. Lodge of Industry, No. 219, Swan,

Hungerford Market, at 8 p.m. Percy Lodge, No. 234, Marquis of Granby, Down-street, Piccadilly, at 7:30 p.m.

## TUESDAY.

Universal Lodge, No. 212, Anderton's Hotel, Fleet-street, at 7:30 p.m. Euphrates Lodge, No. 257, White Hart, Bishopsgate-street, at 7 p.m. St. Andrew's Lodge, No. 281, 1A, George-street, Euston-square, at 8 p.m. Yarborough Lodge, No. 812, George, Commercial-road East, at 7 p.m.

## WEDNESDAY.

Constitutional Lodge, No. 63, Jolly Sailor, Back-road, Shadwell, at 7 p.m. Lodge of Faith, No. 165, Gun Tavern, Pimlico, at 7 p.m. St. John's Lodge, No. 196, Hollybush Tavern, Hampstead, at 7 p.m. Lodge of United Strength, No. 276, Stafford Arms, Stafford-place, Pimlico, at 7 p.m. Domatic Lodge, No. 206, Albert Arms, Richmond-terrace, London-road, Southwark, at 7 p.m.

## THURSDAY.

Vitruvian Lodge, No. 193, White Hart, College-street, Lambeth, at 8 p.m. Lodge of Israel, No. 247, St. James's Tavern, Aldgate, at 8 p.m.

## FRIDAY.

Kent Lodge, No. 15, Halfway House, Webber-street, Blackfriars-road, at 8 p.m. Robert Burns' Lodge, No. 25, Union, Marylebone-street, Piccadilly, at 7:30 p.m. Lodge of Prosperity, No. 78, Durham Arms, Murray-street, Hoxton, at 7 p.m. Lodge of Friendship, No. 248, White Lion, High-street, Shadwell, at 7 p.m. Lodge of Stability, No. 264, George and Vulture, Cornhill, at 7 p.m. Lodge of Unions, No. 318 (Emulation), (for M. M.) Freemasons' Tavern, at 7 p.m. Lodge of United Pilgrims, No. 745, Clayton Arms, Kennington Oval, at 7 p.m. Wellington Lodge, No. 805, Lord Duncan, Broadway, Deptford, at 7 p.m.

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 CHAPTERS OF INSTRUCTION.

*Meeting under Sanction, in conformity with the Laws of the Grand Chapter.*

Robert Burns' Chapter, No. 25, King of Prussia, Lower John-street, Golden-square, Wednesday, at 8 p.m.

Domatic Chapter, No. 206, Falcon, Fetter-lane, Friday, at 8 p.m.

Royal York Chapter, No. 7, Freemasons' Tavern, Saturday, at 7 p.m.

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## Obituary.

### BRO. CAPT. HORACE W. CUST.

Died, the night after the battle of Alma, Capt. H. W. Cust, aged twenty-five, of the Coldstream Guards, aide-de-camp to Major-General Bentinck, from the effect of a severe wound in the leg, which rendered amputation necessary. Capt. Cust was the third son of the Hon. Col. P. F. Cust, maternal nephew of the Duke of Buccleugh, and grandson of the first Lord Brownlow, and a member of the Lodge of Harmony, No. 817, Richmond.

### BRO. CAPT. HYLTON JOLIFFE.

Died, October 4th, on the heights before Sebastopol, Capt. H. Jolliffe, of the Coldstream Guards, aged twenty-eight, eldest son of Sir W. G. Jolliffe, of Märts-ham, Surrey, and nephew of the late Marquis of Anglesea. Bro. Capt. H. Jolliffe was a member of the Lodge of Harmony, No. 817, Richmond.

### BRO. JOHN DALTON.

October 4, Bro. John Dalton, aged 83, for many years known and respected as the Tyler of several Lodges. Bro. Dalton was initiated into Freemasonry in the Lodge of Nine Muses, July, 1818, and was enrolled in the R. A. Chapter, No. 212, in Dec. 1829. Though occupying a comparatively humble position in the Craft, Bro. Dalton subscribed cheerfully to many of the Masonic charities.

### REV. C. J. RIDLEY, PROVINCIAL GRAND MASTER OF OXFORDSHIRE.

Since our last publication, the Province of Oxfordshire has sustained a severe loss by the death of its Provincial Grand Master, Bro. the Rev. C. J. Ridley, M. A., Senior Fellow of University College, which took place on Sunday, the 8th of October, at the Rectory of West Harling, Norfolk, to which he was instituted in 1826. The deceased Brother was initiated into Masonry in the Apollo University Lodge, Oxford, in 1820, and was selected to fill the office of W.M. of that Lodge, in the years 1824, 1828, 1829, 1833, and 1834. On the re-establishment of the Provincial Grand Lodge in 1837, the Prov. G.M., Lord John Spencer Churchill, appointed Bro. Ridley to the office of Dep. Prov. G.M. On the death of Lord John Churchill in 1840, the office of Prov. G.M. of Oxfordshire became vacant, and remained in abeyance until 1845, when the M.W. the G.M., the Earl of Zetland, conferred that distinction on Bro. Ridley. In Royal Arch Masonry, Bro. Ridley also took a lively interest, and filled the highest offices with great zeal and ability, having been installed 3rd P. in 1847, 2nd P. in 1848, and 1st P. in 1849. In 1850, he was installed Grand Superintendent of the Province of Oxford, which office, as well as that of Prov. G.M., he retained till his death. Bro. Ridley took so much delight in Masonry, and evinced such a watchful care over his Province, that he never failed to attend the meetings of the Brethren, except when illness or absence from Oxford prevented him. He also attended most of the meetings of the Grand Lodge in London, as well as the Festivals of the various Masonic Charities, in which he took an especial interest. He was distinguished alike for his benevolence and urbanity, and his loss is severely felt by all the Brethren of this Province, over which he presided with so much ability and courtesy. His many amiable qualities will long be cherished in affectionate remembrance by all who had the opportunity of bearing testimony to them. The remains of the deceased, who was sixty-two years of age, were interred in the family vault at West Harling.

## MRS. CROOK.

Died, Sunday, October 15, Frances Crook, aged 78 years. Mrs. Crook was well known to the Metropolitan and many of the Provincial members of the Craft, as the worthy and indefatigable Matron of the Freemasons' Girls' School, over which Institution she presided for upwards of half a century, having been appointed Sub-Matron in 1802, and Matron in 1807, during which period she never slept a single night beyond the walls of the two buildings. For several years past, Mrs. Crook had been sinking rapidly "into the sere and yellow leaf;" but up to the day previously to her decease she showed no symptoms of approaching death. She was seized on Saturday, October 14, with that fatal disease cholera, and rapidly sunk under its destructive influence. Her remains were interred on Thursday, Oct. 19, at the Norwood Cemetery, being followed to their last resting-place by Bros. Beadon (Vice-President of the Girls' School), P.J.E.W. Barrett, Barnes, Mills, Patten, Robinson Purdy, Rev. D. Shaboe, &c. &c., and thirty children, inmates of the Institution. The funeral service was read by the Rev. Bro. J. E. Cox, Grand Chaplain, Vicar of St. Helen's, Bishopsgate, London, as a mark of respect to the memory of the deceased.

## BRO. H. STUART.

We have the melancholy task of announcing the death of Bro. Henry Stuart, *M.P.*, P.J.G.W., (who held that office in the G.L. of England last year) one of the members for the borough of Bedford, which took place very suddenly on Wednesday night, October 25. On that evening he had attended the Stuart Lodge, No. 787, at Bedford, which had been named after him, and left at his usual time for his residence. When he was in the act of alighting from his carriage, he was seized with a convulsive fit, and died in ten minutes after he was carried into the house. He had for some time past been subject to fits of that nature, and had been under medical treatment. Bro. H. Stuart, who was born in 1804, was grandson of the third Earl of Bute, being the second son of the late Archbishop Stuart, of Armagh, and Sophia, grand-daughter of the celebrated William Penn. He was first returned for the borough of Bedford, in the Conservative interest, in 1837, but was unseated on petition, and Mr. Samuel Crawley took the seat until 1841, when, after a close contest, Bro. Stuart was again returned. At the subsequent general election he was returned, with Sir Harry Verney, his old colleague Captain Polhill being rejected; and at the last general election he was again returned, with Mr. Samuel Whitbread, Mr. Chisholm Anstey being the unsuccessful candidate.

## BRO. CAPT. HENRY MONTOLIEU BOUVERIE.

Killed at the battle of Inkermann, aged twenty-four. Capt. H. M. Bouverie, of the Coldstream Guards, only son of the late Lieut.-Gen. Sir H. F. Bouverie, G.C.B., G.C.M.G., and cousin of the Earl of Radnor. Capt. Bouverie was a member of the Lodge of Harmony, No. 317, Richmond.

## BRO. COL. L. D. MACKINNON.

Killed at the battle of Inkermann, Bro. Col. L. D. Mackinnon, of the Coldstream Guards, youngest son of W. A. Mackinnon, Esq., *M.P.*, leaving a bereaved widow and several children to lament his loss. Bro. Col. Mackinnon was a member of the Lodge of Harmony, No. 317, Richmond, and was universally beloved by his Brethren.

## BRO. EDWARD HARPER, P.G. SECRETARY.

Died, November 12th, Bro. Edward Harper, at an advanced age. Bro. Harper was initiated into Freemasonry in the G.M. Lodge, No. 1, on November 3rd, 1803, and held the office of Assistant Secretary of the Athol Masons, at the period of the Union, in the year 1813, when he was appointed, in conjunction with Bro. W. H. White, Grand Secretary of the United Grand Lodge of England. He resigned this office in the month of October, 1838, since which period, to the day of his decease, he enjoyed a gratuity of £100 *per annum* from the funds of G.L.

## BRO. LORD DUDLEY COUTTS STUART.

On the 18th November, at Stockholm, universally regretted, after an illness of some duration, Bro. Lord Dudley Coutts Stuart, *M.P.* for Marylebone, and P.S.G.W. of the G. L. of England, aged 51. Our lamented brother was the seventh and last surviving son of the first Marquis of Bute. In political circles Bro. Lord Dudley Coutts Stuart was well known as an ardent advocate of liberal principles, and especially by his philanthropic exertions in behalf of the exiled Poles, for whose cause he was labouring when death seized upon him. The deceased Brother was a Scotch Mason, having been initiated in early life into the mysteries of the Craft at Edinburgh, in the old and well-known Kilwilling Lodge. After many years' retirement from the active duties of the Craft, he was induced to resume them on the occasion of the consecration of the Polish National Lodge. No. 778, in which he served every office from that of S. D., and occupied the chair as W. M. in 1851. Bro. Lord Stuart was also an active Royal Arch Mason, and served the two chairs of the Polish National Chapter, No. 778, during the years 1852 and 1853, being appointed Z. in the month of April, 1854; but owing to his absence from England, he had not been installed at the time of his death. The funeral of this distinguished nobleman took place at Hertford, on Friday, December 15, 1854. The remains had been removed on the previous evening, from Stratford-place to Ball's-park, near Hertford, the seat of Captain Townshend, *M.P.* Notwithstanding the desire entertained by the family of Lord Dudley Stuart that the funeral should not be a public one, it was found impossible to carry this intention fully into effect, with a due regard to the earnest wishes expressed by various public bodies that they might be permitted to testify their high respect for the deceased by following his remains to their last resting-place. In addition to Captain Stuart, the only son of Lord Dudley, the Earl and Countess of Harrowby, Lord James Stuart, Captain and Mrs. Townshend, and the younger branches of these families, there were present Sir B. Hall, the colleague of Lord Dudley Stuart in the representation of Marylebone; Mr. J. A. Smith, *M.P.*, and some other very intimate friends of the deceased; Prince Ladislas Czartoryski and Mr. Blotnicki attended as representatives of Prince Adam Czartoryski and the Polish refugees in France; Colonel Szyrma and seven other gentlemen as representatives of the Polish refugees in England; Mr. Kirby and three other gentlemen as a deputation from the Literary Association of the Friends of Poland, a deputation of nine gentlemen from the vestry of St. Marylebone, and of nine from the vestry of St. Pancras. The windows were closed in the streets of Hertford, and the children of Christ's Hospital lined a portion of the road through which the long procession passed. The coffin of polished oak, in which the remains were brought from Stockholm, was deposited in the chancel amid manifestations of regret—neither equivocal nor confined to a few.

## BRO. GEORGE MOORE.

On the 9th of December, at his house in Warren-street, Fitzroy-square, in his 60th year, Bro. George Moore, a well-known and highly-respected member of the Fraternity. We saw Bro. Moore in G. L. on the 7th instant, a perfect sample of good health, but ere forty-eight hours had passed he was hurried from this world to another and better, by the foul hand of an assassin. The murderer, Barthélémy, being yet under examination, the cause that prompted this horrid act is unknown. We shall give full particulars of the trial. Bro. Moore was initiated in the Lodge of Peace and Harmony, No. 72, in 1834, served the office of W. M. in 1841, and also that of Grand Steward.

## MRS. EVANS.

Died, December 10, at Hastings, after a short illness, Mrs. Evans, aged 51, widow of the late Bro. William Evans, Masonic Jeweller, Great Queen-street, Lincoln's-Inn Fields, London, leaving two affectionate children to mourn the irreparable losses sustained by them within the last eight months. The notice of Bro. William Evans' sudden death appeared in the July number (p. 329) of the *FREEMASONS' QUARTERLY MAGAZINE* for 1854.

## NOTICES TO CORRESPONDENTS.

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THE EDITOR requests that ALL COMMUNICATIONS may be sent to him at 74-5, Great Queen-street, Lincoln's-Inn Fields, by the 20th of each month *at latest*, to insure their insertion. The attention of contributors is most earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not undertake to return, or be accountable for any, which are sent to him for perusal or approval.

ADVERTISEMENTS must not be sent later than the 23rd of each month to the same address, and bills for stitching on the 25th.

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MASONIC LITERATURE.—At the moment of our going to press, we have received a copy of Dr. Oliver's "Revelations of a Square," published by Bro. R. Spencer, 814, Holborn. At so late an hour, it is impossible for us to do justice to so elaborate a work. We shall, therefore, make it the subject of a lengthened article in the next (February) number.

TRINIDAD.—H. L.—We would earnestly recommend your thinking twice, before causing such a fearful schism as that proposed in your communication. Get some Brother to give notice at the Board of Masters a week before a Quarterly Communication, that the matter may be discussed in G. L. But before taking even this step, once more write urgently to the G. Sec.'s office, appealing for the consideration of the B. of G.P.

APPOINTMENT OF OFFICERS.—As the installation of the W. M., and the appointment of his Officers, is now about very generally to take place, both in town and country, we shall esteem it a mark of confidence and support on the part of our Brethren, if some member of the respective Lodges will favour us with the names of such Officers, and the nature of the business transacted. All such information will be gratefully received, and properly administered; and there are but very few Lodges which have not something in this respect to communicate.

THE GRAND REGISTER.—W. K.—We are only too happy to reply that Bro. Dobie has returned to London, and is gradually recovering from his sad accident, which took place on the Brunig Pass, in Switzerland, from the kick of a horse, breaking his leg, and otherwise injuring the limb. Bro. Dobie has, however, not at present been able to resume his Masonic duties.

NOMINATION OF GRAND MASTER.—A PROV. P. M.—The Right Hon. the Earl of Zetland was nominated *for the twelfth time*, at the last Quarterly Communication, by Bro. Joseph Smith, of the Domestic Lodge, No. 206, and seconded by Bro. William Jones, M.D. The nomination thus again came, it will be seen, as it ought always to do, *from below the dais*.

THE PATRIOTIC FUND.—X. Y. Z.—We most sincerely hope no such amendment as you mention will be submitted to G. L. The amount proposed is sufficient, and will do honour enough to the Craft.

**THE WIDOWS' FUND.—AN ABSENT MEMBER OF G. L.**—The Brother inquires how it happened that such a decision was come to? We believe simply from the name of the Widows being brought before the G. L. It would be far better for the Brethren, who have been most active in obtaining this vote from G. L., to become contributors themselves to the Charity; then their motion would come from them with a better grace. Doubtless the vote will be confirmed in March, though it is much to be regretted that Bro. Harvey's notice of an amendment, to the effect that the sum should be thus divided—two-thirds to the aged and decayed Masons, and one-third to the Widows, was not moved. It was, however, scarcely possible to propose such an amendment after the G.M. had spoken as he had done. It would but have been graceful for G. L. to have listened to the G.M.'s appeal.

**LORD HARRIS.—H. L.**—We are informed that Lord Harris is not a Mason, though he is universally respected as a man.

**GIRLS' SCHOOL.—A SUBSCRIBER.**—Nothing permanent is yet settled; but there is no doubt that Miss Jerwood, who has been an indefatigable mistress of the school for twenty-five years, and was herself educated in the Institution, will be appointed to succeed the late Matron, Mrs. Frances Crook. In the school, it is probable that Miss Souter, from the Training College, at Whitelands, will be Miss Jerwood's successor. We heard that it will also be proposed for Miss Jack to retire upon a pension. The matter will be decided at the next Quarterly Court, which will be held at the School-house on Thursday, January 11th.

**FREEMASONS' HALL.—ARCHITECT.**—We believe that the new process of lighting and ventilation will be found to be satisfactory. It was high time that improvement should have been made. The alteration has been carried out under the direction of Bro. Hardwick, the G. Sup. of Works.

**KINGSTON.—CANADA WEST.**—The simple reason of your complaint is, that the work is so heavy in the G.Sec.'s office, that it is impossible to compass it with the present staff. It takes the entire time of one clerk to prepare certificates. The non-acknowledgment of money returns is equivalent to a receipt of their being paid, for if they were not received, notice would very speedily be sent out to that effect. It would be well, however, if the system of the Poor-law and other Government boards were adopted, of having a printed form, always ready to be filled in and forwarded, acknowledging the receipt of all communications. Whether the war will make any difference in the enormous amount of business now transacted in the G.Sec.'s office is to be proved; but with the present staff, it is utterly impossible that every letter and communication can be replied to.

**REPORTS OF PROCEEDINGS OF G. L. No. 872.—PORT ADELAIDE.**—We should be glad to send out these documents to you; but they have not been issued for several months. The usual time of their appearance is about a fortnight after the QUARTERLY COMMUNICATION; but they have not appeared at all regularly for some time past. Your inference is not correct, that because the proceedings are given briefly in this periodical, they are no longer reported and issued by authority. We will forward you copies of the next issue as soon as they appear.

**COUNTRY LODGES.**—We shall be happy to add the time and place of meeting of country Lodges to our list of the London Lodges, if any member of such Lodges will favour us with the same.

**BOYS' BUILDING FUND.—A SUBSCRIBER.**—It goes on *slowly*, but *surely*. Communicate with Bro. J. Hervey, S.G.D., 84, King William-street, City, if you wish to double your subscription, as you propose, and to collect in other quarters for it.

**BRETHREN REFUSING TO ATTEND G. L.—STOIC.**—We have never met with such an instance. It may be from the cause stated; but the instance is certainly not common.

**AN ABSENT BROTHER.—TWOPEKNY.**—We do not know; are not anxious to inquire; and if we did, should not give any reply, beyond saying that we have no reason to suppose he would be found at the Crimea. We should advise,

“Be to a Brother’s faults a little kind.”

We offer no palliation, for none can be offered; but we would remind TWOPEKNY that the greatest of the three cardinal, no less than Masonic virtues, is CHARITY.

**MASONRY IN THE CRIMEA.**—*Post nubila Phœbus.*—We have not heard of any Lodge being held. Our brave soldiers have had something more to do than to hold Masonic meetings on the tops of the hills, and in the valleys of the Crimea, after the manner of their ancient Brethren. The prevalence of Masonry, however, in the British and French camps has been productive of the largest amount of good.

**19TH REGIMENT.—WALMER.**—There has been for some years an excellent Lodge connected with this regiment. Many of its members were amongst the fallen, in their brave and noble attack upon the Russian intrenchments at the battle of the Alma.

**ROYAL ARCH CHAPTER.—A. R. Z.**—We should only be too glad to give the fullest reports of Chapter Meetings, if any Companion would oblige us by sending the Names of Principals and other Comps. appointed. We wish to make “The Monthly” a record of Masonic proceedings in every department: aid us by your promised valuable assistance.

**POINT OF PRECEDENCE.—R. A. P. S.**—We never heard of such a thing. A T. of a Craft Lodge might just as well demand to do the duty of the J.W. Submit, we pray you, at once with the best grace you can, for you are clearly wrong.

**HIGH GRADES.—A CRAFT AND ONLY A CRAFT MASON.**—We may perhaps have given too much prominence to the proceedings of these degrees, which are not acknowledged in this country by the G.L. or G.C.; yet we are bound to notice the meetings and the business transacted as articles of Masonic intelligence. We have a desire to oblige every subscriber to our periodical to the utmost of our ability, and though we report the transactions of the High Grades, it does not, we hope, infer that we have left our first love, which has been, and always will be, Craft Masonry. We ask in this, as in everything else, to be judged upon the pure principles of Masonry, “the chiefest of which is CHARITY.”

**AMERICAN MASONIC PUBLICATIONS.—TREASER.**—Masonic publications are much more numerous in the United States than in any other country. We may have occasion to act upon your advice, and give some of the best papers which appear from time to time in those periodicals, to which you have called our attention.

**BENGAL.**—At the very moment of our going to press, THE REPORT of the District G.L. of Bengal and its territories has reached us. We shall give it *in extenso* in our February number.

THE  
FREEMASONS'  
MONTHLY MAGAZINE.

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FEBRUARY 1, 1855.

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REVELATIONS OF A SQUARE.\*

THERE is something in Masonry deeper and better than words, and signs, and ceremonies, and charity, and conviviality, and fraternity: these are but the shadows which indicate the existence of those great fundamental principles of the Order—principles, indeed, which constitute the bases of all social and political happiness and progress—which form the substance and reality of our system. Our exquisitely beautiful and appropriate ceremonial is but the curtain which conceals the inner courts of our allegorical temple, while it indicates the sanctity of that which is within the veil. Those who are content with the signs, the ceremonies, and the enjoyments of the festive board, are merely resting upon the very threshold of our sanctuary, while all the sacred mysteries which they have the opportunity of penetrating, remain, to them, even as the things which are not; they are but floundering about amongst the straws upon the surface, while the pearls lie unheeded at the bottom; our fruitful fields to them are but as a wilderness, for want of tillage. Let us have conviviality and good fellowship, by all means; let not the refreshment cease to succeed to labour; let us continue to charge our columns, and let us not forget to “fire!” But, at the same time, let us not cease to remember that the labour is of primary, and the refreshment but of secondary importance. Refreshment is an adjunct rendered necessary by the tastes and habits of Englishmen, who are but too prone, unfortunately, to reverse the natural order of things, and place that first which should be last. Happily, however, these parties are in the minority; but if a little more caution were observed by the Brethren before a candidate’s admission, it would be much less necessary to inculcate it so strongly afterwards; and this minority would become “small by degrees, and

\* “Revelations of a Square,” &c.—By Rev. G. Oliver, D.D.—London, Spencer.

beautifully less." The Craft would be fewer in number, perhaps; but, while numerically weaker, the addition to their moral strength would be vast indeed. Having once declared his adhesion to our principles, and having been admitted into the Order, it becomes every man's duty to inquire into details—to familiarize himself with our great principles—to make himself acquainted with the doctrines laid down for his observance, and to endeavour to show them forth in his daily life. He can only do this fully, and satisfactorily, by the exercise of considerable diligence. Masonic publications will prove an invaluable aid to this end. His primary object will naturally be punctuality and regularity in his attendance at the Lodge. He will of course endeavour not only to commit to memory, but to understand and appreciate what he hears there. He will find in the ceremonial much that is merely elemental—much that is veiled in obscurity—and these points he should pursue as far as possible. In the accomplishment of this, it would be impossible to over estimate the aid which may be afforded him by the authorized Masonic literature of the times; for, while carefully concealing all that we hold sacred, it can nevertheless convey much invaluable information, even on such matters, to the initiated, without at all enlightening those who are not amongst us. Of the great services which our Reverend Brother, Dr. Oliver, has rendered in this direction, it would be perfectly superfluous for us to speak. His labours are known; his zeal is appreciated; his books are read; and his praise is in all the Lodges. The "Star in the East," the "Mirror for the Johannite Masons," the "Book of the Lodge," the "History of Witham Lodge," the "Philosophy of Freemasonry," the "Dictionary of Symbolical Masonry," the "Symbol of Glory," and his other works, will hand down the name of the "Vicar of Scopwick," to a remote posterity, as the most industrious and successful of Masonic *literati* in the nineteenth century.

There is a story told—whether founded on fact or not is quite immaterial for the purposes of our illustration—of a certain printer, who at the death of the author of the "Pilgrim's Progress," issued a little statement, entitled, "Last Words of John Bunyan." The bait took. Faithful or forged, the publication sold, to the astonishment and delight of the printer. When the excitement flagged, and the sale stopped, he tried to stimulate the public mind again, and accordingly issued another publication, entitled, "*More* last Words of John Bunyan." How this went off we quite forget. But so it is, on the present occasion, with our Reverend Brother. The "Symbol of Glory" was "Dr. Oliver's farewell to Masonry"—his "last words" to the fraternity he adorns—but now the judicious solicitations of his friends have happily prevailed upon him once more to make his appearance; and, as nothing is said to the contrary, we trust that the idea of ceasing from his literary labours, so long as health and strength hold out, is totally abandoned.

The machinery which the Reverend Doctor has called into operation for the purpose of placing before us, in an interesting and



impressive manner, his truly "graphic display of the sayings and doings of eminent Free and Accepted Masons, from the revival in 1717, by Dr. Desaguliers, to the re-union in 1813, by their Royal Highnesses the Dukes of Kent and Sussex," is well conceived and sustained with considerable ability throughout.

Some of our readers, of course, will well recollect the papers which appeared in these pages, entitled, the "Revelations of a Square." They constitute the first part of the work before us, in which they are continued and completed, with all that ability which might be expected from the application of a practised pen, to a subject with which the writer was fully conversant—a subject in itself so closely allied to a multiplicity of his most interesting reminiscences.

An old Silver Square was sent to Dr. Oliver by a friend and Brother, who knew his fondness for antiquities; it had been used in one of the best and earliest Lodges after the revival in 1717. It was a good deal battered, but upon one limb was inscribed, "KEEPE WITHIN COMPASSE," and upon the other, "ACTE ON YE SQUARE." Such a relie of a bygone age could not fail to be suggestive of a train of thought of the most interesting character to such a man as Brother Oliver. He meditated upon it, and thought of the solemn hours of labour—the convivial evenings—the racy jests, the good-humoured sarcasms, the smart repartees, the judicious advice, the valuable instruction, and the gentle reproofs, of which that ancient Square could tell, if endowed with the powers of speech!

Musing in this strain late one evening, with the Square on the table before him, he saw a face peer out from a heart inscribed at its angle. He traced the features as clearly as one traces the features of the faces in the fire during the winter nights. A thin small voice called upon him by name, and the Square stood up, with great solemnity, upon the exterior points of its limbs. The Doctor rubbed his eyes and looked around. All was still, and everything was in its place as before, except the Square, which began to address him, promising, that if he would consent not to utter a word of interruption, it would tell him a few interesting facts, relating to the history of the Craft during the eighteenth century—the subject on which he had been reflecting. The Doctor nodded assent, and the Square began his story by explaining that he (the Square) had originally been the property of Sir Christopher Wren, who was the Grand Master of Masonry at the close of the seventeenth century. George I. had the impolicy to supersede Wren by a Bro. Benson, who was so distasteful to the Craft that they refused to acknowledge him, and almost ceased to assemble as a regularly organized society. Several pamphleteers, in fact, had already begun to chuckle at the extinction of the Order. But they had reckoned without their host. About this time, one Dr. Desaguliers, a Fellow of the Royal Society, and Professor of Philosophy, happened to read some of these publications. His curiosity was excited. He was made a Mason in the old Lodge, at the Goose and Gridiron, St. Paul's Churchyard, which now goes by the name of the "Lodge of Antiquity." It occurred to him,

that if the Society could be invigorated, its influence would be beneficial to the community. An interview with Sir Christopher Wren served greatly to stimulate his enthusiasm, and he determined to exert himself to restore the order to its primitive importance. In this laudable endeavour, he was joined by several of the principal Brethren of the time; and how he succeeded the Square describes in a very interesting manner. Rules and regulations were formed on the ancient models; order and harmony were restored, and the Craft once more began to flourish. Dr. Desaguliers became Dep. Grand Master. The strength and influence which Masonry now displayed, very naturally called forth a host of opponents. The Constitutions were revised and published, and the Fund of Benevolence, which has proved the balm of Gilead to so many wounded hearts and troubled spirits amongst our Brethren, from generation to generation, was set on foot. Noblemen, gentlemen of rank and station, learned men and clergymen once more adorned our ranks. Newspaper hacks, and paltry pamphleteers, now redoubled their slanderous energy; and it was currently reported that the Masons "raised the devil" in their Lodges, and that they branded the candidates, at initiation, with a red-hot iron. They were, in fact, accused, in the most open and unblushing manner, of almost every crime that stains the calendar; while all who maintained an apparent secrecy were denounced as being Freemasons. The shafts of ridicule, however, could not penetrate the armour of truth and justice; and the Brethren replied to their antagonists in a glee for three voices, which commenced by the following verse:—

"To all who Masonry despise,  
This counsel we bestow;  
Don't ridicule, if you are wise,  
A secret you don't know.  
Yourselves you banter, but not it—  
You show your spleen, but not your wit."

As there was one Judas amongst "The Twelve," our ancient Brethren could not expect to gain their great numerical strength without finding, here and there, one who proved himself unworthy of admission into their fellowship. There were then, as there have been ever since, and always will be, persons who do not scruple to confess that they have sworn to conceal that which they openly reveal in print (thereby admitting that they are perjured individuals), for the sake of a little filthy lucre, to be obtained by pandering to the prurient curiosity of the multitude. It is a curious fact, that although Masonry never closes its portals against any worthy and well-meaning man, there are found, even to the present day, persons otherwise respectable—persons who would scorn to further the interests of perjurers in anything else—who will pay away their money, and stifle their consciences, hoping (vainly) to attain, in a disreputable manner—in a manner which they would themselves be the first to condemn under different circumstances—that which they might easily have procured by the prescribed and legitimate course of procedure.

But happily, men who are capable of perjury, and such deeds dishonourable as are indicated here, are not of a class to persevere in the acquisition of Masonic lore to a sufficient extent to do any lasting or material injury. So little, in fact, has Masonry to fear from scum of this sort, that Dr. Oliver has noticed every pretended revelation and antagonistic production which appeared throughout the eighteenth century, giving titles at full length, with the dates, and publishers.

About 1730, these "belchings of Billingsgate" had become so numerous, that a worthy and accomplished Brother, the Rev. James Anderson, D.D., brought out a masterly "Defence of Masonry," mainly in reply to the productions of one Prichard, a renegade. This "Defence" produced a very powerful effect upon the public mind, and turned the current in favour of Masonry. The "Defence" proved fatal to the poor perjurer Prichard.\*

The Square pursues his story, giving an amusing account of the different Masters to whose sashes he was from time to time appended, and reporting, in brief, their sentiments on divers matters affecting the good conduct of their particular Lodge, as well as the welfare of the Craft in general. Masonic processions and Masonic balls come in for a share of his notice, and the latter meet with his severe reprehension, as also does the hard drinking which was so customary in those days. During the time the Square adorned the breast of Dr. Manningham, D.G.M., the Fraternity made great progress, although the exercise of discipline led to some disaffection and division of opinion, resulting in the melancholy schism which, for half a century and upwards, divided the Craft into two sections. The ultimate effect of the schism, however, according to the Square's version of it, was beneficial rather than otherwise. Numerous innovations, of a continental origin, were about this time introduced into some of the Lodges, to the great perplexity of those who wished to adhere to the ancient landmarks of the Order. Some of the singular and incredible legends attached to these novel observances are related by the Square in a very amusing manner. He also gives the ancient test questions, and affords a vast variety of curious information.

We are now brought down to the age of Preston, Dagge, and Dunckerley, when publications of all kinds relating to Masonry appeared in great abundance. This portion of the Square's story is full of fact and anecdote, and cannot fail to excite the deepest interest in the minds of all those who are concerned for the welfare of our Order. Bro. Dunckerley's career is sketched in a very graphic manner; he was an able and indefatigable Mason, and devoted himself to the progress of Masonry with great enthusiasm. One day, in the year 1760, Bro. Dunckerley received a curious piece of information. A lady partaking of the last rites of the church, upon her

\* About this time Lord Lovel was Grand Master, and amongst those initiated were H.R.H. the Duke of Lorraine, the Duke of Newcastle, and H.R.H. the Prince of Wales. The Earls of Loudon, Morton, and Darnley, as well as the Marquis of Caernarvon, were also members of the order.

death bed, disclosed the fact that he was a natural son of George II. a fact which procured for him a pension of £800 a year. He now devoted himself to Masonry with renewed energy. He revised the lectures for the Military Degrees. He was P.G.M. for several counties, and was G.M. of the Templars and Rose Croix. He visited the self-styled *ancients*, to see wherein they differed from the *bonâ fide* ancients. He was the oracle of the Grand Lodge, and the recognised interpreter of its constitutions. He was, in fact, its leading spirit, and what he said was law. He revised and rearranged the lectures, and the influence of his name, in conjunction with that of the Duke of Clarence, was sufficient to bring his version into general use, and to insure its cordial adoption. He also reconstructed the Royal Arch, and introduced it; the attempt was bold, but eminently successful. Bro. Dunckerley gave numerous Masonic parties at Hampton Court, where he resided, to eminent Brethren in all classes of society; and these *réunions* appear to have been of the most delightful description. At least, so the Square says. Bro. Dunckerley died at Portsmouth, A.D. 1795, aged seventy-one.

But to return to our story-teller—the Square. His Lodge had been weakened and laid waste by mismanagement, and was just on the point of expiration, when the celebrated but unfortunate Dr. Dodd accepted the Mastership. His methodical arrangements, his punctuality, his firmness in the exercise of discipline, soon restored the Lodge to its pristine vigour. The Square now again, as is its wont, having set matters right in his own Lodge, casts around him and presents a graphic picture of the state of the Craft in general at the time of which he speaks. He relates a number of occurrences which are truly illustrative of the character of Masonry in all ages; and which cannot be perused without profit, inasmuch as they will constitute a healthful stimulus to others to “go and do likewise.” We may here remark, for the satisfaction of the reader, that the Rev. Dr. vouches for the accuracy of the facts stated, having drawn them from copious memoranda left by his father, who was himself an accomplished and enthusiastic member of our fraternity.

In the year 1776, the Square comes down to the solemn dedication of Freemasons’ Hall, of which ceremony an interesting account is given. Dr. Dodd was G.C., and this was the closing public act of that Clergyman’s Masonic life. How his public career terminated is unfortunately but too widely known.

Preston succeeded Dr. Dodd in the Chair, and gave up a considerable portion of his leisure to the revision of the lectures, and to the promotion of a uniform working amongst the Lodges. The Square gives a sketch of Preston’s Masonic career, and shows how a paltry misunderstanding led to the most inconvenient, and even serious results in the Lodge of Antiquity, of which he was P.M. Quite a feud was kept up, and for a long time the G.L. and the L. of A. defied each other, and Bro. Preston was deprived of all his honours and dignities. But under H.R.H. the Duke of Cumberland as G.M., he was restored, and the Lodge was again received into the

fellowship of the Craft. In this way we not only catch a glimpse of the internal economy of the Lodges in general at the period referred to, but we are permitted also to glance at the inner life of the G.L. itself. We are treated, furthermore, with a graphic sketch or two of the modes of "refreshment" in those days. The cordiality, conviviality, ability, and true fraternity exhibited by our talented Brethren, appear to have furnished, what may be truly designated, "a feast of reason and a flow of soul," quite equal to anything we can meet with, as a general rule, in the times which are passing over us.

Next we come to Bro. Noorthouck's Mastership, which affords the Square an opportunity of reporting a very important discussion which took place between the W.M. and one of the Members of the Lodge, on the necessity of secrecy, the merits of the lectures, and many other topics of vital moment. This discussion is replete with facts and arguments which might be perused with advantage in the present day.

The question of Masonic impostors has always attracted considerable attention. The pretended "revelations" have ever been a thorn in the sides of the weaker and less informed of the Brethren. But if a man confesses that the secrets he is unfolding he was bound to retain by a great and solemn obligation—if he confesses that he is perjuring himself by what he is now relating—does that confession entitle him to credence in all that rashness, ignorance, and cupidity may lead him to assert? How can such men be believed? One of two things must inevitably be true respecting them. If they never were initiated, they are liars and impostors; if they have been initiated, they are perjurers by their own admission! From such men, therefore, no society, which is founded as ours is, upon truth and justice, has aught to fear. If we be of man, we shall, assuredly, come to nought in due time; but if we be of T. G. A. O. T. U., let those beware who seek to injure us.

One can imagine how the Square would whirl round upon his dexter limb, and frown out of the heart-face at the angle, when referring to Finch and Lefranc; and, truth to speak, he has to keep up a considerable amount of his sternness at a conversation which he relates to have taken place previous to the opening of the Lodge on one occasion, in which an enthusiastic young Mason, of the name of Bell, entered into a long discussion with two of his Brethren, who unblushingly announced their preference for the "knife and fork degree," and the secondary aspect in which they regarded all the rest. We fear that the sentiments of Bro. Bell's opponents are somewhat too prevalent at the present moment for the real interests of our Fraternity. There is too strong an attachment to charging, firing, and driving the piles! Bro. Bell makes a very creditable figure in his arguments against his over-convivial Brethren; his observations are characterised by a great deal of sound common sense, and cannot be too widely pondered by the Craft at the present moment. The effect of a candid perusal of this portion of the work

could not fail to be to check, in all pure and right-minded Brethren, the tendencies towards excessive devotion to the comforts of the table, while it would foster a love for the higher and purer occupations which should engage the attention of a Mason. In the worst and most degraded it would do something, at any rate, to modify external appearances—to make vice and excess, at least, pay outward homage to virtue and temperance.

“Begging Masons” is the theme of one of the most interesting and instructive chapters in the volume. It should be studied attentively, as it will do much to place the Brethren on their guard against impostors of all descriptions. The lesson it teaches, if properly adhered to, is alone worth fifty times the price of the volume. It is comprised in a single sentence which was uttered by a successful impostor—“*Take care who you admit as candidates, and you will have fewer begging Masons!*” This witness is true, and we commend his testimony to all whom it may concern.

The *régime* of the Rev. Jethro Inwood, forms the subject of the next chapter; and that which follows it is devoted to the “Lady Masons”—full of good sense, valuable fact, and logical argumentation. An important conversation, which took place at a Lodge meeting, is next related; and here, as throughout the volume, there are copious references to the divers Masonic publications which have from time to time appeared. We very much question, indeed, whether the majority of our readers, particularly those who are young in Masonry, will not be greatly astonished at the vastness of the extent of Masonic literature which issued from the press, during the period referred to. Towards the close of this conversation, one of the Brethren gave a very curious and amusing account of the female Freemasons in France. They had all the scenic appliances of the theatre. The young lady candidate was conducted through the usual trials of fortitude, and reached the summit of the symbolical mountain. She was now told she must prove her constancy by plunging from the precipice into the abyss below, where a double row of sharp steel pikes were plainly visible. At the given word, the young lady in question plunged off the precipice; but the *Frère terrible*, who had charge of the machinery, so transformed the scene, that when she got to the bottom of the dark abyss, she lighted on a piece of velvet herbage, beneath which was a bed of the softest down to receive the body of the fair one. All around her, the darkness had changed into an Elysium of green fields and shady trees, bubbling fountains and purling streams. If she faints, she is restored and tranquillized by the application of essences and perfumery. The R.W.M. and the *Grand Maîtresse* occupy two gorgeous thrones, and the ladies are clad in white, with aprons and scarfs of sky-blue. Still the thing did not take, and the ladies attended but thinly, except on occasions for special display.

The Square goes on to relate the various measures which paved the way for the healing of the breach, and the union of all the Lodges under the present Grand Lodge. It describes the mode in which

the jewels were changed at the Union, and how it was, consequently, laid aside. The Square was just about to give an account of the Public Ceremonial of the Union, which took place at Freemasons' Hall, but as Dr. Oliver knew this as well as the Square did, the Doctor forgot himself, and could not help putting in a word.

The compact was on the instant broken. The charm was lost. The Square was silent. The book is closed!

No one who feels the slightest interest in the history of the Craft, between these two great epochs, can fail to feel a very high degree of pleasure in its perusal; and few will lay it down without regret that the story is ended.

The work is embellished with well-executed illustrations of the Commemoration Medal, a curious floor-cloth, and a very singular symbolical picture, entitled, "The Mysterious Mirror of Wisdom." It is enriched by copious references to all the Masonic writers, *pro* and *con*, during the period referred to; and a host of curious incidents are related, which have been collected with great diligence, arranged with much judgment, and related in a very graphic style.

We wish *all* to read this book; it well deserves the attention of all; we hope it will meet with its deserts. We cannot wish it greater success. We might say much more; it would be injustice to the accomplished author to have said less.

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## THE PRINCIPLES OF MASONRY,

AS SYMBOLIZED IN THE

REMAINS OF THE STRUCTURAL ERECTIONS OF THE MIDDLE AGES.

BY BRO. E. G. BRUTON, ARCHITECT.

In considering the application which, in past time, has been made of the symbols of Freemasonry, and examining how far they may be considered a key of the mind and principles of those who applied them, we must consider rather the general way in which they have been so applied, than that exemplified by any particular application; the object of this essay being rather to lead the Brethren to observe where Masonic symbols have been used, than to catalogue the instances of their employment.

The latter course would be inexpedient for several reasons; the stronger of which, in the writer's opinion, lies in the danger of committing to print such an exposition of those examples as might be necessary to enforce their application upon the more obtuse of our Brethren, and at the same time avoid such as should escape the penetration of the more acute of the uninitiated.

Every attentive observer of the principles of Craft Masonry, in their application to the ordinary transactions of life, must have rejoiced

that the essence of his inherent virtues became developed under its influence, and were much enlarged and enforced by the precepts and examples of our ancient brethren, and chastened by the contemplation of the examples which the work of the Lodge constantly lays before him. Such Brethren will easily credit that the application of these principles can be proved, and the essence of Masonry discovered, in the most perfect of the remains which Time has left us.

But for our more sceptical and less attentive Brethren, we will attempt to indicate the analogy, which we believe may be found to exist, between the principles of Craft Masonry and those embodied in the petrified symbols of the Middle Ages; and we shall find that we cannot attentively examine one of those erections which have been spared to us, without recognizing in its every line the hand of a worthy disciple of him under whose immediate inspection arose that magnificent temple, the memory of which lives in the affections of every true Brother.

It has been said by Professor Hay, Mr. Griffiths, and others, that the plans, elevations, and details, of the erections of the Middle Ages were all constructed upon a kind of scaffolding,—of mathematical proportions as believes Mr. Hay, and geometrical figures as believes Mr. Griffiths,—which pervaded every part of the edifice.

It is not difficult to believe, knowing that Freemasonry was largely practised in those days, that their designs were produced by some such system of proportion, though we do not think that the same system can be fairly applied to all periods, but that we should take into consideration the date of the work to which the key is to be applied; believing that if one system was in use between the eleventh and twelfth centuries, a more advanced system would prevail in the thirteenth and fourteenth; and that, before we proceed to test its application, we must remove from our plans those portions of the buildings which are subsequent to the foundation.

As this is a deeper subject than is desirable or convenient to discuss here, though it may probably be found to be intimately connected with Freemasonry, we will proceed to consider the general application of our subject.

The plan of our Christian temples, though in their entirety they were developed in that most sacred of all symbols, the cross, are in their parts composed of parallelograms; complete, they are situate due east and west, while in a convenient position adjoining the western entrance is performed the ceremony of preparation for the admittance of candidates into the brotherhood of the Church. There, by the assistance of those who vouch for his future instruction, is laid the foundation upon which, it is hoped, the candidate himself will rear a temple of honour and virtue.

Proceeding onwards towards the east, we reach—situated in an analogous position with those pillars upon which much of the fabric of Masonry rests—the position of the expounders of the Christian faith! Without the knowledge they teach, we cannot, in either instance, obtain that consolation which all good Masons, as well



as Christians, desire, and which is only administered to those who have been found to be worthy recipients of its minor virtues.

But it is rather the consideration of the structural and decorative symbolism of these temples which is our present object; and first, with reference to *structural* symbolism. The main walls which have to sustain the thrust of the roof, we find are composed only of such stones as have had their knobs and excrescences rudely removed: they were compactly laid, and cemented together by a composition of hot lime and gravel, and therefore not unworthily represent that Brotherhood, who are bound to each other by the warmest ties of friendship and esteem. At the angles of the walls, and in other convenient positions, hewn stones were placed; these were wrought by the chisel with the greatest care, and finished with level beds, upright joints, and square angles, and had occasionally designs of rare beauty wrought upon their face.

The roofs were constructed and tiled in the most skilful manner; their parts were composed of a number of carefully hewn stones, swung together in mid-air, each having a common centre; while at the groin, formed by two or more of these roofs intersecting, beautifully moulded, and occasionally carved, ribs were inserted, the whole forming a network of much beauty.

In some examples, too, a carved boss, or sculptured figure of a saint, and sometimes even of an animal, enriched the interior of these roofs.

At the lower point, where the arches were gathered together by the groining, the force was concentrated, and consequently this was the point where the greatest resistance was required; here, then, they placed a strong buttress, which, like a sturdy Brother, kept the whole in equilibrium, while, to mark its importance and value, it was frequently honoured by some amount of decoration.

Light was admitted into these temples by openings left in the walls, which openings were like the lights of Freemasonry, cast into such symbolic forms as should best explain the truths they were intended to illustrate. Symbolic illustration was also employed in the glass which was placed in these openings, which, being stained into representations of the forms of the earliest expounders of our faith, beautifully typify, by their resplendent hues, the glorious career of those devout men.

To protect the tracery of these openings from the continual dripping of such water as should run down the walls, moulded labels were placed round their arches, at the terminations of which quaint monsters were occasionally placed, watching, as it were, to prevent the intrusion of any but the purest rays of heaven.

Round the principal doorways, also, these labels and their quaint terminations were placed, while, in some instances, round the entire arch of the door was sculptured figures illustrative of the lives and virtues of those men who had devoted their best energies to the service of their Order.

In the balance of powers, or order, which usually pervades the

western fronts of our Cathedrals and larger conventual and abbey churches, some further analogy may be found; while the pinnacle which surmounts the flying buttress, and by its great specific gravity keeps the whole in repose, must be of especial interest to the Craft.

In the parapet and string-courses, too, we may discover much that belongs to Freemasonry, both being freely covered with sculptured emblems that will repay the attentive examination of an inquiring mind. That national humour, and love of caricature, which, in our days, finds vent in the pages of a facetious weekly contemporary, and in the last century was depicted by the pencil of an illustrious painter, in the Middle Ages forced itself upon the attention of the multitude from numberless points and curious positions on the walls and furniture of our sacred edifices. We have no doubt that many of the illustrious characters of those days have had their salient points gibbeted in a manner not flattering to their vanity, though strongly embodying the opinion of their merits which possessed the mind of the sculptor.

There was much scope for action of this kind in those days. The princely revenues of the Church were actively employed in extending her influence; new edifices were continually arising, and older ones as continually receiving additions and embellishments, which were seldom, if ever, mere restorations of the parts which had fallen into decay. And though the events which were caricatured were of too little importance to be chronicled, or have passed from our history, we feel that the embodied remains of the wit of those ages has still sufficient interest to repay examination.

When we look at these works in that light, we may detect in the features of the individual who, with distended mouth, is discharging the drainage of the roofs, perhaps the image of one whom the sculptor thought a fitting subject for ridicule; a little farther, we see the carver's devotion breaks out in the figure of an angel, perhaps as some atonement for polluting the walls of the sacred edifice with such an image as we have previously conceived,—or he exhibits his horror of some demon, by gibbeting the phantom which has haunted him while suffering from indigestion, or a fit of the "blues;" and then proves his love for the beauties of nature by seeking to embody his sense of her bounty in a representation of some favourite flower.

Again, the representation of the distorted figures to be met with in string-courses may be intended to represent, or symbolically to exhibit, the incidents which continually occur, and which not unfrequently sever that bond of love and harmony which the string-course aptly represents.

In the choir of these temples, symbolic representations of Christian and Masonic virtues were frequently sculptured; while in the painted decorations which usually adorned this portion of the edifice, they were abundantly placed; the most frequent being the double triangle, which is said to be one of the most sacred of symbols, and typical of the Trinity.

The tracery of the stalls, and the tessellated pavement, will also prove of much interest to inquiring Masons, as much which will prove the designer's knowledge of the Craft will frequently be found there. The banners, too, and altar-tombs, which occupy this portion of the edifice, and the chapels which are frequently attached, are of much Masonic interest.

Ascending now by the winding staircase which leads to the roof, and then continuing upwards, we reach that chamber where hang those iron-tongued heralds that peal forth, in harmonious cadence, the gratifying intelligence that the doors of this Christian temple are open for the relief of all those who are "weary and sick at heart;" while still higher, and beyond the reach of our footsteps, swings another symbol, emblematic of the watchfulness we should exhibit to prevent surprise; and also typical of the rebuke administered to one who denied the relationship he bore to HIM who suffered to atone for the sins of man.

Beneath these temples was frequently placed another chamber, well worthy of a visit; descending from the churchyard with some caution, for the steps are generally irregular and dilapidated, with a little care, we are enabled to reach the crypt. Once there, and our eyes focussed for the subdued light, our first exclamation is one of wonder at the beauty of the spot, and our next expresses a conviction that, by the care bestowed in its construction, our ancient Brethren were accustomed to make frequent visits to this repository of the remains of their predecessors and contemporaries, and probably returned from the contemplation of the virtues which once adorned its inanimate occupants, relieved and chastened by the visit.

OXFORD, *December*, 1854.

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## MASONIC CURIOSITIES.

BY BRO. THE REV. J. S. SIDEBOTHAM, B.A., NEW COLLEGE, OXFORD.

THERE are doubtless many curious old Masonic books and manuscripts stowed away in various libraries in different parts of our land, with which the Brethren of the Craft are little, probably many not at all, acquainted, but which nevertheless contain at least entertaining, if not instructive matter.

It appears from the catalogue of the far-famed Bodleian Library in the University of Oxford, that Freemasonry is so far an important subject, that several works on the science have found a place even in that valuable collection, one of which is the subject of the present article.

It seems to be a kind of Masonic album, or common-place book, belonging to Brother Richard Rawlinson, LL.D., and F.R.S., of the following Lodges:—Sash and Cocoa-tree, Moorfields, 37; St. Paul's

Head, Ludgate-street, 40; Rose Tavern, Cheapside, and Oxford Arms, Ludgate-street, 94; in which he inserted anything which struck him either as useful or particularly amusing. It is partly in manuscript, partly in print, and comprises some ancient Masonic charges, constitutions, forms of summons, a list of all the Lodges of his time under the G.L. of England, whether in London, the country, or abroad; together with some extracts from the "Grub-street Journal," the "General Evening Post," and other journals of the day. The dates range from 1724 to 1740.

The first leaves of this book consist of the advertisements of various tradesmen, who probably thought that an intimation that they were members of the Masonic body would bring "grist to the mill." Accordingly, the first of these consist of a medallion in one corner, containing a figure, which I shall have occasion to describe presently, and the motto, "*Ab origine mundi*," underneath it: while in the centre is a Freemason (supposed, we imagine, to be a P.M., as he carries in his hand the celebrated Forty-seventh Proposition of the First Book of Euclid, and probably intended for Mr. Carrington himself,) clothed in a white apron, and the old-fashioned white gauntlets, which are now so seldom seen, indeed, I only know one Brother who wears them now, an old P.M. in Cardiff. At the foot of this picture are the following words:—"Carrington's best mild York River Tobacco." There are also three other tobacco advertisements, two of which are "Betts's best Virginia;" the third (a most elaborate picture of an architect showing the ground plan of a building to a W.M. and other Brethren, surrounded by Masonic implements of all kinds,) of "Stainer's best Virginia."

It is clear from these advertisements that the custom of making Freemasonry of use for increasing trade, was then, as it is now, very commonly adopted; it is a custom "more honoured in the breach than in the observance," and I confess that I much dislike to see the square and compasses, or interlaced triangles, or any Masonic emblems displayed on a tradesman's card, or at the top of a playbill, announcing a benefit night for a country actor, with a request to his "Brethren" to support him; in the present day there is no knowing whether the "Brother" so advertising is a Freemason or an Odd-fellow, for the Odd-fellows too have adopted the square and compasses, cross pens, and other Masonic emblems, and I have before now seen precisely the same emblems used indiscriminately in a local paper heading advertisements both for Freemasons and Odd-fellows. Such practices cannot be in accordance with the spirit of the Craft, for as every one before his initiation signs a declaration that he is not induced to join the Craft from any mercenary motion, he surely ought not afterwards to attempt to make Freemasonry a portion of his trade. By the above remarks, I do not mean to cast a slur on the character of any of our ancient Brethren, the above instances are quoted merely to show what was then in vogue, but in the present advanced and enlightened age, such practices are surely most reprehensible.

The next thing worthy of remark in Dr. Rawlinson's book is a circular of the Hurlo-Thrumbo Society. What may have been the distinguishing characteristics of this Society I am not prepared to say, but will simply give a description of their circular. It is headed by the figure to which I alluded, in the advertisement of "Carrington's Best Mild York River Tobacco;" which is made up of a human head and breast, with beard and moustaches, a horse's ears, neck, and mane, and the wings and tail of a dragon; it is represented as issuing from a stone wall, with the motto, "*Risum teneatis amici*," above, and "*Ab origine mundi*," below. The form of summons is as follows:—

"SIR,—  
 "You are desired to meet the President, Senior Fellows, and the rest of the Hon<sup>ble</sup> Society of HURLO-THRUMBO, at \_\_\_\_\_, on Fryday, the \_\_\_\_\_ day of \_\_\_\_\_, at \_\_\_\_\_ noon, being the Feast day of the said Society.  
 "By order of the  
 "Given at \_\_\_\_\_"  
 "President."

I insert this not for its real value, but merely as a sample of the many Societies of the same kind which existed at the time, and to which (though probably a kind of Bastard Freemasonry) Dr. Rawlinson, perhaps, belonged, for much the same reasons for which many Masons now belong to the Order of Ancient Britons, Druids, Foresters, &c., merely for the sake of conviviality, or to oblige a friend, or for some similar reason.

There is also an old Grand Lodge summons of the year 1732, when Lord Viscount Montague was M.W.G.M. The form of summons is—

"Montague,  
 Grand Master,  
 You are desired to meet your Brethren,  
 The Free and Accepted Masons,  
 On the \_\_\_\_\_, at 12 a clock at Noon, to chuse a Grand Master  
 and other general officers, and to dine.  
 No. 568.  
 10 Shillings 6d.  
 Sturt Sculpsit.  
 N.B.—No Brother admitted uncloth'd or arm'd."

The list of recognised Lodges existing at that time may not be uninteresting. Dr. Rawlinson evidently intended to make it a complete list of every Member of the Craft, as he has devoted at least an entire page to every Lodge; most of these are, however, blank; and, as in all the pages which contain the list of the Members of the Lodge, his own name appears, we may infer that he only completed the lists of the Lodges to which he himself belonged. They are all headed in the same way:—

1. "A list of the members of the Lodge held at the, &c."
2. "Ditto at the, &c."

As in most cases the Lodges seem to have been named after the

sign of the house in which it was held, I shall use the same names to express both :—

## LIST OF RECOGNISED LODGES.

[*Those printed in Italics are Country, those with an Asterisk prefixed Foreign, Lodges.*]

- |   |   |
|---|---|
| 1. King's Arm's, St. Paul's Church-yard.  | 42. Salutation, Billingsgate.   |
| 2. Bull and Gate, Holborn.  | 43. Cross Keys, Henrietta-street, Covent-garden.                                  |
| 3. Horn, Westminster.   | 44. Swan, Long-acre.  |
| 4. Swan, at Hampstead.  | 45. White Hart, without Bishopsgate.  |
| 5. Ship, behind the Royal Exchange.   | 46. Mount's Coffeehouse, Grosvener-street.  |
| 6. Brawn's Head, New Bond-street.   | 47. Three Crowns, Stoke Newington.  |
| 7. Rummer, Queen-street, Cheapside.   | 48. <i>King's Head, Salford, near Manchester.</i>                                 |
| 8. Devil Tavern, Temple-bar.  | 49. Castle and Leg, Holborn.  |
| 9. One Tun, Noble-street.   | *50. French Arms, St. Bernard-street, in Madrid.                                  |
| 10. King's Arms, New Bond-street.   | *51. Lodge, at Gibraltar.   |
| 11. Queen's Head, Knave's-acre.   | 52. <i>Woolpack, Warwick.</i>   |
| 12. Castle Tavern, Drury-lane.  | 53. Hoop and Griffin, Leadenhall-street.  |
| 13. Duke of Bedford Arms, Covent-garden.  | 54. Rose and Crown, Greek-street, Soho.   |
| 14. Queen's Head, Great Queen-street.   | 55. Red Lion, at Richmond.  |
| 15. Bull's Head, Southwark.   | 56. Crown and Anchor, Short's-gardens.  |
| 16. Goat, the foot of the Haymarket.  | 57. Lion and Bull, Holborn.   |
| 17. Crown Tavern, St. Giles's.  | 58. <i>Crown, Corn-market, Oxford.</i>  |
| 18. Crown Tavern, Ludgate-hill.   | 59. <i>Three Tuns, Scarborough.</i>   |
| 19. Lodge, formerly held at the Crown, upon Snow-hill, from thence removed to the Queen's Arms, Newgate-street. | 60. Three Tuns, Billingsgate.   |
| 20. Swan, Long-acre; a French Lodge.  | 61. King's Arms, Cateaton-street.   |
| 21. Anchor and Baptist Head, Chancery-lane.   | 62. <i>George, at Northampton.</i>  |
| 22. Swan, Fish-street-hill.   | 63. Bear and Harrow, Butcher-row.   |
| 23. Half Moon, Cheapside.   | 64. Rose, without Temple-bar.   |
| 24. Crown, Without Cripplegate.   | 65. <i>St. Rook's Hill, near Chichester, in Sussex.</i>                           |
| 25. King's Head, Greenwich.   | 66. <i>Red Lyon, in the City of Canterbury.</i>                                   |
| 26. King's Arms, Strand.  | 67. Castle, St. Giles's.  |
| 27. Crown and Sceptre, St. Martin's-lane.   | 68. Vine, in Long-acre.   |
| 28. <i>Queen's Head, City of Bath.</i>  | 69. Sarazons, near the Seven-dials.   |
| 29. <i>Nag's Head, Bristol.</i>   | 70. Duke's Head, Lynn Regis, in Norfolk.  |
| 30. <i>Queen's Head, City of Norwich.</i>   | 71. Bricklayers' Arms, in Barbican, now removed to the Rose Tavern, in Cheapside. |
| 31. <i>Swan, City of Chichester.</i>  | *72. East India Arms, at Bengal, in the East Indies.                              |
| 32. <i>Bull, Northgate-street, City of Chester.</i>   | 73. <i>Sarazon's Head, Lincoln.</i>   |
| 33. <i>Castle, Waterygate-street, City of Chester.</i>  | 74. University Lodge, held at the Bear and Harrow, in Butcher-row.                |
| 34. <i>Bunch of Grapes, Carmarthen, South Wales.</i>  | 75. Rainbow Coffee House, York-buildings.   |
| 35. <i>East-India Arms, Gosport, Hampshire.</i>   | 76. White Bear, King-street, Golden-square.                                       |
| 36. <i>Red Lion, Congleton, Cheshire.</i>   | 77. Black Lyon, Jocky-fields.   |
| 37. Sash and Cocoa Tree, Moorfields.  |   |
| 38. <i>Swan, Tottenham High Cross.</i>  |   |
| 39. Swan and Rummer, Finch-lane.  |   |
| 40. St. Paul's Head, Ludgate-street.  |   |
| 41. Vine Tavern, Holborn.   |   |

- |   |   |
|---|---|
| <p>78. <i>Fountain, St. Edmondsbury.</i><br/>79.<br/>80. <i>Angel, at Macclesfield, Cheshire.</i><br/>81. <i>Fleete, St. Edmondsbury.</i><br/>82. <i>Three Tuns, Newgate-street.</i><br/>83. <i>Three Tuns, West Smithfield.</i><br/>84. <i>Freeman's Coffee House, Cheap-side.</i><br/>85. <i>King's Arms, Russel-street, Covent-garden.</i><br/>86. <i>King's Arms, St. Margaret's-hill, Southwark.</i><br/>87. <i>King's Arms, at Leigh, in Lancashire.</i><br/>88. <i>Bell and Raven, at Wolverhampton, in Staffordshire.</i><br/>89. <i>Rummar and Horse Shoe, Drury-lane.</i><br/>*90. <i>King's Head, in the Butcher-row, in Paris.</i><br/>91. <i>Sun, in Fleet-street.</i><br/>92. <i>The Antwerp, Threadneedle-street.</i><br/>93. <i>Goose and Gridiron, St. Paul's Churchyard.</i><br/>94. <i>Oxford Arms, Ludgate-street.</i><br/>95. <i>Horn and Feathers, Wood-street.</i><br/>96. <i>White Horse, at Ipswich.</i></p> | <p>97. <i>New Inn, at Ekester.</i><br/>98. <i>Duke of Lorraine, Suffolk-street.</i><br/>99. <i>Leg, in Fleet-street.</i><br/>100. <i>George, Butcher-row.</i><br/>101. <i>Crown, Upper Moorefields.</i><br/>102. <i>Royal Vineyard, St. James's Park.</i><br/>103. <i>Ship, without Temple Bar.</i><br/>104. <i>Virgin's Inn, Darby.</i><br/>105. <i>Private Room, at Bolton Lee Moors, in Lancashire.</i><br/>106. <i>Nag's Head, Audley-street.</i><br/>107. <i>Dale's Coffee House, Warwick-street.</i><br/>108. <i>Seven Stars, St. Edmonds, Bury.</i><br/>109. <i>Three Lyons, Salisbury.</i><br/>110. <i>Rummer and Mitre, on Labour-in-Vain-hill, in Old Fish-street.</i><br/>111. <i>Theatre Tavern, Goodman's-fields.</i><br/>112. <i>King's Arms, Tower-street, near the Seven Dials.</i><br/>113. <i>White Bear, the City of Bath.</i><br/>114. <i>Ship, in St. Mary Axe.</i><br/>115. <i>Devil Tavern, Temple Bar, a Scotch Masons' Lodge.</i><br/>116. <i>Bear and Harrow, in the Butcher-row, a Master Masons' Lodge.</i></p> |
|---|---|

I have been induced to give the above list entire, as many of the signs are still existing, and it may be interesting to some Brethren (especially in the country) if they are enabled, by means of this list (which may be relied on as authentic), to trace any of the history of their respective Lodges.

Dr. Rawlinson's book contains so much that is entertaining, that it is impossible to compress it all within the limits of one paper. I will now conclude with—

"The order for aprons at the Institution of the Lodge at the Prince of Orange's Head, in Milk-street, Southwark, given by Thomas Batson, Esq., D.G.M., 1734."

"Two Grand Master's aprons, lined with garter blue silk, and turn'd over two inches with white silk strings."

"Two Deputy Grand Master's aprons, turn'd over an inch &  $\frac{1}{4}$  ditto."

"One apron lined with the deepest yellow silk for the Grand Master's Swordbearer."

What would Grand Sword Bearers of the present day, say to an order to wear yellow aprons?

(To be continued.)

## LAYS OF THE WAR.

BY BRO. G. K. GILLESPIE, A. M.

## LAY THE SECOND.—TO THE NURSE.

WHERE Scutari's cypress-crowned hill glooms o'er the darkened brine,  
A warrior wounded sore in fitful anguish lay supine :  
Late stanch'd life's redly oozing stream athwart his ample brow,  
That dauntless front so firm and calm that ne'er had paled till now.

Pitying beside his lowly bed an ardent spirit bent,  
To tend the sick in lazar-house by heavenward impulse sent :  
As keen he writhed she held to his parched lips an anodyne,  
And smoothed the couch where softly might his wasted form recline.

The sufferer lulled, brief while she paused, ere on holy mission sped,  
And well the flickering crisis in his changeful visage read :  
As with hands tight-clasped she stood, he turned on her his eyes, and slow  
His soul's emotions thus he breathed in accents faint and low :

" Ah ! vain the leech's craft without the Nurse's tenderer aid,  
The sleepless care by kindred love or saintly mercy paid.  
Best glory yours who, patriots true, war's prostrate exiles save,  
O'er Mars triumphant ; and ev'n noisome plague heroic brave.

" To our country's flag, the soldier rushed obedient to his vow ;  
With spontaneous virtue militant THE SOLDIER'S SYSTEM torn.  
Kind sister PHLOMEL, we both from home-felt ease were torn ;  
And both, alas ! sad hearts have left our perils dire to mourn.

" 'Tis of home I muse through the slow lone hours of solemn midnight's calm,  
When deathly torture intermits, but Sleep denies his balm :  
Then of long-fled days wild rural scenes before my memory sweep ;  
And fondest friends departed some, some left my fall to weep.

" With approving glance bent on my scars, my father's shape appears ;  
His last precept, ' Honour first, then Life,' still echoing in my ears :  
Near him a gentler shade benign upon me smiles once more,  
Who aye strove my heart from earliest age to expand with heaven-sent lore.

" Oft my thoughts return to the sun-lit glades, where, in life's springtime  
confessed,

My fervent passion's transport first by answering love was blest :  
To the rustic shrine, 'midst oaks embowered, and with ivy garb o'ergrown,  
Where a guileless heart in a graceful form surrendered all my own.

" Fleet roll the years of day-dreaming bliss, swift fade its transient charms !  
Alert my sword I grasped aroused by England's shout ' To Arms.'  
Too soon to sob faraway we stood where dashed the billow's spray,  
While tossed upon the surge the bark that summoned me away.

" Meanwhile upon the sea-beach played with my helm and glaive our boy ;  
And, the gilded trappings donned, his eye flashed with an infant's joy :  
But a mother's precious soul new grief found in his sportive throng,  
By martial fire she feared to be of both son and sire bereft.

" The woe of parting o'er, our fleet impetuous ploughed the main,  
Bearing eager hearts since proved on many a gore-polluted plain.  
Yet in victory's hour, though in fierce pursuit, we spared the suppliant foe,  
And mercy for the fall'n we felt 'mid our haughtiest triumph's glow.

" But dread the mulct for honour's love and for fadeless laurels paid !  
Noble heart-blood freely spilt as e'er on altar offering laid :  
Some maimed and gashed, lie suffering here the throes 'twixt death and life,  
Or, while helpless stretched, were coldly slain by the foe's murderous knife.



"O would that from this restless couch, to wonted might restored,  
In battle's van this arm again could flash th' avenging sword!  
Full many a lightning stroke's descent th' un pitying foe should feel,  
For my best-loved comrade's soul dismissed by a foul assassin's steel."

He ceased. A throb of pain and grief his bosom's core upheaved;  
Yet much his care's imparting had his manly breast relieved.  
With witching charm the Nurse applied the drug NEPENTHE hight,  
Which pain dispels, harsh rage subdues, and sorrow lures to flight.\*

Mild medicine for despairing hearts into the ear distilled!  
How dost thou heal the morbid soul by varying passions thrill'd!  
Thy potent influence springs alone from famed ingredients three,  
Throned Intellect, with soothing Speech, and kindly Sympathy.

Peaceful the warrior slumbered: death's dark-hoarding angel fled,  
As a beam of hope and prideful joy the Nurse's face o'erspread.  
Nor longer there she lingered, but to her Seraph-errand true,  
On wings of ruth away sweet SISTER PHILOMELA flew.

"REFRESHMENT" IN THE 17TH CENTURY.—"One evening, as these choice spirits sat round the table after supper,—and suppers, I must tell you, in those halcyon days, generally terminated the business of the Lodge,—Brothers Lamball, Sorrell, Beloe, Ware, Madden, Villeneau, Noyes, Cordwell, Salt, Goffson, Senex, Hobby, Mountain, and a few others being present with the W.M., all celebrated Masons, whose names are well known to the Craft, Bro. Lamball, who was an incorrigible laugher, and that in no very mild tone of voice, being tickled by some witty remark, indulged his propensity in a regular horse-laugh. Bro. Madden rose with much gravity, and addressing the chair, said,—"R. W. Sir, did you ever hear a peaceful *lamb bawl* (Lamball) so vociferously?"

"No," said Bro. Desaguliers, 'but I've heard a *mad'un* (Madden) make an ugly noise (Noyes).'

"Oh," rejoined Bro. Sorrell, 'let him ride his *hobby* (Hobby) quietly, his lungs will be no worse for *wear* (Ware).'

"Aye," Bro. Ware snapped in, 'particularly if the colour of his hobby be *sorrel* (Sorrell). Ha! ha! ha!'

"The lamb had better go to sea *next* (Senex), and then he may *bellow* (Beloe) against the roaring of the *salt* (Salt) waves as they dash upon the *mountain* (Mountain,' shouted Bro. Hobby.

"Well," replied Bro. Lamball, 'I shall never quarrel with any Brother who holds the *cord well* (Cordwell—*cable tow*) for this or anything else, provided he does not call me a *villain O* (Villeneau). Ha! ha! ha!'

"I shall not, Brothers and fellows," responded Bro. Villeneau, 'question your good faith, although you carry on so briskly a *Pun—is war*.'

"A truce to your wit," Bro. Madden interposed, 'I *thirst* to mend my simile.'

"Nay," said the W.M., 'if Bro. Madden *thirsts*, why there's an end of it.

"Oh, he!" echoed Bro. Noyes, 'if a *pun is meant*, I move that we inflict the usual *penitentiament*.'

"Why, then," says the chair, 'we will replenish the glasses, and try to quench Bro. Madden's *thirst* with a *toast*.'

"Now all this may appear very puerile to you, Sir, but I assure you it is a correct sample of the wit of the age, and formed the staple commodity of a lively conversation at taverns and clubs, which were then the resort of the highest nobility and gentry in the land."—*The Revelations of a Square*.

\* Φάρμακον  
Νηπειθίς τ' ἄχολόν τε, κακῶν ἐπιληθὼν ἀπάντων.

## CORRESPONDENCE.

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

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,

IN your report of the last Annual Festival of the Emulation Lodge of Improvement, you state (p. 32), that after the cloth was removed, the Chairman gave "The pious memory of the late Bro. Peter Gilkes," which I acknowledge to be true; you also further state, that it is customary to pay this tribute of respect to him, "he being the first who established this particular Lodge, as a Lodge of Instruction." Now, sir, I have no wish to detract from the late Bro. Peter Gilkes any merit to which he is justly entitled, being myself a pupil of his, but beg to state, for the information of the Brethren, that instead of his being the first to promote its establishment, he gave it "*his great and most violent opposition*," stating as his reason for so doing, that it was impossible it could ever succeed, while it excluded those in the inferior degrees. Therefore, the only reason, if any, that can be truly assigned for paying this tribute of respect to the memory of Bro. Gilkes, is, that this particular Lodge was *established by his pupils*, only four of whom are now living, who had anything to do with its formation, viz., Bros. Dennis, Garner, Longstaff, and myself,—I remain, Sir, yours fraternally,

37, *Howland Street, Fitzroy Square,*  
January 16th, 1855.

THOMAS SCOTT.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

DEAR SIR, AND BROTHER,

YOUR remarks on the active support given to the Patriotic Fund, by the M.W. the G.M. and the Craft at large, will, I sincerely hope, stimulate all Lodges in this country, and in our colonies, to contribute to the funds now being raised for the support of the widows and orphans of our gallant soldiers and sailors. An interesting list will be that of the contributions by the various Lodges, which, it must be remembered, are over and above the private donations of the individual Brethren.

I would, however, remind the Craft of another interesting fact, the establishment of the Central Association for Soldiers' Wives and Children, founded by a Brother of the Craft, the Hon. Henry Littleton Powys, major in the 69th royal rifles, and ably managed by a committee, including Bro. the Earl of Shaftesbury, and several other influential Masons.

The Patriotic Fund is established by Government, for the permanent support of those women and children who may by the war be deprived of husbands and fathers. But the Central Association, the offspring of voluntary charity, has been in active operation ever since the first rumour of war caused the embarkation of our soldiers for the East. Fourteen thousand cases have been actually assisted, and a large proportion of these really saved from starvation. Many have been enabled, by the Association's judicious assistance, to commence some little trade or business, and thus earn a livelihood in the absence of their natural guardians.

I am sure the Craft will be glad to have this excellent Society mentioned in the *Freemasons' Monthly Magazine*, so that while pensions from the Patriotic Fund are justly provided for the widow and orphan of the soldier slain in battle, it may not be forgotten that to the Central Association is committed the equally serious charge of the wife and child of the soldier fighting in the field, or stretched on the hospital couch, sick or wounded.

January 18th, 1855.

I am, dear Sir and Brother, your fraternally,  
B.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,

MY attention has just been called to an error in your report of the consecration of the Royal Standard Chapter, No. 780, in your journal of January 1st. The health of Col. Vernon was not proposed by his brother: it was proposed by me, and responded to by the P.G. Sup., who, at the conclusion of his speech, gave, "Our brave and patriotic Army now fighting their country's battles in the East."

Yours fraternally,

Dudley, January 25th, 1855.

WM. MANFIELD, Tr.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR AND BROTHER,

PERMIT me to call the attention of the Brethren to some most interesting remarks recorded in your last number, in "the Young Mason's Visit to Jersey." On his visit to the French Lodge, he finds an Officer there unknown in our Lodges, viz., "Le Frère Orateur," "whose duty it is to deliver brief essays on matters of interest to the Craft." Now I would propose (but will you tell us if it could be legally carried out?),\* that this idea be partly adopted in our English Lodges, by one of the Brethren, each regular Lodge night, being invited by the W.M. to compose and read a Paper on Masonry on the following Lodge night, and that such should not occupy more than ten minutes in delivery. There would be no doubt that papers could be produced of sufficient interest to merit its insertion in your pages, besides the additional zest it must give to the Brethren who constantly attend Lodge. Our gallant army in the East have shown their good feeling by adopting many improvements of the French, and should not we also seize the opportunity to do so likewise?

I will next call attention to the following passage:—"There we were, French, English, Irish, Scotch, Poles, Jerseymen, and Germans, all cheerfully united by one common bond of brotherhood. Every shade of politics surrounded the Brother proscribed for his opinions. That little company contained representatives of the court, the legislature, and literature; law, physic, and divinity; trade, commerce, and manufactures. All grades in the social scale and body politic were there. Whig, Tory, Radical, and Republican, rallied round the *proscrit* in the chair! 'This,' I thought, as one young in Masonry, 'this is the true fraternity for which philanthropists in all ages have longed.' A more cordial meeting, a more perfect absence of a look or word, which could foster strife or dissension, I never witnessed in my life, even when all have been of the same religious or political opinions." I ask, can any Brother on reading this not feel a glow, a brotherly warmth come over him, and reflect how he could assist to more constantly bring about such truly interesting meetings as here described—meetings that probably could not be met with under any other circumstances on this earth!

Could not greater encouragement be held out for the Brethren to visit each Lodge oftener, by more constant pressing invitations (I do not mean to *banquet*), and by the absence altogether of "visitor's fees," except in *peculiar* cases? I am sure many of us have forgotten, that in part of the twenty-second section, under Private Lodges in our Constitution, it is there enacted, that "In order to preserve this uniformity (established mode of working), and to cultivate a good understanding among Freemasons, some members of every Lodge should be deputed to visit other Lodges as often as may be convenient." I have no doubt that this constant interchange of visits among the Jersey Brethren has tended greatly towards the meeting I have alluded to, and is a part of Masonry approaching that which all true Masons would pray for.

I cannot conclude these remarks on our Jersey Brethren, without mentioning that I noticed the name of Bro. P.M. Adams, now W.M. of the Samares Lodge, with peculiar pleasure, as last summer he most kindly replied to a letter of inquiry from me, a perfect stranger to him, and on a matter totally unconnected with

\* See Notices to Correspondents.

Masonry, in a most *brotherly* manner; and I felt at the time I received the said reply, a glow of the "true fraternity" alluded to as experienced by our Brother, the writer of the "Mason's Visit to Jersey." I long to see many such descriptions of Freemasonry as his for the future.

One other matter: the writer alludes to the Mark Degree. Being a Mark Mason myself, I can truly join with him in hoping that this interesting Degree may become more increasingly popular in the Craft; for this, in connection with the other Degrees, tends greatly to appreciating the many and beautiful Masonic works we have often the pleasure of reading.

With hearty good wishes for Masonry,  
I remain, faithfully and fraternally yours,

DORSET, January, 1855.

A. B. C.

## MASONIC INTELLIGENCE.

### MASONIC CHARITIES.

#### LODGE OF BENEVOLENCE.

On Wednesday, December 27th, 1854, W. Bro. John Massen, P.G.S.B., in the chair, Four Petitioners were relieved to the extent of £22.

#### ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

On Thursday, January 11, a Quarterly General Court of the Governors of this Institution was held in the School-house, St. John's-hill, Battarsea-rise. Bro. J. Barnes, Vice-President, in the Chair. The Court was very thinly attended, not more than thirteen or fourteen Brethren being present.

The minutes of the House Committee were approved, recommending the names of the following eight children as candidates to fill up the vacancies which will occur at the next Quarterly Court in April, with the exception of one candidate, whose case was reserved for consideration, some doubts being suggested as to the medical certificate, viz.:—Caroline Priest, from Bridgewater; Selina Taggart, from Oxford; Ellen Jackson (whose father carried on business at Soho, though residing in the country; was a victim to cholera; he reached his place of business one morning, and feeling unwell, went to a medical man, and died whilst receiving advice, leaving a wife and several children quite unprovided for); Sarah Osborne; Helen Shaw; Emma C. Hurrell; Malonie Rogers; and Sarah Harris; the last six reside in London. There are now sixty-five girls inmates of the Institution.

The Report of the Audit Committee, was also received, and the Treasurer was instructed to pay bills to the amount of £436. The Report announced the funds of the Institution to be in a very satisfactory state.

Bro. SYMONDS moved that application be made to the Committee of Privy Council on Education to have this School placed under Government inspection, and explained the advantages to be attained thereby. He said, he did not think an Institution like this, with its large funds, should receive any grant for maps and books; but the suggestions and advice of the inspector would be very serviceable. The schoolmistress who already (the present mistress) held a certificate of the second class, might receive a grant of £15 or £17 from Government in augmentation of her salary; and might have one pupil teacher for every forty scholars, to whom a stipend would be paid by the Government, progressing from £10 to £20, for five years; and the pupil afterwards might be examined for a Queen's scholarship, by means of which, if she deserved it, she might be educated

in a training school, and ultimately, with a certificate of merit, obtain a good situation as a schoolmistress.

Bro. C. ROBINSON seconded the motion, saying that he went, the other day, to the offices of the Committee of Council, to ask whether it was likely this school might be received under inspection, and he found there would be no difficulty in its being admitted, and also that two of the largest Institutions of this kind, the London Orphan Asylum and the Infant Orphan, had just made similar applications, which he regarded as an excellent example.

Bro. BARRETT strongly opposed the motion, upon the ground that many subscribers would refuse their support, if the independent character of the Charity were compromised by Government aid. He declared that such a change in the management would be the commencement of the ruin of this school, which had been the pride of the Masonic body; and he feared that, if Government were once let in, they would by-and-bye take possession of the whole concern.

Bro. PATTEN expressed the same apprehension to which Bro. Barrett had given expression, which was shared, he said, by Bro. White, the G. Sec., a liberal supporter of the school. He knew fifteen or twenty subscribers who would, he was perfectly certain, withdraw their contributions if the school were placed under Government inspection. He acknowledged, however, that for his own part he was not so well informed upon the question as to give a decided negative to the proposition; and if the advantages of a Government inspection could be shown to him, in six months or twelve months hence, he would vote for it.

Bro. G. BONE likewise thought that, if the Institution were given into the hands of Government, the subscribers would feel deprived of their responsibility, and lose their interest in the school.

Bro. NEWSOME was very desirous of having the school visited by a Government inspector, for it had been going on too long in the old-fashioned dame-school way, and was not creditable to the intelligence of its managers. A new era had now begun, and they should avail themselves of all the advantages offered by the Committee of Privy Council. A healthy spirit of emulation would be excited among the children, and the best girls might be rewarded with a maintenance for life, in the profession of a schoolmistress, which was as high an object of ambition as he (Bro. Newsome) could wish for a daughter of his own.

Bro. J. J. BLAKE complained that the subscribers had not been sufficiently apprised of this motion, which he opposed as a monstrous innovation, that would be repugnant to the feelings of most of the Brethren, the supporters of this Institution. Freemasons had always prided themselves on their independence, and why should they now, for advantages that appeared quite insignificant, put the control of their school out of their own hands? The house Committee should examine the children regularly, and if they wanted inspection, they might request some educated gentleman to visit the school occasionally.

Bros. G. T. FOX and L. CHANDLER both said they were unwilling to decide a question of such importance in so small a meeting as the present.

Bro. WARREN signified his doubts of the expediency of accepting Government control.

Bro. SYMONDS replied, challenging those who disapproved of Government inspection to find any single instance, since 1839, where the subscriptions to any school had fallen off, because its supporters were dissatisfied with the conduct of the Government inspectors. No one would withdraw his money on so fallacious and unfair a pretext. A school, in his own neighbourhood, had trebled its numbers lately, because the improvements suggested by the inspector were carried out. The inspector could never dictate or order anything, but only advise. They might dispense with the inspection at any time, if they chose, since they would not receive any grant for books and maps; and as for the Government obtaining any control over the funds or management of the school, it was utterly impossible.

The motion, on being put to the vote, was negatived, only three hands being held up in its favour.

The appointment of Miss Jarwood as matron, and that of Miss Souter as schoolmistress, were then approved. A motion, of which Bro. Robinson had given

notice, that no child of a Brother who had ceased to subscribe to Freemasonry for more than seven years (unless it were from circumstances beyond his own control), should be eligible, was deferred until a revision of the rules and bye-laws; a report from the Committee upon which was ordered to be printed, and to be considered by a Special Court in March.

#### ROYAL MASONIC INSTITUTION FOR BOYS.

A Quarterly General Court of the Governors and Subscribers was held at the Offices of the Institution, No. 34, Great Queen-street, on Monday, the 1st of January, 1855, when the following boys (in consequence of the number of vacancies exceeding the number of approved candidates), were elected to receive the benefits of this charity without ballot. The chair was occupied by Bro. John Hervey, S.G.D. :—1. Tom Miller, born March 1, 1845, and residing at Manchester. 2. Mark Keymer, born February 12, 1845 (father deceased), and residing at Colchester, Essex. 3. Samuel Robert Speight, born June 4, 1847; resides in London. 4. Edward James Jackson, born March 9, 1845 (father died last September, of cholera, during the fearful Golden-square visitation), and residing in London. 5. Alfred James Crichton, born July 14, 1846 (father now serving in the Black Sea), and residing at Lambeth.

\* \* The Anniversary Dinner of this Institution, will take place on Wednesday, the 14th of March, 1855, when the attendance of the Governors and subscribers is earnestly requested. (See advertisement.)

#### PATRIOTIC FUND.

SUMS of Money voted to the Patriotic Fund by Lodges in the Registry of the United G.L. of England.

PROVINCE.	LODGE.	AMOUNT.
CAMBRIDGESHIRE	Cambridge, Scientific, No. 105	£ 10 10 0
DURHAM	North Shields, St. George's, No. 624	10 10 0
KENT	Margate, Union, No. 149	10 10 0
	Sheerness, Adam's, No. 184	5 0 0
LEICESTER	Gravesend, Lodge of Freedom, No. 91	5 5 0
	St. John's, No. 348, and John of Gaunt Lodge, No. 776	50 0 0
LONDON	Grand Master's Lodge, No. 1	20 0 0
	Enoch, No. 11	20 0 0
	Lodge of Tranquillity, No. 218	10 0 0
	Mount Moriah, No. 40	10 10 0
NORTHAMPTONSHIRE	Peterborough, St. Peter's, No. 646	10 10 0
OXFORD	Apollo, No. 460	10 0 0
	Alfred, No. 425	10 0 0
STAFFORDSHIRE	Tipton, Noah's Ark, No. 435	5 0 0
SHROPSHIRE	Shrewsbury, Charity, No. 135	2 2 0
	Salopian, No. 328	10 10 0
SOMERSET	Taunton, Prov. G.L., Dec. 27th (through the G.T. Bro. Eales White)	100 0 0
	Bath, Royal Cumberland, No. 48	7 5 0

#### IRELAND.

NORTH MUNSTER	Limerick, Eden Lodge, No. 73	10 10 0
BATH	Royal Chapter	3 3 0
BIRMINGHAM	Rose Croix Chapter	5 5 0

## METROPOLITAN.

THE SOMERSET HOUSE LODGE (No. 4), assembled on Monday, Jan. 22nd, when Bro. Le Veau, W.M., P.G.S.B. initiated three gentlemen into the Order, and raised a Brother to the 3rd Degree. This being the election night, Bro. C. Locock Webb, S.W., was unanimously chosen W.M. for the ensuing year, and will also serve the office of Steward at the Boys' School Festival. The Brethren afterwards adjourned to "refreshment," which passed off in the agreeable manner usual with this Lodge. Bros. Hodgkinson, P.S.G.D.; Hervey, S.G.D.; Beech, W.M., Apollo Lodge, Oxford, and several other guests, were most hospitably entertained.

ROYAL YORK LODGE OF PERSEVERANCE (No. 7).—This Lodge met January 17th, at Freemasons' Inn.—Previous to the installation of the W.M. into the chair, Bro. J. Hervey, P.M.S.G.D., acting for the W.M., Bro. Dr. W. Jones, in his usual effective manner, initiated a candidate, and afterwards installed Bro. Hopwood, the father of the Lodge, who was initiated in 1820, and elected W.M. in 1826. Bro. Hopwood appointed the following Brethren as his Officers:—J. Hervey, P.M., S.W.; Levinson, J.W.; Sams, Treasurer; Fraser, S.D.; Collings, J.D.; Siocama, I.G.; Adlard, P.M., D. of C.; Harrison, Steward. A host of visitors attended on this interesting occasion, amongst whom were Bro. Bagshaw, Prov. G.M. for Essex elect; Bro. W. H. White, Grand Sec.; King, P.J.G.D., Nokes, Robinson, Bradford, Carter, Canham, Bohn, Figg, Wright, Spencer, Roby, Hopwood, jun., &c. &c. After the banquet, a testimonial, beautifully written on vellum, and bound in a rich crimson morocco case, with Masonic emblems, was presented to Bro. F. Adlard, P.M. and D. of C., recalling his valuable services to the Lodge, and the esteem and affection he is held in by all the members.—This highly-respectable Lodge ranks amongst its P.M.'s the names of Hopwood, Sams, Hervey, Adlard, May, Key, Baab, Mackenzie, Harrison, Wood, Pratt, and Jones, M.D.

ENOCH LODGE (No. 11).—On Wednesday, January 10th, one of the largest meetings of this influential Lodge was held. The visitors were Bros. White, G. Sec.; Dr. R. Rowe, P.J.G.D. and P.P. Dep. G.M. of Essex; Chown, No. 113; Woodley, No. 902; Kennedy, No. 201; England, No. 57; Marsh, No. 30; Goldsmith, No. 25; Mallalieu, No. 227; Barrett, No. 188; Morby, No. 169; Watson, No. 23; Taylor, No. 201; Lavender, No. 183. The amount of business was small, but it was made up by the quality of the working, the excellence of the speeches, and by the "refreshment," spread before the members and their guests by the spirited and liberal proprietors of the Freemasons' Tavern. After the usual loyal toasts, Bro. Spooner, who had been installed W.M. on this occasion, paid a highly deserved compliment to Bro. White, Secretary of the Grand Lodge of England, in which he expressed the earnest hope that T. G. A. O. T. U. would add to his days many more years of usefulness to those he had already attained, that the Craft might still have the benefit of his great experience and useful advice. Bro. White most appropriately acknowledged the compliment. Bro. Dr. Rowe returned thanks for the Grand Officers at some length, thanking the W.M. for his hearty good wishes, and fraternal good feeling. The W.M. also highly eulogised Bro. F. Ledger, the late W.M., upon his retiring from the chair, as his influence, with the combined and able assistance of the P.M.'s on all occasions, had raised the Lodge to that eminence in the Craft which it now enjoys. The installation was most admirably performed by Bro. P.M. W. Young, of the Albion Tavern, Vernon-place, Bloomsbury, and the W.M. appointed his Officers as follows:—Bros. Binckes, S.W.; Masterman, J.W.; Peter Mathews, Sec.; W. Williams, Treas.; R. Temple, Dir. of Cer.; J. Austin, S.D., Payne, J.D., and German, I.G.

GLOBE LODGE (No. 23).—The annual meeting for the installation of the W.M. of this Lodge, was held on Thursday, January 18th, when about sixty Brethren were assembled. The Lodge was opened by Bro. A. Hewlett, W.M., and Mr.

James Richard Haig was initiated. The Lodge was then opened, in the second degree, by Bro. W. Watson, P.M., and Bro. Hewlett presented Bro. M. T. Humphrey, who had been unanimously elected W.M., for installation. The ceremony was performed in the most perfect manner by Bro. Watson, whose able address to the W.M. and Brethren assembled, was the theme of universal admiration. The W.M. then appointed Bros. G. S. Brandon, S.W.; G. F. Goodman, J.W.; J. B. Ponsford, S.D.; C. J. Collins, J.D.; G. Oliver, I.G.; W. Watson, jun., D.C.; and Bro. Blackburn, Sec. The W.M. informed the Brethren that he would represent the Lodge, as Steward, at the ensuing festival for the Boys' School; and Bro. J. W. Adams, in like manner, as Steward for the Girls' School. A P.M.'s jewel was voted to Bro. Hewlett. The Brethren were called off, at seven o'clock, to a banquet, which was as complete a display of good things as Bro. Watson, Coggin, and Banks, with their accustomed taste and liberality, could provide. After the accustomed toasts of the Queen, the M.W.G.M., and G. Officers, the W.M. proposed the health of the visitors, especially alluding to one Brother, with whom he had been long connected in business, which was responded to by Bro. Earnest, of Lodge No. 113. Bro. Ernest availed himself of the opportunity then afforded him of referring to the many years of mutual good feeling that had existed between the W.M. and himself; he had been an eye-witness of the steady passage through life of the W.M., and one of the most pleasing events of that life was his accession to the chair of the Globe Lodge. On the part of the visitors, he was disposed to say, "Long success to No. 23;" but it would appear the Lodge had outstripped all calculation; he had seen few to equal it, none to excel. The W.M. then proposed "The newly-initiated Brother." In returning thanks for the kind wishes of the W.M., Bro. Haig said, that hearing and seeing in far-off countries the vast benefits produced by Masonry, he had determined, immediately on his return to England, to join the Order.—In returning thanks for the P.M.'s of the Lodge, Bro. Watson observed that "The Globe" was his *pet*, and he was sure that Bro. Fenn, the father of the Lodge, was pleased to see so goodly and loving a family around him. The great and leading feature of Masonry was charity; the true bearing of this virtue did not consist in disposing of superfluous cash, but in kindly encouraging every Brother in his career, finding excuses for his errors, and aiding and supporting him under trouble and affliction.—The health of the W.M. was proposed by Bro. Hewlett; and, in gratefully acknowledging the kindness of the Brethren, the W.M. confessed he was proud of the position he held in the Craft, by being considered worthy of presiding over the Globe Lodge; and looking to the long roll of famous names that preceded him in that office, he was, to some extent, fearful lest he might fall short of their excellence; but having the welfare of the Lodge at heart, he would, to the best of his ability, discharge his duties, and trusted, at the expiration of his year of office, he should retire with perfect satisfaction to himself and his Brethren.—After the healths of the Wardens and other Officers, &c., the Lodge was closed in peace, harmony, and brotherly love.—The banquet was enlivened by the vocal abilities of Bros. Farquharson and Perren; the sojourn of the latter in Italy, has not only advanced his science, but given increased powers to his voice.—Among the visitors present, were Bros. J. Smith, P.M., No. 32; Summers, P.M., No. 11; Bellinger, Prov. G.J.W., Herts; J. How, P.M., No. 82; J. H. Anderson, No. 18; and J. Woodley, 902.

THE MOUNT MORIAH LODGE (No. 40), held its installation meeting, Wednesday, Jan. 24th, when the W.M., Bro. Oram, raised a Brother most ably. The W.M. elect, Bro. Luis Artus, was then installed by Bro. W. H. Absolon, P.M., in his usual admirably impressive manner. Ten guineas were voted to the Patriotic Fund. The following Brethren were appointed Officers for the ensuing year: viz., Bros. Rixon, S.W.; Russell, J.W.; Rev. Braund, S.D.; Vine, J.D.; and Castello, I.G.; Bros. N. L. Hadley, Treas.; Absolon, Sec. About thirty then sat down to banquet, amongst whom were several visitors, viz., Bros. Warwick, W.M., No. 30; Palmer, P.M., No. 19; Adlard, P.M., No. 7; Webster, P.M., No. 275; Barrett, P.M., No. 188; Dr. Randall, No. 4; Watson, No. 229; Warren, P.M., No. 202. The usual toasts were given and responded to, and a very happy evening ensued.



**LODGE OF PEACE AND HARMONY (No. 72).**—This old and celebrated Lodge has been singularly unfortunate. The W.M., Bro. Major, through severe illness, has been unable to attend during his entire year of office, and not having appointed his Officers, the J. W. ruled the Lodge; and the recent violent death of Bro. Moore, its respected Treasurer, by the hands of the assassin Barthélemy, would of necessity create a somewhat gloomy meeting of the members. The Lodge proceeded to the installation of Bro. Elwood as W.M. for the year ensuing, which ceremony was performed by Bro. J. N. Tomkins. Bro. J. Dawson was passed to the Second Degree by the W.M. Bro. W. Young, P.M., No. 11, was elected a member of the Lodge. A resolution was entered into to convey to the family of Bro. Moore, the deep sympathy of the members of the Lodge for his untimely death. Bro. Tomkins was elected Treasurer; Bro. Long was nominated G.S. for the ensuing year.

**MOIRA LODGE (No. 109).**—The members of this Lodge assembled at the London Tavern, on Tuesday, Jan. 23, in full strength, to greet Bro. Francis Graham Moon, the Lord Mayor, who had accepted their invitation. The Lodge was opened by the W.M., Bro. C. Hogg, and Messrs. W. Rains and R. N. Phillips, barrister-at-law, were initiated. The Brethren, seventy-two in number, adjourned to banquet at half-past six; the tables were spread with all the delicacies the good taste of Bro. Bathe is accustomed to provide.

**LODGE OF HONOUR AND GENEROSITY, No. 194.**—The members met at the London Tavern on Monday, January 1st, the day for the annual election of W.M. and Treasurer, Bro. Richard Bell, W.M. presiding. Bro. C. J. Corbet was unanimously elected W.M., and Bro. R. L. Wilson re-elected Treasurer. It being New Year's Day, the attendance was rather thin. The only visitor present was Bro. J. How, P.M., No. 82.

**OLD CONCORD LODGE (No. 201).**—This Lodge met on Tuesday, January 2nd, when the W.M., Bro. Kennedy, initiated Mr. Edmonds and Mr. Smith into the mysteries of the Order. Bro. Westwood and Darby were passed to the second Degree, and Bro. the Rev. J. W. Laughlin and Bro. Silook raised to the Degree of M.M. This being the installation meeting, Bro. G. M. Gurton, S.W., (who had been unanimously elected W.M. for the ensuing year), was ably installed by Bro. Kennedy. The installation having been concluded, the W.M. appointed his Officers, viz. Bro. Collard, S.W.; Bro. Nicholson, J.W.; Bro. Jeffries, S.D.; Bro. G. Watson, J.D.; Bro. Jackson, I.G.; and Bro. Emmens (the Senior P.M. and member of this Lodge), Secretary for the fifteenth year. Bro. the Rev. J. W. Laughlin was appointed Chaplain to the Lodge, and Bros. J. Gurton and Harrison, Stewards. It was then proposed and unanimously agreed that a vote of thanks should be recorded to Bro. Kennedy for the very efficient manner in which he had conducted the affairs of the Lodge during the past year, and that he be presented with a P.M.'s jewel. After several other propositions and business being concluded, the Brethren (numbering nearly fifty) adjourned to "refreshment," and spent a very delightful evening. Bro. W. Watson, P.M., No. 25, returned thanks on behalf of the visitors, and spoke in high terms of the very able and efficient manner in which the entire business of the Lodge had been conducted, and congratulated the W.M. on having such good working Officers. Several appropriate toasts were proposed and responded to. The visitors were Bros. Somers, P.M., No. 11; Watson, P.M., No. 25; Lowick, No. 15; M'Manus, S.W., No. 165; Collard, No. 168; J. Gurton (late of this Lodge); Barfield, P.M., No. 752; Hammett, No. 752; Copas, No. 752; and Simpson, No. 752. A subscription list was opened, and a very liberal subscription made for the Patriotic Fund.

**LODGE OF TRANQUILLITY (No. 218).**—The following Officers have been appointed for the year ensuing, viz.:—Bro. Solomon, W.M.; Bro. Van Goor, S.W.; Bro. Davis, J.W.; Bro. Rev. Levy, Chap.; Bro. Isaacs, Treas.; Bro. Levy, P.M., Sec.; Bro. Smart, S.D.; Bro. Eyre, J.D.; Bro. Harris, I.G.; Bro. Hirschfeld, D. of C.; Bros. Lipman and Hirschberg, Stewards.

**LODGE OF STABILITY (No. 264).**—This Lodge met on Tuesday, January 2nd, when Bros. Short and Laurie were passed, and Bro. Taylor raised, after which

ceremony Bro. H. James, S.W., who had been unanimously elected W.M. at the last meeting, was installed by Bro. H. Muggeridge, P.M. 227, the Preceptor of the Lodge of Instruction held under the sanction of this Lodge, in his usual able and correct style. The W.M. then appointed his Officers, viz.:—F. R. Mason, S.W.; J. D. Brown, J.W.; J. King, P.M., Treasurer; D. Samuels, P.M., Secretary; T. E. Bradley, S.D.; W. D. Whaley, J.D.; F. F. Hermann, I.G.

THE LODGE OF UNIONS (No. 318) held its monthly meeting on Wednesday, the 3rd instant, when Bro. J. Hervey, P.M., who occupied the Chair in the absence of the W.M., after passing Bros. Ambrosioni and Wade to the Second Degree, installed the W.M. elect, Bro. G. Blair, who appointed the following Brethren his Officers for the ensuing year, viz.:—Bros. H. Greene, S.W.; G. Luff, J.W.; W. Farnfield, Sec.; J. Figg, S.D.; J. Watson, J.D.; and Standen, I.G. Bro. Rouse was re-elected Treasurer, and Bro. Rice, Tyler. About thirty of the Brethren afterwards sat down to banquet, the usual toasts given and responded to, and the evening passed off in the usual harmonious manner.

THE BANK OF ENGLAND LODGE (No. 329), met January 11th, at Radley's Hotel, when Bro. Graves, P.M., acting for the W.M., after passing a candidate to the second Degree, most ably performed the ceremony of installing Bro. Stroughill into the chair. A handsome P.M.'s jewel was presented to Bro. Warrick, on his retirement from the W.M.'s chair, as a token of respect and esteem entertained for him by the members of the Lodge. The W.M. Bro. Stroughill, appointed the following Brethren as his Officers, viz.:—Chance, S.W.; Salomo, J.W.; Rev. T. B. Ferris, Chaplain; Wright, P.M., Treasurer; Dr. Bainbridge, *pro tem.* Secretary; Moore, S.D.; Hopwood, J.D.; Leslie, I.G.; Imrie, D. of C. and Steward. Among the Visitors were Bro. J. Hodgkinson, P.S.G.D.; Bro. Wing, from the Province of Essex; Bro. Rev. T. Russell, of the Alfred Lodge, Oxford; Moore, &c. &c. The following Past Masters were also present:—Watkins, Wright, Spencer, Bainbridge, Whitmore, Graves, and R. Costa.

YARBOROUGH LODGE (No. 812).—This flourishing Lodge met on Thursday, 4th January, in the Lodge-room, George Tavern, Commercial-road, when Bro. P. Edinger, the respected Superintendent of the East London Water-works, was installed in the Master's Chair by a numerous board of Installed Masters, amongst whom were the W. Bro. Geo. Biggs, G.S.B. of England; Bro. Simmonds, the late W.M.; Bro. Thos. Vesper (the first W.M. of the Lodge); Bro. Thos. E. Davis, P.M., of 812, and W.M. 830, Past Steward of all the Masonic Charities; Bro. W. W. Davis, Treasurer of 812, P.M. 112, also a Past Steward of all the Charities; Bro. Purdy, P.S. 812, P.M. 93, 169, 212, &c. &c.; Bro. Potts, P.M. 203; Bro. Tuxford, P.P.G.S.D., Lincolnshire; Bro. Wynne, P.M., &c. &c.; after which the Officers were appointed and invested, viz., Bro. W. Vesper, S.W.; Bro. Kindred (one of those who assisted in founding the Lodge), J.W.; the Rev. Bro. D. Shaboe, M.A., Chaplain; the W. Bro. W. Wentworth Davis, Treasurer; the W. Bro. Thos. Vesper, P.M. 212 and 812, Sec.; Bro. E. U. Gardner, S.D.; Bro. Crisp, J.D.; Bro. Hampton, H.M.C., I.G.; Bros. Watts and Standerwich, Stewards; Bro. Austin, Organist; Bro. Vasey, D.C., and Bro. Hookey, Tyler. Messrs. Akerstein and Barrett were initiated, Bro. Ross and another passed, and Bro. Thomas raised. An elegant banquet having been provided by the host, the W. Bro. R. S. Williams, P.M. No. 71, the Brethren adjourned to the banquet-room, when about fifty Brethren, consisting of members of the Lodge, and several very esteemed visitors, partook of the good cheer of the season in the harmonious manner that at all times is characteristic of this useful and highly influential Lodge. The usual toasts were given, in excellent style, by the newly-installed Master, who was ably supported by the P.M.'s and other Officers. The business of the evening finished early, and the Brethren departed on their several ways, mutually delighted with the events of the meeting, and each other.

## PROVINCIAL.

### BERKSHIRE.

WINDSOR.—*The Etonian Lodge* (No. 252), of the ancient and honourable fraternity, met at the New Inn, on Tuesday, the 2nd of January, at "high twelve," to celebrate their annual festival of St. John, and to install the W.M. elect for the ensuing year. The Lodge was early opened by Bro. Wigginton, W.M., and the usual Lodge business completed, the W.M. then requested P.M. Bro. Jenkins to take the chair, and to raise a Brother to the M.M. Degree, which was done in a very satisfactory manner. Bro. Dangerfield then presented Bro. Lambert, P.M. 192, and also a P.M. of this Lodge, to be again installed W.M. of the Freemasons of the ancient and royal borough of Windsor; the ceremony was ably performed by Bro. Jenkins, assisted by Bros. R. P. Blake (of Oxford), Sir J. M. Doyle, *K.C.B.*, and the other P.M.'s of the Lodge. At the conclusion of the installation, the new W.M. appointed his Officers as follows:—Bros. Palmer, S.W.; Harley, J.W.; Evans, S.D.; Lester, J.D.; and Cantrell, I.G.; Bro. Holden was unanimously elected Secretary; P.M. Bro. W. Hall, Treasurer; Stacey, Organist; and G. Weight, and for the thirtieth time, Tyler. The Brethren were then called from labour to refreshment, which was provided by Bro. Dangerfield, in a manner highly creditable to his establishment and satisfactory to the Brethren, the charges being moderate, and the dinner excellent. In due time the Lodge was closed, and the Brethren separated highly pleased with the day's proceedings. We are glad to announce, that in token of gratitude for the prosperity which has attended this Lodge for the past three years, (during which period more candidates have been initiated, and more Brethren have joined the Lodge, than for many years previous), it is intended to present the Patriotic Fund with a handsome donation, of which due notice will be given in the *Freemasons Monthly Magazine*.

### CAMBRIDGESHIRE.

CAMBRIDGE.—*Scientific Lodge*, No. 105.—According to the usual custom of the above Lodge, the Installation of the W.M. for the year ensuing took place on Monday, the 8th ult.

The Brethren assembled at 12 o'clock, and after the three degrees had been conferred upon several candidates, the Installation took place, and the late W.M. (Bro. Arthur R. Ward, B.A. of St. John's Coll.) again installed. The ceremony was most beautifully performed by Bro. J. W. Baxter, P.M., and was duly appreciated by the Brethren.

A vote of thanks was then passed to the W.M. for his services for the past year; in returning thanks for which, the W.M. thanked the Brethren for their kindness in again electing him their Master, and congratulated them on the prosperity of their Lodge in the past year, during which they had celebrated their Centenary by a dinner and ball, and at which the M.W. the G.M. the Earl of Zetland had done them the honour of being present. He congratulated them also on their increase of numbers, as, during the past term, they had had no less than twenty-two initiations, amongst whom were Lords Cavendish and Rolls, and Viscount Althorp, and several fellows of colleges, and other persons of high rank in the Province, and hoped, in conclusion, that at the end of his (the W. M.'s) next year of office they would be as satisfied with him as they seemed now to be.

The W.M. then elected his Officers for the next year, as follows:—Bros. J. Wentworth, S.W.; R. Ransom, J.W.; W. A. Gully (King's), S.D.; Captain Webster, J.D.; F. R. Hall, I.G.; A. Westmoreland (Jesus), Chap.; W. Crisp, P.M., Stew.; C. Wisbey, Sec.; J. Bentley, P.M., Dir. of Cer.

It was then proposed and carried unanimously, that the sum of ten guineas be given to the Patriotic Fund from the Lodge funds.

The Brethren then adjourned at half-past four, and re-assembled at half-past five, and sat down to a most sumptuous dinner, provided by Bro. Mitchell; and the evening was spent in good cheer and fellowship.

## CHESHIRE.

**CHESTER MASONIC BALL.**—This annual festivity took place at the Royal Hotel, on Thursday evening, 11th January, when the popularity of the Craft, the distinguished patronage with which the ball was honoured, and the intended appropriation of the proceeds to the Patriotic Fund, insured a full attendance, not only of the Brethren and their families, but of all who were desirous of enjoying the social pleasures of "Friendship, Love, and Truth," which the principles of Freemasonry inculcate and exemplify.

## DORSETSHIRE.

**WAREHAM.**—On Wednesday evening, January 3, the W.M. elect of the Lodge of Unity, No. 542, in this town, Bro. the Rev. Thomas Pearce, was duly installed for the ensuing year by Bro. C. O. Bartlett, assisted by P.M.'s Groves and Cust. After the ceremony, the Brethren of the Lodge, not P.M.'s, were recalled, and the following Officers chosen by the W.M., and invested with their respective Jewels of Office:—Bros. C. Filliter, S.W.; J. O. Phippard, J.W.; H. Hatherley, S.D.; L. Barnett, J.D.; J. Cust, Treas.; H. D. Cole, Sec.; C. Groves, Org.; W. Phippard, I.G.; Bros. C. E. Barfoot, and C. Yearsley, Stewards; and Bro. J. Frampton, T. Each Officer, on being invested, was addressed by the Installing M., Bro. Bartlett, in suitable terms; after which the Lodge was called from labour to refreshment. The banquet took place at the Red Lion Hotel, provided by Bro. Yearsley in his usual good style, and the Brethren enjoyed themselves in a mutual interchange of fraternal regard.

On Thursday, January 4th, being the regular night of meeting of the Lodge of Unity, No. 542, in this town, the Brethren assembled in the Lodge-room at five o'clock. The object of this early meeting was to allow the attendance of Visiting Brethren from various Lodges in the Province, as well as from a distance; the W.M., Bro. Thomas Pearce, having specially invited the members of his own Lodge, the R.W.P.G.M. and Officers of the Prov. Grand Lodge, as well as the Masters and Wardens of various other Lodges, to dine with him at the Red Lion Hotel. The Lodge was opened in form precisely at five, and about twenty-six Brethren were found to have responded to the friendly invitation of the Rev. Brother. After the usual routine business, the Lodge was duly closed, and the Brethren adjourned to the Red Lion Inn. The dinner was served by Bro. Yearsley, with more than his usual good taste. The whole arrangements gave the greatest satisfaction. The chair was filled and most ably sustained by the W.M. of the Lodge of Unity, Bro. the Rev. Thos. Pearce; the vice-chair was filled by P.M. Bro. C. O. Bartlett. Among those present were Bro. Mainwaring, P.M., of the Lodge of Hengist, No. 230, Bournemouth; Bro. Bailey, P.M., ditto; and Bro. Rebbick, ditto; Bro. J. Sydenham, No. 160, Poole, P.G., Registrar; Bro. J. Osment, P.G., Deacon; Bro. W. Parr, P.G., Director of Ceremonies; Bro. G. H. Gutch, P.G.S.B.; Bro. T. W. Dominey, and Bro. J. H. Boyt, P.G., Stewards; Bro. Stone, Bro. Pettitt, and Bro. Knight, all of Lodge of Amity, No. 160, Poole; Bro. Kingdon, Lodge of St. Cuthburga, No. 905, Wimborne; Bro. J. Cust, P.M. and Treasurer, Lodge of Unity, No. 542, Wareham; Bro. H. D. Cole, Secretary; Bro. F. Filliter; Bro. J. O. Phippard, P.G.S.B.; Bro. C. Filliter, P.G., Deacon; Bro. Hatherley, S.D.; Bro. Barnett, J.D.; Bro. Yearsley, Steward; Bro. W. Phippard, I.G.; Bro. J. Draw; Bro. C. Groves, P.M. and Organist; Bro. Frampton, Tyler. Letters, pleading unavoidable absence, from business and other causes, were read in the Lodge. Among them, one from the R.W.P.G.M., Bro. Ralph Willett; one from Bro. R. J. Spiers, P.G.S.B., late Mayor of Oxford; one from Bro. Deacon, Southampton, and many others. The first toast was the health of her Most Gracious Majesty the Queen, introduced in the usual Masonic style, and with all the honours. His Royal Highness Prince Albert, the Prince of Wales, and the rest of the royal family, followed. The next toast was that of the G.M. of England, the Earl of Zetland, who had, for the twelfth time, been just elected to that high office; this toast, as well as that of the R.W. the D.G.M., was responded to by the Brethren, and drank with all the honours. The health of the P.G.M., Bro. Willett, of the

Officers of the P.G. Lodge, of the W.M. of the Lodge of Unity, as well as of the several Lodges then present, were severally drank and responded to, and the Brethren passed a truly fraternal evening in the mutual interchange of kindly Masonic feelings.

An esteemed correspondent thus writes concerning this meeting of the Lodge of Unity :—" I never before attended a banquet, where all the Brethren behaved so extremely well. It has been the general remark, 'how well everything was conducted.' They began to leave at ten o'clock, and in a short time the room was entirely cleared. I have reason to know that the Rev. W.M., who is most anxious to advance the best interests of Masonry, was much gratified with the results of the meeting. Dr. Mainwaring, of Bournemouth, was a great help to the meeting, and made some most excellent remarks."

POOLE.—At the Masonic Hall, on St. John's Eve, Bro. C. J. Stone, merchant of this town, was unanimously elected W.M. for the year ensuing of the Lodge of Amity, No. 160.

On Tuesday, January 2, at eleven o'clock, the funeral procession of the Masonic Brethren, as private friends, together with a great number of the most respectable tradesmen and his friends, followed the remains of Bro. Joseph Barter Bloomfield, to St. James's Church, where the funeral service was performed by the Rev. John Farrow, after which the lamented Bro.'s remains were deposited in the family vault in the churchyard.

POOLE.—*Lodge of Amity, No. 160.*—The Brethren of this Lodge assembled on St. John's Day, agreeably to ancient custom, to elect Officers for the ensuing year, when Bro. C. J. Stone was elected W.M. On Wednesday, January 17th, the Brethren assembled in goodly numbers, when Bro. Stone, the W.M. elect, was regularly installed by Bro. J. Osment, assisted by Bros. J. Sydenham, J. H. Colborne, P.M.'s, and the Rev. T. Pearce, P.G.C., Vicar of Morden; the ceremony was impressively gone through, and very much to the satisfaction of the Brethren. The W.M. next proceeded to invest his assistant Officers, viz., Bro. Benj. Moore, S.W.; G. H. Gutch, J.W.; J. R. Brown, S.D.; T. Pettit, J.D.; J. Greaves, Treas.; J. H. Boyt, Sec.; — Meaden, I.G. Bro. the Rev. T. Pearce was appointed Chaplain to the Lodge. The duties of the Lodge being concluded, the Brethren partook of refreshment provided by the Stewards, and enjoyed themselves in that harmony and good fellowship, which always distinguish the assemblages of the members of this Society.

WEYMOUTH.—At the annual meeting of the Brethren of the All Souls' Lodge, No. 199, Friday, January the 22nd, Bro. B. Harvey was re-elected W.M. for the ensuing year.

*The Bomarsund Flag of Truce.*—Bro. Capt. Wm. King Hall, of the *Bulldog* steamer, returned home to his family on December 22, 1854, and paid the All Souls' Lodge, No. 199, the compliment of sending them the "FLAG OF TRUCE," used at the capture of Bomarsund, on the 16th August last. This memorable trophy, we understand, will be placed in the Archives of the Lodge, as an interesting remembrance of the services to his country of an esteemed Bro. of the Order.

## DURHAM.

NORTH SHIELDS.—*St. George's Lodge, No. 624.*—The Brethren of this Lodge, at their regular meeting, on the 4th day of December last, anticipated the recommendation of the M.W. the G.M. by voting ten guineas to the Patriotic Fund, which was paid through the Mayor of Tynemouth, Bro. J. W. Mayson, whom we are proud to designate "a Mason, not in name only, but in deed and in truth."

A Lodge of Emergency was held on the 19th day of December last, when Bro. Thomas Fenwick, W.M., who had been unanimously elected W.M. for the third consecutive year, was (by Dispensation) re-installed in his honourable office. Bro. J. W. Mayson, P.M., performed the beautiful and most instructive ceremony of Installation, to the great satisfaction of a large assembly of the Brethren. The W.M. then appointed the following Officers :—J. G. Tulloch, S.W.; S. Owen,

J. W. ; C. A. Adamson, Sec. ; J. D. Brown, S.D. ; W. C. H. Willems, J.D. ; W. Twizell, J.G. William Blackwood; P.M., was unanimously elected Treasurer by the Brethren. Bro. Fenwick has received this unusual honour from his Brethren, partly as a graceful acknowledgment for the exertions he has used for the benefit of the Lodge whilst in possession of the chair, St. George's Lodge never having been in so flourishing a condition as during the last two years, and partly on account of a case of suspension of one of the Brethren, on which the decision of the W.M. the G.M. may yet be required.

The regular meetings of this Lodge are held on the first Monday in every month.

**HARTLEPOOL.**—The Brethren of the St. Helen's Lodge, No. 774, held their annual festival on Friday, the 29th December. The Brethren assembled in the Lodge Room, King's Head Hotel, at three o'clock in the afternoon, for the purpose of installing the W.M. Bro. H. A. Hammerbom, who then appointed Bros. T. Marshall, S.W. ; G. Moore, J.W. ; W. J. Hodgson, P.M. ; H. Hansen, Treas. ; T. W. Hearon, Sec. ; M. Child, S.D. ; T. Cockburn, J.D. ; J. Gaskell, I.G. ; G. Sanderson and R. Wilson, Stewards ; and J. Lundy, Tyler. In the course of the evening the W.M. presented Bro. W. J. Hodgson with a P.M.'s jewel which had been unanimously voted to him for his strict attention to the duties of his Lodge, and the general courtesy shown to the Brethren during the term of his office. The proceedings of the evening were spent with a cordiality of feeling which peculiarly characterizes the social meetings of the mystic Brotherhood.

#### HERTFORDSHIRE.

*Berkhampstead Lodge, No. 742.*—The first meeting of this Lodge for the present year was held on Wednesday, January 3, at the King's Arms Hotel. The chief business of the day was the Installation of the W.M., Bro. F. B. Harvey, which ceremony was performed by Bro. J. How, P.M., No. 82, Prov. G.D.C., Surrey. The W.M. appointed Bro. C. H. Law, S.W. ; and Bro. Thaine, J.W. After the banquet, Bro. R. L. Wilson, the Treas., on behalf of the Lodge, and in acknowledgment of the able manner and truly Masonic spirit, in which Bro. A. L. Bellinger had presided over the Lodge for the past year, presented that Bro. with a most elegant testimonial, in the form of a J.G.W. jewel, of the Province of Herts ; the taste displayed by Bro. Thearle in its manufacture was the theme of universal praise. Among the visitors on the occasion was, the V.W. Bro. T. A. Ward, Prov. D.G.M. of Herts, who, in acknowledging the toast of the M.W. the Prov. G.M., said he was deputed to confer on a member of the Berkhampstead Lodge the office of S.G.W. which had been vacated by the promotion of Bro. Bellinger, and he accordingly presented it to Bro. C. H. Law, the S.W. of the Lodge. The excellent arrangements of the Hotel, since its restoration under Bro. Softlaw's management, contribute to render this Lodge one of the most flourishing in the Province.

#### KENT.

*GRAVESEND.*—*Lodge of Freedom, No. 91, and Lodge of Sympathy, No. 709, met on Monday, December 18th, 1854, at Wales Hotel ; the former for a threefold, and the latter for a twofold purpose. The first was for the transaction of the monthly business ; the second for the annual banquet of the Lodge of Instruction ; and the third for the Presentation of a handsome silver Tea-Service. The Lodge of Freedom was opened at six o'clock, by Bro. F. Southgate, W.M. : there were present, Bros. W. T. Dobson, Mayor, and P.P.J.G.W. ; G. E. Sharland, P.P.G.S.W. ; J. J. Nickoll, P.P.G.S. ; and G. Gore, P.P.G.S. ; and about twenty of the Brethren. The business consisted of one Raising, one Passing, and one Initiation ; by the request of the W.M., the two former were performed by Bro. H. W. Moore, P.P.J.G.D., in his usual style and ability ; by permission of the W.M., Bro. G. Gore, P.M., No. 709, and P.P.G.S., initiated Mr. T. Halsey, which was ably performed, and received the thanks of the P.P.G. Officers. We hope that the W.M. will continue to manifest the same zeal for the Craft which was apparent on this occasion, and he will become one of its*

brightest ornaments. After the business was concluded, the Brethren adjourned to the George Inn, to partake of the annual banquet of the Lodge of Instruction, provided by Bro. Moore. The chair was occupied by Bro. Southgate, W.M. Bros. G. E. Sharland, P.P.S.G.W.; W. T. Dobson, P.P.J.G.W.; J. J. Nickoll and Gore, P.P.G. Stewards; and about thirty of the Brethren sat round the festive board. After the cloth was cleared, and the usual Loyal, Masonic, and Patriotic toasts had been given and responded to with great heartiness, the Chairman said, that the chief business of the evening was to do honour to a worthy Brother, whose Masonic worth and great ability had entitled him to the praise of the Craft; and whose kindness and affability had won for him the regard of all the Brethren. In order to show their appreciation of such sterling Masonic worth, the members of the two Gravesend Lodges had subscribed nearly thirty guineas, which had been expended in the purchase of a very handsome silver Tea Service, which, in the name of the assembled Brethren, he now presented to Bro. Moore, as a testimonial of their esteem and affection, and as a token of their sense of his services to Masonry at the Lodge of Instruction. Bro. Moore's health was then drank with hearty cheers. Bro. Moore acknowledged this distinguished compliment in a very appropriate speech; and after several other Masonic toasts had been given, the meeting separated.

Round the lid and outer rim of the teapot belonging to the service presented to Bro. Moore, is engraved the following inscription:—"Presented to Bro. Henry William Moore, P.M. No. 20, and P.P.G.J.D. for the Province of Kent, by the members of the Lodge of Instruction of Lodges No. 91 and No. 709, for his disinterested services."

(This report was unfortunately received too late for the January number.)

**SHEERNESS.**—*Adam's Lodge*, No. 184.—On Tuesday, January 9th, the installation of the W.M. took place. The business of the evening commenced by the raising of Bro. G. M. Smith, Lieut. *R.N.* to the sublime Degree of M.M., which ceremony was performed by Bro. Keddell, P.S.G.W., Kent. The installation ceremony was ably conducted by Bro. J. Townsend, P.P.G.R., P.P.G.S.W., the able and active Secretary of the Lodge.

The W.M. for the ensuing year, although a young Mason, bids fair to be an active one, having evinced during the time he has been a member of the Lodge, such readiness in attaining that knowledge so requisite to fill the chair with honour to himself, and advantage to the Lodge, that he has fully convinced the Brethren their choice will prove a happy one; indeed, the admirable manner in which he initiated two gentlemen into Masonry fully proved that Bro. J. Whitall, Paymaster, *R.N.*, has richly deserved the Gavel.

The following Brethren were then invested, Bros. Bigley, S.W.; Capt. Forbes, *R.A.*, J.W.; Courts, S.D.; Kitt, J.D.; L. Shrubsole, Tr.; Townsend, S.; Bates, I.G.; and Wilkins, T.

The Lodge having been closed, the Brethren, to the number of twenty-seven, sat down to an excellent banquet, arranged by their judicious Steward, Bro. Bigley, and provided by "mine host," Bro. Davis of the Fountain. The usual toasts were ably proposed by the W.M., and cordially responded to by the Brethren, and a high fund of comic humour emanated from Bros. Swandale, Keddell, Sen. and Jun.

The prospects of Masonry at Sheerness, are, at present, peculiarly promising, many initiations having taken place during the past year, and those of a character calculated to raise the Lodge to a high position in the Province, as well as to extend Masonry, inasmuch as several of the newly initiated are officers of the army and navy. We are happy to state that three candidates for initiation were proposed for the next Lodge night. Nor is this pleasing prospect confined to Craft Masonry; the Chapter attached to the Lodge is also prospering, and we have no doubt that both Lodge and Chapter will bear the test of any visit in the summer season from our Metropolitan and Provincial Brethren.

We have much pleasure in stating that the Lodge unanimously voted £5, in aid of the Patriotic Fund, which was forwarded to London last month.

## LANCASHIRE.

**GRAND MASONIC LIVERPOOL BALL.**—This splendid entertainment sustained, on Tuesday, the 9th of January, its well-deserved reputation, from the magnificence of the scene, the liberality of the arrangements, the beauty of the music, and the excellence and plenteousness of the refreshments; upwards of five hundred and fifty ladies and gentlemen participated in the enjoyment. The elegant suite of rooms, by permission of the Mayor, was thrown open at half-past eight; dancing commenced at nine, and was continued with great spirit till four o'clock the following morning. The bands, of which there were three, namely, a quadrille band in each ball-room, and a military band in the vestibule, were furnished by Bro. G. Wielepolski Phillips. The supper was supplied by Bro. Lawton, of the Bee Hotel, in his usual *rectorate* style. Bro. Lawton and Miss Annie Lawton undertook the general management. The modelling and ornamental work was executed by Mr. Eve, and it was remarked as unusually effective. It included the arms of Liverpool, the arms of England, and many fanciful and artistic productions. The proceeds of the ball, as heretofore, are to be applied in aid of the funds of the West Lancashire Masonic Institution for the education and advancement in life of children of distressed Masons. The ball was held under most distinguished patronage.

**OLDHAM.**—On Wednesday the 3rd inst. the Brethren of the Lodge of Friendship, No. 344, celebrated the Festival of St. John the Evangelist, in their new room, which has just been completed and decorated in a very characteristic and Masonic manner, rendering it one of the most commodious and best Lodge rooms in the Province.

The Lodge was opened at two o'clock. After the confirmation of the minutes of the preceding meeting, and the transaction of some preliminary business, the W.M. elect, Bro. Daniel Evans, was duly installed; the beautiful installation ceremony being performed in a very impressive manner by the Prov. J.G.D. of East Lancashire, Bro. Isaac Gaitskell, P.M. and P.Z., of No. 344. The following officers were then invested for the year, viz.:—Bros. John Bamford, P.M.; Henry W. Litler, S.W.; J. Booth, J.W.; Thomas Mattinson, Treas.; the Rev. J. S. Hague, Chap.; W. Hudson, Sec.; Robert Holt, D.C.; S. Cooper, S.D.; J. Sharples, J.D.; Edwin Travis, I.G.; R. Greaves, Org.; W. Blackburn and J. N. Braskey, Stewards; and U. Shaw, Tyler. The banquet took place at five o'clock. The usual loyal and Masonic toasts followed, but our limits will not permit us to give even an outline of the speeches, many of which were excellent, enlivened by several beautiful glees, by members of the "Lancashire Choral Union." In the course of the evening the W.M., in a very feeling and impressive address, presented Bro. John Bamford, on his passing the Chair, with a beautiful P.M.'s jewel as a small token of the high esteem entertained for Bro. Bamford by the members of his Lodge, as a mark of their fraternal regard, and of their appreciation of the benefits rendered by him to the Lodge whilst acting as W.M.

The Lodge of Friendship is now in a very flourishing state, numbering upwards of seventy members. A Royal Arch Chapter was attached about three years ago, and on the 21st December last a Knight Templar's Encampment was consecrated.

## LINCOLNSHIRE.

**BOSTON.**—On Thursday, the 28th December, the Brethren of the Lodge of Harmony, No. 389, celebrated the festival of St. John, by dining together at the Woolpack Inn, where "refreshment" was provided by Bro. Button. The newly-installed W.M., Bro. F. Cooke, the Mayor, presided, supported by a company of the P.M.'s, Officers, Brethren, and visiting Brethren.

## NORTHAMPTONSHIRE.

**PETERBOROUGH.**—The Brethren of the St. Peter's Lodge, No. 646, met for the purpose of celebrating their annual festival, and installing their W.M. on St. John's Day, 27th December. The ceremony was ably performed by Bro. J. Hervey, P.M.



of the Lodge, P.S.G.W. of the Province, and S.G.D. of the United Grand Lodge of England. Bro. R. Richardson, immediately after being placed in the Chair, proceeded to initiate a friend of his own, Mr. Greille, in a most masterly manner. After the Masonic business had been concluded, upwards of thirty of the Brethren, amongst whom was the Marquis of Huntley, Prov. G.M., who honoured the meeting with his presence, dined in the Assembly Rooms. The W.M. gave "The Queen and the Craft;" "The M.W. the G.M.;" "Success to the Masonic Charities;" a theme ever grateful to a Mason's heart, of the state and progress of which, at the present period, a brief but beautiful exposition was given by Bro. John Hervey, S.G.D., whose name was coupled by the W.M. with the toast. But the toast which perhaps elicited the most applause was the health of the Prov. G.M., who responded to it in his usual kind, happy, and hearty manner. The health of the D.P.G.M., Bro. Ewart, the W.M., the ladies, and various other toasts were most warmly received, and the Brethren separated after enjoying a most happy day. The following Officers were appointed:—Bro. W. Bodge, S.W.; R. Taverner, J.W.; W. Hart, Treas.; W. Willoughby, Sec.; J. Barton, S.D.; J. Bristow, J.D.; G. F. Buckle, I.G.

#### NOTTINGHAMSHIRE.

*Presentation of a superb Testimonial to the Prov. Grand Master of Nottinghamshire, Col. Wildman, of Newstead Abbey.*—The presentation by the Freemasons of Nottinghamshire of a testimonial to Col. Wildman, of Newstead Abbey, Prov. G.M., was celebrated at the Exchange Hall, Nottingham, on Dec. 21st, 1854, with great pomp and éclat.

At four p.m. a Prov. G.L. was opened in the magistrates' room, Exchange, for the reception of reports and transaction of the usual business. Exclusive of other officers and members of the G.L., there were present Bros. the Prov. G.M. Col. Wildman; Dep. P.G.M. Dr. Pigot; Bros. Allen, P.G.S.W., Danks, P.P.G.S.W., Bradbury, Sollory, and Davis, P.G. Stewards; Percy, Gr. Sec.; Rev. L. Jackson, P.G. Chap.; the Past and Present Masters and Wardens of the various Lodges in Nottingham, Eastwood, Mansfield, &c., and the representatives of the Prov. G. L. of Derbyshire. At half-past four o'clock the G.L. was closed, and the room appropriated to the reception of visitors, who in great numbers had assembled in the court-room of the building, and were now admitted to pay their respects to the gallant Colonel and the noble Earl (Scarborough). Shortly after five p.m. the company, wearing the appropriate costume, sashes, clothing, and jewels, of the Order, were marshalled in procession, two and two, and proceeded in advance of the Grand Office Bearers, who were now joined by the Mayor of Nottingham; to dinner in the Exchange Hall: The band of the Royal South Notts Yeomanry Cavalry struck up the spirited and beautiful "Freemason's Anthem," as the procession moved forward.

The chair was occupied by the Right Hon. the Earl of Scarborough, Lord Lieutenant of the County. On his right sat the Right W. Prov. G.M. Col. Wildman, wearing the superb gold collar of his office; the Mayor of Nottingham, Sir T. G. A. Parkins, Bart., W.M., 576; Dr. Williams, P.P.G.S.W., E. Percy, P.G. Sec., and M. Mills; whilst on the left of the chair were Dr. Pigot, Dep. Prov. G.M. of Nottinghamshire, Sir Edward Walker, Knt., T. Close, P.G.T., and G. Rawson, P.G.S.D., the Revs. L. Jackson, M. Wilkins, and J. Prior; and amongst the company were Bro. Carter, W.M., of the Forest Lodge, Lindley; Wright, Wakefield, Midworth; W. Neale, C. J. Neale, E. Paulson, Goodacre, S. Hurt, T. Godfrey, Greenhalgh, Jackson, Cooper, Barrenger, S. Allen, Thompson, Revel, Walkden, White, &c. of Mansfield; Bro. Warner, of Manchester; Huggins and Mason, of Derby; R. Barber, J. A. Shaw, and Godber, of Eastwood; and the following members of Nottingham Lodges and visitors, viz., Bros. Aldermen Heymann and Cullen, Lieut. Kingston, R.N., Capt. Wightman, Drs. Ranson and Robertson, H. Hadden, Long, Miller, Tennant, Martin, Hurst, Johnson, W. Maltby, Temple, Goodson, Nixon, Stimers; T. Danks, and R. Allen; T. C. Morrison, N. Hurst, P. V. Hatton, T. A. Cullen, T. Shaw, S. Parr, Abrahams, W. F. Gibson, J. F. Saville, Webster, Sample, T. Forman; Sollory;

Bradbury, Evans, Berenhart, Kidd, Campbell, Barwis, Davis, Hearn, Jacobson, Hoylea, &c.

Bros. W. Page and Comyn officiated as vice-chairmen. Gonfalons charged in emblazonry with the arms and quarterings of Col. Wildman, and the Prov. G. L. were displayed on standards behind the Chairman's platform.

The dinner was served up by Bro. W. H. Malpas, of the Flying Horse Hotel, in his usual elegant style.

Grace before and after meat was said by the Prov. G. Chap. Rev. L. Jackson, of Hucknall. During dinner, the band played a succession of spirited military and other pieces of music. The cloth having been withdrawn,

The Noble CHAIRMAN rose and emphatically pronounced the words "The Queen," which elicited a hearty burst of loyalty and applause.

The Noble CHAIRMAN then gave "His Royal Highness Prince Albert and the Royal Family;" and afterwards "The Grand Master, the Earl of Zetland," which was received with great cheering and applause.

#### THE TESTIMONIAL.

On the disposal of the above toasts, a novel and interesting ceremony presented itself. The testimonial, consisting of a rich and massive silver Epergne, valued at 200 guineas, and weighing nearly 300 ounces, was introduced in the midst of a procession formed as under, the band enlivening the scene by playing a portion of the "War Gallop."

#### ADDRESS.

R. Allen, P.G.S.W. | T. Danks, P.P.G.S.W.  
E. Percy, Prov. G. Sec.  
W.M.'s Allen and Danks, with blue scarfs and wands.

#### THE TESTIMONIAL.

W.M.'s Bradbury and Comyn, with blue scarfs and wands.

The *coup d'œil* of the whole of the elegant presentation scene was greatly heightened in effect by the remarkably elegant form of the Epergne, and the brilliant exotic flowers with which its seven glasses were crowned.\* The Epergne, of frosted silver, thirty inches in height, had its prominent portions highly burnished, and was surmounted by cut glass dishes. The base was a massive tripod with sculptured compartments betwixt the boldly encrooled claws. On these compartments were executed in *basso relievo* three life impersonations of Col. Wildman in his three prominent characteristics. First, of Prov. G.M. Mason in complete costume, and surrounded by Masonic emblems traced in highly burnished lines; then as Colonel of the 7th Hussars, standing beside his war steed in the battle-field, the sword and cannon being brightly burnished; and, finally, as a country gentleman, surrounded by the emblems of agricultural industry. On a shield over the Masonic *bas relief* is inscribed the record of the presentation as follows:—

Presented by the  
Freemasons of Nottinghamshire  
to  
COL. THOMAS WILDMAN,  
of Newstead Abbey,  
As a token of fraternal esteem and regard  
for his valuable services  
as Grand Master of the Province,  
during a period of thirty-five years.

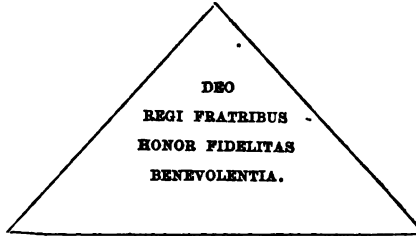
Dec. 21, 1854.

The shield over the hussar, *bas relief*, was charged with the gallant colonel's armorial bearings, and that over the agricultural in like manner, with the arms of the Prov. Grand Lodge. The figures and still-life accessories in these basement sculptures were most artistically executed, and much admired. From above the tripod springs a long-stemmed hollow cup or tube, most gracefully formed of a series of West India palm leaves, beautifully sculptured in frosted silver, as indicative of Colonel Wildman's West India possessions. The central stem bears

externally a fillet sculptured in silver, with the Greek word in burnished relief:—

“ EYPHKAMEN ! ”

“ We have found them ! ”—meaning “ Wisdom,” “ Strength,” and “ Beauty,” represented by three solid silver statuettes of betwixt eight and nine inches in height, standing also upon the massive tripod around the palm stem—the arm of “ Wisdom ” entwined with the form of the serpent ; “ Beauty ” bearing a magic wand and bunch of flowers ; and “ Strength ” displaying a burnished Greek triangle in actual relief, dependent from his right hand, with this inscription :—



Springing over all from the curved labias of the stem-like central calyx, diverge six scroll branches and a central support, sustaining the seven cut glass dishes of the Epergne. This magnificent piece of plate was supplied by Messrs. Danks and Nixon, Beest Market Hill, Nottingham, who engaged to execute it by the most eminent London artists in silver.

The noble CHAIRMAN, upon the deposition of the plate upon the table, rose, and proposing the health of the Prov. G.M., Colonel Wildman, which was drank with all the honours and bursts of “ Masonic firing,” then called upon the Prov. G. Sec., Bro. Percy, to read the accompanying address :—

Bro. PERCY, P.G.S., then said—My lord : I have the honour of reading the address presented on this occasion to the Prov. G.M., which is as follows :—

*Address from the ancient, free, and accepted Masons of Nottinghamshire to Col. Wildman, of Newstead Abbey, Provincial Grand Master.*

Right Worshipful Sir and Brother.—In the name of the Freemasons of Nottinghamshire, we joyfully avail ourselves of this opportunity to express our deep respect and affectionate attachment to you as our Prov. G.M., and to beg your acceptance of the accompanying piece of plate. As G.M. of this Province for nearly thirty-five years, we gratefully acknowledge the valuable services you have rendered to our venerable Order, and the zeal and ability with which you have upheld and extended the principles of Masonry. At the present time, when all hearts are stirred and beat high with enthusiasm at the gallant deeds of our noble soldiers in the East, our thoughts naturally recur with thankfulness to the period, when, for so many years, you were a distinguished member of that band of heroes who upheld the honour of England under the departed brother of the Craft and great Captain of the age, the immortal Wellington, and shared in his crowning triumph on the field of Waterloo. Nor can we omit to bear our cordial testimony to the social and domestic virtues you have so long exhibited as a country gentleman, as a landlord, and as a friend and neighbour. Your name will long be held in honour as the ancient friend and schoolfellow of the noble and greatest poet, and as the munificent restorer of his much loved home, the “ time-honoured Abbey of Newstead.” In conclusion, and with “ all humility and reverence,” we supplicate the Divine Disposer of Events to bless and keep you and your inestimable wife, preserve you in peace for many years to come, and guard you in happiness through the evening of life, and when you are called to leave this “ sublunary abode,” may you pass in faith and pious trusting to those “ immortal mansions ” where “ the World’s Great Architect lives and reigns for ever.”—December 21, 1854.

At the close of this address, the band concluded the “ War Gallop ” with pistol

accompaniments, the whole company upstanding, and finishing off with a hearty cheer.

COL. WILDMAN then rose to reply, amidst enthusiastic cheering. He said—My lord, and Brethren. Often as I have had the honour of addressing the Brethren of this Province, I most assuredly never rose to do so under the influence of feelings in any respect to be compared to those which now, at this moment, warm my heart towards them; and I must necessarily beg the indulgence of this company if, from the strong emotion which these sentiments inspire, I should find myself unequal to give expression to my feelings in as full and impressive language as I could wish. To do so, would indeed require far greater gifts of natural eloquence than I can by any means lay claim to. Brethren, when an individual has devoted, for a long series of years, his exertions to carry out one favourite pursuit, and at the end of his career has obtained for his reward the approbation and regard of those who have supported him, and whose good opinion he most values and esteems, he may well deem himself a most fortunate and happy man (applause). And now, Brethren, when I look upon that elegant and splendid work of art which you have here placed before me, and when I recur to that beautiful and, to me, most interesting address by which it is accompanied, I cannot but feel that my debt of gratitude to you is of a threefold character; and, however clearly I may perceive that your kindness and partiality have exaggerated any merits of mine, at the same time I feel proud, doubly, trebly proud, of such a testimonial as you have awarded me, and of your so proclaiming your approbation and esteem (loud cheers). Brethren, you have kindly thought fit, in presenting this testimonial and address, to advert to my humble services during the late war. Alas! those were long, long forgotten, but the memory of them has again been vividly refreshed and brought back to my recollection by the glorious achievements of our gallant army in the East. I cannot but look back upon those stirring times and those noble achievements, when the noble chief who now leads them learned the art of war, in many a battle field, by the side of the great Wellington, and has certainly proved himself, both as a man and a warrior, a most apt pupil of the Great Captain of his age. Brethren, it has been well said, "The warrior is no patriot, save when, obedient to his country's call, he draws the sword of justice." Never did justice more loudly call, and never was her call more nobly answered than it has been by our gallant countrymen and their ancient rivals, now their glorious allies, banded together to defend the rights of nations, of Europe, and the world—banded together to resist the foul encroachments and inordinate ambition of a base and unprincipled despot (loud cheers). We may fairly exclaim in allusion to the pending struggle,

"Oh war, when Right thine arm employs  
And Freedom's spirit guides the lab'ring storm,  
'Tis then thy vengeance takes a hallowed form,  
And, like Heaven's lightning, sacredly destroys."

But, Brethren, I must strive to set aside these old recollections to which I have been led back, and remember that I am now the quiet country gentleman. There are duties, and important ones, attached to that position, which I must endeavour to discharge with all the ability of which I am capable, being encouraged by the support and approbation of all my most valued friends and neighbours. And now, Brethren, I really feel somewhat pained to have occasion to talk so much of myself (hear). I think it was the Prince de Ligné who said, "Je n'aime pas parler de moi; et le mot Je m'est odieux quand je m'en sers." [I love not to speak of myself; and the word I is odious to me whenever I must use it.] These are my sentiments also; and if you, Brethren, are tired of this egotistical harangue, it is your own kindness, partiality, and liberality, which have placed me under the necessity of inflicting it upon you. I hope, therefore, I may now be permitted to say, that I come to that character in which I more especially appear before you on this occasion, that of Prov. G.M. of Nottinghamshire, appointed to this high office, I believe, some thirty-five years ago; selected first by the illustrious prince who then presided over the Craft, the very name of the Duke of Sussex was a sure passport to the confidence and affection of the Masonic body; for if ever the

mind and heart of man were fully and truly imbued with the real feelings and principles of Masonry, it was that of his royal highness. And I do consider it the most honourable, important, and gratifying circumstance of my life, to have enjoyed the confidence and friendship of that illustrious man. It would neither be suitable nor convenient, on the present occasion, to enter into any details of the history of Masonry, during the last thirty years, in this Province; but for their result, I would say to the Brethren present, and to the visitors this evening, "Look around you." To the Brethren from other Provinces I would say, "Visit our Lodges; you will be received with kindness and hospitality, and may judge for yourselves of the manner in which they are conducted." But I would say more than that, Brethren; I would caution visitors that we do not confine ourselves to the more strict performance of the rites and ceremonies of our ancient Order; no, we aim at something higher, and are anxious to instil into the members of the Craft, those high principles and rules which are calculated to exalt the character of man. I remember a French precept, which I hold to possess particular aptitude, conciseness, and meaning, with reference to my noble friend on the left (the noble chairman): "*Noblesse oblige.*" This I shall take leave to apply to Masonry, and say, "*La maçonnerie oblige,*" which I may interpret simply in this way, viz.: that a Brother should always be ready to say, "such and such follies are improper—because I am a Mason" (loud cheers). That is the principle which ought to reign in the breast of every one. Yet, my Brethren, I am not going to read you a moral lecture, which is quite unnecessary, and would be out of place here. Yet if the great principles and important objects of our Order have been successfully carried out in this Province; if our numbers have greatly increased; if, in addition to this great accession, numerous new Lodges have sprung up; if the manner in which the Craft has been conducted amongst us, has been such as to gain the approbation of the Grand Lodge of England, and the Grand Lodges of the neighbouring Provinces, it is not to the exertions of one individual alone that such results are to be attributed. Brethren, I will not attempt to pretend, with any false modesty, that I have not warmly and zealously used my best exertions in a cause which I have so much at heart. But those exertions would have been unavailing and futile without the efficient support and assistance afforded me by Brethren whose talents, experience, knowledge, and attainments have been always readily brought forward to my aid. By the leading members of the Craft I have been admirably supported throughout. I see, even now, around me—though only but a few—some of those who were amongst them when I first came in; and, since then, I have met with numbers whose conduct has been truly fraternal. And now, Brethren, I will merely say, with respect to this beautiful testimonial before me, that had it been a Sprig of Heather from the forest so presented, I should have esteemed it above all price. As it is, a model of art, having everything in keeping, I shall only say that it will be treasured as one of my proudest possessions, one of my brightest heirlooms, which I hope may be transmitted down as a precious relic, by which this day may be had in remembrance in my family. (The gallant colonel sat down amidst loud and protracted enthusiasm).

Colonel WILDMAN almost immediately rose and said, I rise again to propose the health of a nobleman with which I feel sure you will all be delighted. I myself feel especially grateful to him for coming here this day, which, however, is only of a piece with his constant kindness towards me. Those who have been much amongst us and all his colleagues, know how he conducts himself as a Mason; and what is extraordinary, I had the honour and pleasure of making him a Mason. When Master of the Royal Sussex Lodge, I had the honour of making Lord Scarborough a Mason, and raising him to the second degree. It was after my time that he attained to the Mastership; but I need not tell you that his heart is truly Masonic, and filled with every noble feeling. "The health of the Earl of Scarborough, Lord Lieutenant of the county." (Masonic honours.)

The Noble CHAIRMAN in reply said—Right Worshipful Grand Master, Brethren, and Gentlemen—In rising to thank you for the honour which the Grand Master has conferred upon me in proposing, and you in receiving, the toast which has just been drank, I feel quite unable to find words suited to the occasion. I feel

extremely grateful for your kindness. At the same time, as a Mason, I am sorry to say I have neglected many of my duties; but I only feel, on that account, the more strongly the kind manner in which you have received the toast which the Grand Master has done me the honour to propose. I am extremely gratified that my presence, on this occasion, should have afforded me an opportunity of witnessing the kindly feeling which has been testified towards my old and kind friend, the Grand Master. At the same time I may be allowed (though I have been rather remiss in the discharge of my own duties) to observe, that I have always felt that Institutions like these were the greatest pride of the country. Had I been able earlier in life to see the merits of associations such as these, I should, no doubt, have been a better and more accomplished Mason; for although, perhaps, not very well qualified for taking the lead upon occasions like this, I beg leave, at the same time, to assure you that I am not wanting in inclination or zeal towards the cause in which we are all embarked, and will never be found sparing of my exertions in favour of the Fraternity. I beg again to assure you how grateful I am for the kind manner in which you have received the toast, and also to express my sincere thanks to the Prov. G.M. for the manner in which he has proposed it. (Applause.)

The Noble CHAIRMAN then said—Gentlemen and Brethren—In the list of toasts I perceive I am set down to propose one—a toast which you will all, I am convinced, receive with the greatest enthusiasm. I beg to propose “The Army and Navy, and our gallant Allies.” Drank with three cheers for the “Army and Navy and Allies.”

Colonel WILDMAN rose to reply, saying—Brethren—I find that I am put down as the person to return thanks for this toast. As a soldier, I have already made acknowledgments for your kindness, and can again do so with every kind feeling. But, Brethren, with regard to those who are now engaged in active service, I can assure you that I envy them from the bottom of my heart—especially in their alliance with those noble Frenchmen. It may seem strange for me to say this—an old soldier—particularly when it is recollected that, as a child in the nursery, I was taught to regard the French as the most horrible bugbears and savages. But what was our condition when we first went to war with them, and found ourselves allied to a miserable race of Spaniards, and opposed as enemies to these noble Frenchmen? Having, in after times, contracted many friendships with French officers, I have learnt to appreciate them for what they are, am proud of the alliance we have formed, and really envy our soldiers who have to fight side by side with such noble allies (applause).

Colonel WILDMAN shortly again rose and said—Brethren, you will see that your kindness has brought me upon my legs again. I am called upon to propose a toast, to do which yields me the utmost delight, as I am sure it will be received with the greatest pleasure. Long as I have known the county of Nottingham, and connected as I have been in many ways with this town, I have always found the principles and views of Masons actuating the first magistrates of the town and county. This very evening we are indebted to the kindness and hospitality of the Mayor of Nottingham for the use of this noble apartment. Having the pleasure of the company of that gentleman on this occasion, I am sure you will all cordially join with me in drinking the health of “The Mayor of Nottingham and Magistrates” (applause).

The MAYOR said—My lord and gentlemen, in rising to respond to the toast, allow me to thank you for affording me the honour of being present on this most interesting occasion. It was not necessary for me to be a Member of the Craft to enable me to enter into the feelings with which you have so gracefully marked your respect for your esteemed Provincial Grand Master. It would be presumptuous on my part, after the eloquent address which has been read to you, to attempt any eulogy of the character of Colonel Wildman. I can only say that I subscribe to every sentiment of that address, and that it not only echoes my feelings but those of all this large community. Few men are more highly esteemed amongst us than Colonel Wildman. As chief magistrate of this town, I am new in office, and cannot refer back to anything in my own merits which could mark the estimation upon which it has pleased my fellow-townsmen to place me in the

discharge of the highest duties amongst them, perhaps unworthily, but which I shall endeavour to discharge to the best of my ability; and if I shall meet with the approbation of my fellow townsmen, their thanks will amply compensate me. The gentlemen I am now associated with, and with whom I do feel it an honour to act as borough magistrates, merit your esteem; by them justice is discharged firmly and emphatically; and whilst they are a terror to evil-doers, the unfortunate always receive from them merciful consideration (loud cheers). With these imperfect remarks I return you my own and the borough magistrates' most grateful thanks.

Bro. T. CLOSS then rose and said, My lord and Bro. Masons, a toast has been entrusted to my care to which I purpose especially to allude, a little later, when you will see that, in entire connection with that toast, I desire, with your kind permission, to indulge in a few preliminary remarks, which my heart tells me should be uttered, although my tongue may fail to do them justice. As an old Mason in the Province and an old and intimate friend of the Prov. G.M., I would crave permission to be allowed once more to revert to the beautiful testimonial which has just been presented to our honoured friend and Brother. In looking at the effigies of the human figure sculptured upon it in *bas relief* in three distinct attributes of the country gentleman, soldier, and G.M. Mason, I would again refer to the separate phases of this threefold character in which he whom we have this day met to honour is therein represented. On each of these I would wish now to offer a few observations. In the first place then I would allude to his character as a gallant soldier; but here permit me to trespass on your patience for a few moments in order to refer to his earlier days in his boyhood at the celebrated school of Harrow; for Lord Byron was his playfellow at that school; and little could the poet have then imagined that in the companion of his youthful sports he saw the friend of his manhood, the future owner of his manor, and the conservator and restorer of the beautiful mansion in which through so long a series of years his illustrious forefathers had been cradled. From Harrow to Oxford and from Oxford to the army as a gallant Hussar were rapid steps. In the Peninsular War the young Hussar contended with great bravery and chivalrous courage, fighting in that band of heroes which quelled and triumphed over no ordinary foes but the numerous, disciplined, brave, and well-directed forces of that great man, the great Napoleon. After the peace of Paris, in the next conflict, he served as the aide-de-camp of the chivalrous Anglesse, and fought at that great victory which was gained at Waterloo against those daring and brave men till then the hereditary enemies of our country—but henceforward, thank God, to prove as I believe, our foremost friends and surest allies. It is glorious to see the two magnificent armies of the two nations, France and England, ranged not in hostile but in united ranks, combating not for miserable and ambitious projects or selfish purposes, but arrayed against the Attila of modern days, and his barbarian Huns who threaten the liberties of modern Europe. May the glorious slopes of Inkermann, where each man proved himself a hero, obliterate every painful reminiscence of the concluding struggle in which our gallant friend appeared for the last time as a soldier on the plains of Belgium. Peace came; for after the battle of Waterloo Othello's occupation was gone: but other pursuits engaged the attention of our Prov. G.M.; and through the acquisition of the lordly *demeane* of Newstead he became connected for the first time with the county of Nottingham. I will not here say in his presence, all that I think of his bearing in this his second character of a country gentleman. You all know the qualities of his heart, benevolence, kindness, princely hospitalities, and how charitable, yet conscientious he is in the administration of justice as a magistrate. But it would be altogether unpardonable in a meeting of Masons not to allude to the fine taste and feeling displayed in his restoration of the ruinous mansion of the Byrons, and especially to the admirable care he has evinced in the scrupulous preservation of every architectural feature, of every heraldic allusion, even of every tree, and every association allied to the home of the Byrons (loud cheers). A vain or selfish man would have pursued another course. Nor must I fail to notice the gracious liberality with which that mansion has been thrown open every day of the year to every pilgrim who has come to contemplate the lovely ruins of Newstead Abbey, or to pay his homage

at the shrine of Byron's genius. If we may suppose that the spirit of the immortal poet of Nottinghamshire still hovers around the disrupted, consecrated, and beautiful facade of the Abbey Church, or, thanks to our Prov. G.M., the now no longer ruined halls which form the "vast and venerable pile" of Newstead, it surely must look down and smile with satisfaction upon the labours of the companion of his youth, and rejoice that henceforth in the records of history and more especially in the annals of Nottinghamshire will continue entwined and interlaced for ever with the name of Byron that of Wildman. I now come to that third part of our friend's character, which to us as Masons must be dearest of all. It were unnecessary to dwell in this Province on the important services which have been rendered to the cause of Masonry by our Prov. G.M. Nearly every gentleman present is deeply sensible of his merits in this capacity; for most have experienced proofs of his considerate kindness and opportune assistance. Who that has ever heard him, can forget the deep feeling, the earnest tones of his voice, and his impressive manner when the stranger is introduced to the mysteries of our Craft, or when permitted to plunge still deeper into them,—could fail to be deeply impressed with his honesty of purpose? I cannot abstain from alluding to what I regard as the peculiar idiosyncrasy of Colonel Wildman's character, that wonderful amiability of disposition which positively compels him to make so far as may be in his power a friend of every individual who may approach him whatever may be his rank or station. Surely this is the attribute of a good man. How appropriate seem the beautiful words of Sheridan Knowles, applied to such a career! It is Hero who speaks looking out of a window—

" Whether mine eye with a new spirit sees,  
Or nature is grown lovelier, I know not;  
But ne'er, methinks, was sunset half so sweet!  
He's down, and yet his glory still appears  
Like to the memory of a well spent life,  
That's golden to the last, and when 'tis o'er  
Shines in the witness it leaves behind."

But thank God the life of the sun of Newstead is not spent; it shines upon us now, and is conscious of the "witnesses" of its worth and goodness. Having trespassed thus far upon you, I now propose my toast, "The Masonic Charities and Mrs. Wildman" (loud cheers). Of Mrs. Wildman I can say this much that she is not well, otherwise she would be here, in Nottingham. It is impossible to speak as they deserve of the excellent qualities of Mrs. Wildman. I never can forget her kindness of disposition; the graceful manner in which she dispenses the hospitalities of Newstead; and her affectionate attachment as a wife; for I know that her greatest pleasure is occasioned by doing justice to the merits of her husband and being silent upon her own. With regard to The Charities of Masonry, she supports and promotes them in every way she can. I know therefore that you will join me in drinking "The Masonic Charities and Mrs. Wildman" (applause).

Col. WILDMAN, in acknowledgment, said,—My kind brethren, I believe that if I were to rise fifty times this night you would kindly receive me; but allow me to remark that there are various sorts of fortitude; great fortitude there may be in bearing affliction, but there must be greater in bearing such kindness. I might almost say to my friend on the left, "*et tu, Brute,*" and I might certainly say he has driven his dagger home to my heart by the manner, in which he has been pleased to speak of that kind partner who is the blessing of my life, and who for so many years has made me happy. She is more connected with Masonry than most ladies, because she is a Life Governess of the Masonic Charities, both for boys and girls, and very few except her Majesty possess the same privilege. I shall report to Mrs. Wildman the manner in which you have accepted this toast, and I am sure that nothing will affect her more deeply than to know she is respected amongst my Masonic brethren (applause).

Dr. WILLIAMS said, the Committee had done him the honour to request him to propose a toast—"the Magistrates of the County of Nottingham." He felt quite sure he need not eulogise them in reference to their private capacities. Whenever



the borough magistrates had occasion to meet them, they derived from them the greatest assistance. In short, as they were acquainted with them all, he need not mention their good qualities, but should at once propose "the Magistrates of Nottinghamshire."

Sir EDWARD WALKER, Knt., said, he found that he was expected to return thanks for the magistrates of the county; he only wished that the G.M. had entrusted the task to some more worthy officer of his staff. He could only say that the magistracy of the county were actuated by impartiality in their decisions, and that, if they ever wavered, it was from the inclination to incline the balance on the side of the oppressed (cheers).

The noble CHAIRMAN proposed as the next toast "the Deputy Provincial Grand Master of Nottinghamshire" (enthusiastically responded to).

Dep. Prov. G.M., Dr. PIGOT, in acknowledging the toast which they had done him the honour of drinking, said, that he had enjoyed the felicity a great many years, almost a quarter of a century, of acting as the Deputy of that estimable man in whose honour they had met. In other Provinces the situation of Dep. G.M. was one of some responsibility and great labour, but in the Province of Nottingham it was a sinecure; for Col. Wildman, who had been made G.M. by a great Prince whom they had all respected (cheers), took upon himself all the labour. In conclusion, he would call attention to those labourers who were in the field that day, eulogistically alluding to the labours of Bros. Danks, Comyn, Bradbury, Sollory, and last, not least, Bro. R. Allen, to whom he paid some handsome compliments, and finally proposed the health of the latter gentleman.

Bro. R. ALLEN, in acknowledging the compliment, thought that those Brethren who were working with him in Masonry, would bear him out when he expressed himself more delighted that their arrangements for the day had proved satisfactory, than in having his name brought forward in this prominent manner. The remarks of the Dep. Prov. G.M. were only what he had expected from his kind Brother; but, for his part, he much rather studied to cherish, as a working Mason, the three Masonic principles of BROTHERLY LOVE, RELIEF, and TRUTH. After a few more remarks, Bro. R. Allen added, that had the name of Bro. Danks been put in place of his, perhaps more, and certainly not less, justice would have been done. That was the proudest day of his life, which enabled him to testify to the merits and worth of his esteemed Bro. Danks.

The Noble CHAIRMAN then proposed "The Provincial Grand Master and Grand Lodge of Derbyshire," which was received with loud cheers.

Colonel WILDMAN then rose and said: Brethren, I once more claim your attention: My worthy Deputy in the conducting of the affairs of this Province has in some measure already forestalled the toast, and like the one given by him it also is not upon the list. The worthy Deputy has occupied your attention in proposing the health of a Brother who is an efficient member of the Craft, but whose coadjutors have not been put forward so prominently as they deserve. Others who have acted with him have rendered themselves equally conspicuous by their services and assistance. As the Senior Grand Wardens of this Province, the next in rank to myself and Deputy, they have discharged the duties of their high office with the same credit as others who have held office before them. I refer particularly to worthy Bro. Danks, a P.S.G.W. of this Lodge, to whom I might say I was indebted for my first reception as a Mason, having sat side by side with him, and although I may not venture to say what I thought of him, lest it might appear like fulsome eulogy, his agreeable manners and information deeply impressed me; I have known him ever since, and the long lapse of thirty years has only served to improve my opinion of a coadjutor who has proved my support and stay, and everything I could wish. I see only one other Brother present who was a member of the Lodge at that time; but soon afterwards I formed the acquaintance of Dr. Pigot as a visitor; and long afterwards many others of my firm supporters and assistants in the Craft joined us. To them all I feel a deep debt of gratitude, and amongst others whom I see present I may be permitted to mention the Grand Secretary (Bro. Percy), whose services I shall never forget. Than thanking the united Brethren for these services I know no task more delightful, and I only wish that every other Province in the kingdom could show such a Grand Lodge. I

give you "The Senior and Junior Grand Wardens and Office Bearers and Past Office Bearers of the Grand Lodge of Nottinghamshire, coupled with the name of Bro. T. Danks" (applause).

Bro. T. DANKS returned thanks for the honour done him, which he accepted with the greatest gratitude. He had sufficient experience in Masonry to know that he must do whatever he was told to do by his superior; and as he had been told that he must get up and return thanks for the health which had been drank, he felt bound to do it. The Grand Master had reminded him of many circumstances connected with the officers of the Grand Lodge and its Past officers; and he could only say, that they had done their duty to the best of their ability. The example set them by their Grand Master rendered neglect impossible. He had heard with delight the eulogy which had been passed upon the Prov. G.M. by Bro. Close, as a warrior and as a country gentleman, but the only character they knew him by here was that of a Mason, and he could render him a tribute in that character as strong as was possible in any other character (cheers). He honoured him as a working Mason, and in that capacity he was an example to the whole kingdom. As a working Mason he had been enabled to raise them from the lowest depths; for they were upon a very low scale of Masonry before he came amongst them, and by his efforts and excellent conduct they had become what they saw them that day (cheers).

Bro. E. PERCY, G.S., had a toast to propose before they parted, which he felt sure nobody would omit to drink, it was the health of the governing body of that borough. Gentlemen who had lived for their whole lives, as he had done, in that town, and watched the rise and progress of events, must have seen with what degree of talent and success the corporation of Nottingham had addressed itself to effect very great improvements in the town. Their ideas seemed to have become enlarged and expanded co-existently with what the town of Nottingham was likely to become. There was one point especially worthy of notice in the history of the town, and it was that it had been one of the very few Corporations of England which, when their charters had been menaced by the then reigning sovereign had refused to be coerced. He congratulated their Dep. G.M. on the circumstance that his ancestors had been amongst those who had withstood these encroachments. He thought, therefore, they might well emulate the motto which the town bore upon its banner "*Vivit post funera virtus.*" He proposed "The Corporation of Nottingham and Mr. Alderman Heymann" (applause).

Mr. Alderman HEYMANN in reply, said, every corporation which exercised its privileges aright was a Parliament in itself; and he did believe that, without these ancient bodies we should not stand so much the envy and admiration of all the world. It would be very bad taste in him to enlarge on this matter; but he did feel that an honour had been conferred upon him—a foreigner, though not an alien—for he felt as proud of being considered an Englishman as any one there, and entered into matters affecting the interests of that town with as much warmth as any man could. And he could not forget, as a German, that in the Baltic provinces and in some others, whence a part of our population came, there were at the present time institutions such as Mr. Macaulay describes them to have been in England 200 or 300 years ago; and he wished in his heart that the institutions which did so much for this country were carried back to the ancient race also (cheers).

Bro. CLOSE moved the thanks of the company to the noble Earl for presiding; which were heartily accorded. The band struck up a Masonic air, and Colonel Wildman bowing to the Brethren as he passed, left the room, attended by the noble Chairman, the Mayor, Sir Thomas Parkyns, Sir Edward Walker, Messrs. Close, Williams, Percy, and the Office Bearers of the G.L.

#### OXFORDSHIRE.

OXFORD.—On Wednesday, the 27th Dec., the Brethren of the Alfred City Lodge assembled at the Masonic Hall, for the purpose of installing the W.M. elect, Bro. John Thorp, son of Mr. Alderman J. Thorp. The ceremony of installation was admirably performed by Bro. R. J. Spiers, P.G.S.B. of England, and late Mayor of this city. On the conclusion of the ceremony, the W.M. appointed

the following Brethren to be his Officers for the year :—Bro. J. T. Hester, S.W. ; Bro. Houghton, J.W. ; Bro. Rev. J. S. Sidebotham, Chap. ; Bro. T. Randall, Tr. ; Bro. J. G. Betteris and Hobbs, Secs. ; Bro. E. Bevers, S.D. ; Bro. Rainsford, J.D. ; Bro. Rev. T. Russell, St. John's College, Dir. of Cer. ; Bros. Marshall and T. B. Hosken, Wor. Coll., Organists ; Bro. E. G. Bruton, I.G. ; Bros. Fraser and Thurland, Stewds. ; Bro. Bull, T. A large number of Brethren, including the Dep. Prov. G. M. Bro. Capt. Bowyer, Bro. Alderman R. J. Spiers, Bro. Alderman J. C. Dudley, Bro. T. Joy, the W.M. of the Churchill Lodge, Bro. Rev. W. P. Walsh, vicar of Stanton Harcourt, were present. No less than fourteen P.M.'s sat down to an elegant banquet provided by the Stewards, Bros. Fraser and Thurland. The W.M. was well supported by all his Officers, and presided in a very able manner, introducing the various toasts neatly and concisely, affording the best proof that he was qualified to discharge the duties which the Brethren by their unanimous voice have selected him to fulfil. The addresses of the late W.M. (Bro. Randall), of Capt. Bowyer (who expressed his desire to become a joining member of this Lodge), and Br. Spiers, were well timed, and couched in striking and appropriate terms. The evening was spent in that happy and social manner so peculiar to this Order, and, judging from the "opening day" of the new W.M., and the number of initiations which will shortly take place, there is every reason to hope that the coming year will be as prosperous, as far as Masonry is concerned, as the last.

MASONIC MAYORS.—It is worthy of notice, that the civic chair of this city has been filled during the last three years by members of the Masonic body, viz. :—the present Mayor, Bro. Alderman Sadler, for the third time ; Bro. Alderman R. J. Spiers, the late Mayor ; and Bro. Alderman J. C. Dudley, Mayor in the previous year. In the Town Council there are four Aldermen and eight Councillors who belong to the fraternity.

#### SOUTH WALES.

CARMARTHEN.—On the celebration of the Festival of St. John the Evangelist, the members of the Lodge of Saint Peter, No. 699, received into the Order the following distinguished persons, who were initiated by our old friend, Bro. Ribbans :—Colonel Watkins, M.P. ; James Bower, Esq., Barrister-at-Law ; William Olive Bird, Esq., of the 10th Hussars ; John Thirlwall, Esq., Barrister-at-Law. This was a proud day for the Brethren of No. 699, and one that will not be forgotten by those who took part in the proceedings. There is so much elegance and courtesy in the manner of Bro. Ribbans's natural and easy method of *making*, that every one must admire, and such readiness to impart instruction as every Brother must respect. On this occasion Colonel Watkins was pleased to express himself highly delighted with the mode of initiation, especially, as he emphatically said, at the kind and gentle demeanour of the initiating Master.

At the banquet served by Bro. Rees at the Joy Bush Hotel nothing was wanting, and the evening passed in friendly and cheerful converse. The usual loyal and Masonic toasts were given, and the following is but an imperfect outline of the speeches on the occasion.

On giving the health of the present Master and Father of the Lodge, Bro. Tardrew, Bro. David Morris, the member of Parliament for the borough, paid a high and deserved compliment to that worthy Brother's zeal and readiness at all times to further the interests of Masonry, and of this Lodge in particular.

Bro. Tardrew's reply, coupled with his thanks to the Brethren for the honour they had done him by placing him in the Chair, the support he had ever received from Bro. Ribbans—"Sir," said the esteemed Brother, "had not Bro. Ribbans promised me to give his assistance during my term of office, I could not have accepted the post of Master of this increasing and now good-working Lodge ;" he had known, he added, the proposer of his health upwards of forty years, and as a Freemason, he believed there did not exist a warmer advocate of the society, or a more constant friend to mankind.

The health of the retiring W.M. having been given by Bro. Ribbans, the opportunity was embraced for recapitulating the attention, uniform support, and untiring desire of Bro. Fitzwilliams to benefit this Lodge, who had, during his two

years of office, not only introduced all the new members into the society by this Lodge, but had been the means of enabling the Lodge so to subscribe, for the benefit of The Masonic Charities as to constitute the W.M. for the time being a governor of the Girls' School, and the Senior Warden a governor of the Boys' School; and following strictly in the advice given by our late M.W.G.M., the Duke of Sussex, he had carefully studied the stability of the Order by adding only such members as are of the highest respectability. No man had done more for a Lodge than Bro. Fitzwilliams had done for this, his Mother Lodge, and no Brother had ever afforded greater satisfaction as W.M. than Bro. Fitzwilliams.

The healths of the newly initiated having been given, Col. Watkins rose and said:—"Worshipful Sir and Brethren, you have this day been pleased to receive me as a member of your ancient and honourable body, and I consider myself happy in being admitted amongst you. It has long occupied my thoughts, and from all I could glean from various sources I heard everything to cheer, and nothing to daunt me in my wishes. Now, that I know not the day I may be summoned with my regiment to proceed to some foreign station, I resolved to become a Freemason, and Bro. Fitzwilliams kindly undertook thus to introduce me, for which I feel exceedingly obliged to him, as also to you, Worshipful Sir and Brethren, for the kind manner you have shown in responding to the toast. But how shall I express my heartfelt acknowledgments—my inward gratitude to Bro. Ribbans for the considerate attention, and very marked regard he paid me and those who were my companions during the ceremony of initiation—the worthy Brother's address was noble during the ordeal, and deprived my curiosity of all anxiety. I felt as one in the hands of a friend who was determined that I should not experience the slightest uneasiness—and to him—my Brother Ribbans, I thus return my best, my warmest, my devoted thanks, and may God long preserve him amongst us." Bros. Thirlwall, Jones, Thomas, Morris, and Lascelles, enlivened the flying hours by some excellent songs.

Bro. Col. Watkins proposed the health of the host, Bro. Rees, with the thanks of all present for the excellent banquet provided, and a little after ten the Brethren separated, perfectly satisfied that such gatherings serve more than anything else to promote true harmony, and to cultivate the kindest feelings between man and man.

#### STAFFORDSHIRE.

TIPTON.—*Noah's Ark Lodge, No. 435.*—On the 15th of last month, this Lodge met and elected the Rev. Bro. E. H. A. Gwynne, incumbent of the district parish, W.M. The much respected R.W.P.G.M., Col. Vernon, whose presence is always hailed with delight, visited the Lodge, and was pleased to compliment the officers upon their working and regular attendance, scarcely one being absent any Lodge night during the past year, which speaks volumes for their love of Masonry.

We had occasion a few months ago to record an instance of liberality in this Lodge presenting, with a few more of his friends, a purse of fifty pounds to their Rev. Senior Warden, and we have now to mention the farther exercise of their charitable and truly Masonic feelings by their voting five pounds to the Patriotic Fund. The Lodge has also been lately presented with a very handsome silk banner, by Bro. Millard, with new and beautiful tracing boards by Bro. Josiah Creswell, a new carpet by Bro. Howell, new P.M. jewel by Bro. Gwynne, and new collars by Bro. Whitehead. The Brethren are also about to compliment their late worthy and respected P.M., Bro. Warner, P.G.J.W., with a testimonial of esteem, particulars of which, as well as the installation of Bro. Gwynne, will be furnished in our next number.

#### SUFFOLK.

WOODBRIDGE.—The Brethren of the Doric Lodge (No. 96) celebrated the return of the Festival of St. John the Evangelist, at their private room, Doric Place, the 27th Dec., when Bro. George A. Grimwood was duly installed to the chair as W.M. for the ensuing year. Amongst the P.M.'s present, were some from London and other places, members of this Lodge, who annually visit their "Mother," and who

are proud to acknowledge that though she is of ancient days, she is yet admired by the young, and indeed by all who have the advantage of the "Light."

The Brethren afterwards partook of an excellent banquet, provided by Bro. Salmon in his usual style; and with toasts and songs the Brethren enjoyed themselves exceedingly until the Lodge was closed, when the Brethren retired highly delighted with the labours of the day.

#### WILTSHIRE.

SWINDON.—The Royal Sussex Lodge of Emulation (No. 453) held their Annual Festival at Swindon, on St. John's Day, when Bro. W. F. Gooch was installed W.M. by Bro. D. Gooch, Dep. Prov. G.M. of the Province, who had occupied the Chair of this Lodge for the two previous years, and during which time he initiated into it 38 candidates. This Lodge, and indeed Masonry in general, is in a most prosperous state in this Province, three new Lodges having been opened during the last year, and a very large increase made in the subscribing members, as well as those newly initiated. The Royal Sussex Lodge alone counts upwards of 60 Members. After the ceremony of the installation was finished, Bro. D. Gooch presented the Lodge with a handsome Bible, saying, "W.M., I deem it a great privilege to be permitted, as my last act in this Lodge, before taking my place amongst its P.M.'s, to place on your pedestal this copy of the Volume of the Sacred Law, and to express a hope that you W. Sir and Brethren, will accept it as the strongest proof I can give you of my deep and heartfelt gratitude for the great support and uniform kindness I have received from you all during the two past years that I have had the honour of occupying the Chair. I feel sure that the great prosperity of this Lodge, and the large attendance we have had at our numerous meetings, is mainly due to the truly Masonic spirit, founded on the principles contained in that Holy Work, that has actuated every one of the Brethren; we have met and parted, on all occasions, in perfect harmony and Brotherly love; and the young Brethren amongst us must, I am sure, have been deeply impressed with the good order and propriety that has invariably been observed not only in Lodge, but at our refreshment table. But, Brethren, let me hope (and believe me that I do so most fervently), that our meetings have not been held as a mere form, or for conviviality, and refreshment alone. Let me hope that we have had a higher and nobler object in view, and a more just appreciation of the aim and design of Freemasonry, and that the true labour of the Lodge has been our chief attraction; that our beautiful ceremonies, inculcating as they do the purest and most sublime principles of Morality, Piety, and Virtue, may have led us more earnestly to take this Sacred Volume for our guide, and in all things to consider it as the unerring standard of Truth. Brethren, believe me it is in this Sacred Book pure Freemasonry is to be studied, and doubt not that such study will amply reward you both in time and eternity. Let me also remind you that the solemn obligations you have entered into are not merely to keep our secrets, but in our conduct to practise the virtues taught by this Holy Book, and so to live in this life that we may look forward with cheerfulness, because with hope to that home where we shall be summoned from this sublunary abode to the Grand Lodge above, there to render an account of all our actions; and God grant that it may then be found our time spent in this Lodge has not been spent in vain. To those young Brethren, whom it has been my privilege to initiate into the Order, I would earnestly say, persevere in the study of our mysteries; you will find, as you proceed, how much beauty and meaning is contained in our ceremonies. Nay, Brethren, I feel that without this study these ceremonies must appear to you an outward form without a soul. Let me also entreat you to bear in mind that humility is an essential qualification of a good Mason; do not allow yourselves to be led away by an idea that because you have taken the usual degrees, and may even, perhaps, be able to work our ceremonies, you are, therefore, well versed in Masonry; you may even then be only on the threshold, all the knowledge and the beauty being within; but they are freely open to them who will with humility and diligence seek for them, assisted by the light of this Sacred Volume. I fear, Brethren, I have detained you at too great a length; but the deep interest I take in the welfare of the Lodge must plead my excuse. In conclusion,

let me express a hope that the same kind support and indulgence will be given to my successor, that has been given to me, and that the same Brotherly love and harmony may ever continue to prevail amongst us."

A vote of thanks was passed to Bro. D. Gooch for his present, and for his conduct while in the Chair of the Lodge.

The third ceremony was then very ably worked by the newly installed W.M., giving great promise of his filling the Chair with advantage to the Lodge and credit to himself.

A resolution was unanimously passed, requesting Bro. D. Gooch, P.M., to sit for a Portrait, to be hung in the Lodge room. Last year the Brethren of this Lodge subscribed amongst themselves, independent of the Lodge funds, and presented Bro. D. Gooch with a splendid gold P.M.'s jewel, set with brilliants, as a mark of their esteem.

Bro. E. J. Hutchins, M.P., Prov. G.M. for the eastern division of South Wales, was present, and expressed how pleased he was with the excellent manner in which the work of the Lodge had been performed. The Lodge being closed, the Brethren retired to banquet, which was provided by Bro. Westmacot, of the Goddard Arms, and the evening was spent with the usual Masonic spirit and harmony.

The following is the inscription on this splendid copy of the Volume of the Sacred Law:—

Presented  
to the  
Royal Sussex Lodge of Emulation, No. 453,  
Swindon ;  
27th December, 1854 :  
By  
Bro. DANIEL GOOCH, P.M., D.P.G.M. for Wiltshire,  
As an acknowledgment of the great kindness he received while acting as  
Worshipful Master.  
1853 and 1854.

#### WORCESTERSHIRE.

WORCESTER.—On Monday, January 1, at its Head-quarters, the Crown Hotel, in this city, the Lodge Semper Fidelis (No. 772) celebrated the great winter festival of the Society, which among Masons is commonly but mythically termed, the Feast of St. John. The W.M. Bro. T. Clutterbuck presided, and the Brethren as usual greatly enjoyed a happy time, their enjoyment having been well aided by the "refreshment" prepared by Bro. Barnett. The festive board was graced by a splendid Severn salmon of 16 lbs. caught that day near to this city, and being the first fish of the season taken in the neighbourhood. On the previous Thursday the Old Worcester Lodge (No. 349) celebrated the same festival at the Bell, on which occasion Bro. Webb presented one of his unrivalled banquets. The W.M. Bro. R. Hill presided.

#### YORKSHIRE.

YORK.—On St. John's Day, the Freemasons throughout the county had their annual gathering. The members of the York Lodge, the Union, No. 287, dined together at the house of Bro. John March, in Goodramgate. Bro. W. Cowling, W.M., presided, and Bro. R. Farrer, S.W., occupied the vice-chair. The dinner was sumptuous, and excellent in all its details, and the party spent a very delightful evening.

#### KNIGHT TEMPLARISM.

LANCASHIRE.—It will be in the remembrance of our readers that, in the *Freemasons' Quarterly Magazine* for July last, we announced the Consecration, by Sir Knight Matthew Dawes, V.E., Prov. G.C. of Lancashire, of the Geoffrey de St. Omer Encampment, at Manchester, on the previous 31st May; and we have now

the pleasure of noticing the further progress of Templar Masonry in Lancashire, as exhibited by the V.E.P.G. Commander of that Province having consecrated the Almeric de St. Maur Encampment, stationed at Bolton, on the 18th December last; and also the St. George's Encampment, stationed at Oldham, on the 22nd of the same month. The officers named in the warrant for the Almeric de St. Maur Encampment are the same as those appointed by the warrant for the Geoffrey de St. Omer Encampment, these two Encampments being *waited*, and holding their meetings alternately in Manchester and in Bolton, on the days named in their respective warrants; and as the members of these United Encampments reside in different parts of the Province, and some even in the adjoining Province of Cheshire, it is hoped that the reunion, from time to time, of Sir Knights living at a distance from each other, will not only cement the ties of Knight Templarism, but will diffuse a general good feeling, and a uniformity in the mode of working and conducting the business of Encampments in this Province, which cannot but be beneficial to the general interests of the Order; and when we inform our readers that these United Encampments have taken for their model, in every respect, the Observance Encampment in London (of which the V.E.P.G. C. of Lancashire is a member), we have stated sufficient to show, to every Knight Templar acquainted with the Observance, that the United Encampments of Almeric de St. Maur, and of Geoffrey de St. Omer, are exactly what are wanted to elevate the tone of Templar Masonry in the Provinces.

The officers named in the warrant for the St. George's Encampment, stationed at Oldham, were Sir Knight J. G. Blackburne, who was duly installed as E. C. by the V. E. the P.G. C. of Lancashire, and Sir Knights Thomas Mattinson and John Wrigley, who were likewise duly installed by the E.C. as first and second Captains. The attendance of Sir Knights at the consecration of this Encampment was not numerous, owing to the tempestuous state of the weather; but the D.P.G. C., Sir Knight Roys, honoured the Encampment with his presence, and Sir Knights Stephen Smith, Ellis, and Bell, of the Jerusalem Encampment, Manchester, kindly assisted in the ceremonies of the day, and at the installation of the several candidates.

**MANCHESTER.**—The first Prov. Grand Conclave for Lancashire was held within the Jerusalem Encampment, at the Waterloo Hotel, in Manchester, on Friday, the 18th January, 1855, by the V.E. Sir Kt. Matthew Dawes, the Prov. G.C. of Lancashire.

The Jerusalem Encampment, the oldest in the Province (its warrant bearing date 20th May, 1795), was opened by Sir Kt. Dr. C. Clay, E.C., about one o'clock; and after the installation of Comp. Bro. St. John B. Joulé, the Prov. G.O.'s were announced, and entered the Encampment in procession, arranged, according to their rank in the Order, by Sir Kt. W. H. Wright, the very efficient Prov. G. Dir. of Cer.

The Prov. G. C. was then opened in ample form, and after alms had been collected, pursuant to the statutes of the Order, and Sir Kt. E. Barlow had been unanimously elected Prov. G.T., the V.E. Prov. G.C. appointed the following Prov. G.O.s for the ensuing year, viz.:—Dep. Prov. G.C. Sir Kt. Roys; P.G. Sub Prior Sir Kt. Bridson; P.G. 1st Capt. Sir Kt. G. Ormerod; P.G. 2nd Capt. Sir Kt. T. R. Bridson, jun.; P.G. Pref. Sir Kt. Rev. E. J. Bolling (absent in Malta); P.G. Chanc. Sir Kt. Newall; P.G. Vics-Chanc. Sir Kt. French; P.G. Registrar Sir Kt. H. Bridson; P.G. Chamb. Sir Kt. Holbrook (absent in the Crimea); P.G. Hospit. Sir Kt. Ainsworth, M.D.; P.G. 1st Exp. Sir Kt. R. Burton; P.G. 2nd Exp. Sir Kt. J. R. Lingard; P.G. 1st Stand. B. Sir Kt. C. Clay, M.D.; P.G. 2nd Stand. B. Sir Kt. Varley; P.G. Almoner Sir Kt. J. Hick; P.G. Dir. of Cer. Sir Kt. W. H. Wright; P.G. 1st Aide-de-Camp Sir Kt. E. Alleyne Dawes, Lieut. 97th Regt. (absent in the Crimea); P.G. 2nd A.D.C. Sir Kt. G. Barlow, Lieut. 4th Royal Lancash. Mil.; P.G. 1st Capt. of Lines Sir Kt. R. Crossland; P.G. 2nd Capt. of Lines Sir Kt. W. Bedick; P.G. S. B. Sir Kt. Alpass; P.G. 1st H. Sir Kt. Mattinson; P.G. 2nd H. Sir Kt. Hine; P.G. O. Sir Kt. Joulé; P.G. B. B. Sir Kt. S. Smith; P.G. Eq. Sir Kt. W. Dawson.

The P.G. G. then elected the following Sir Kts. Members of the Committee

for the year ensuing, viz. :—Sir Kts. W. H. Wright, G. W. Ormerod, R. Burton, C. Clay, and T. E. Bridson, jun. ; and the V.E. Prov. G.C. nominated Sir Kts. Royds, H. Bridson, E. Barlow, and H. Alpass, as Members of the same Committee.

The V.E. Prov. G.C. then addressed the assembled Sir Kts., and, after alluding to the number present (45), which was most satisfactory, and to the fact that each Encampment in the Province was there represented, remarked on the importance of every one of those Encampments immediately procuring a copy of the new statutes, and adopting the recently revised Ritual ; on the fees for installation not being reduced below the amount prescribed by the new statutes ; on the impropriety of some of the Encampments continuing to hold meetings on Sundays ; on the necessity of Bye-laws for each Encampment ; and of notice being given to the P.G. Vice-Chanc. whenever any change was made in the days of meeting ; and on several other matters connected with the conduct and well-being of the Order, in the Prov. of Lancashire.

The business having been concluded, and the Prov. G.C. having been closed in solemn form, the Sir Kts. accompanied the V.E. Prov. G.C. to the Banqueting-room, where the V.E. Prov. G.C. was supported, on his right, by Sir Kt. Wm. Courtenay Cruttenden, the V.E. P.G.C. of Cheshire ; Sir Kt. Masson, E.C. of the Observance Encamp., London, and P. 1st G.C. ; Sir Kt. Capt. Burney of the Observance Encamp., Madras, &c. &c. &c. ; and on his left by Sir Kt. Royds, D.P.G.C. of Lancashire ; Sir Kt. H. Bridson, P.G.R. ; Sir Kt. R. F. Ainsworth, P.G.H., &c. &c. &c.

We regret that our space will not allow us to give more than a portion of the several excellent speeches which were delivered on the occasion.

In proposing the first toast the Prov. G.C. said, it might be confidently asserted that "there never was a Sovereign on the throne of these realms who had so entirely won the affections of her people as our present most gracious Queen. Whether we regard her as a Sovereign, as a wife, or as a mother, she equally claims our respect and admiration, and I therefore call upon you, Sir Kts., without further preface, to fill bumpers to the health of her Majesty, Queen Victoria, and may God bless her."

On the next toast the Prov. G.C. remarked, that it would be a want of respect to her Majesty Queen Victoria, if they did not drink to the health of those nearest and dearest to her. Prince Albert, though devoted to science, was not a patron of the science of Masonry, and therefore could not be a Masonic Templar ; but it was to be hoped, when the Prince of Wales arrived at man's estate, he would, by becoming a Kt.T., emulate the steps of his grandfather, and of his royal mother's uncles.

In introducing the next toast, the V.E.P.G. C. said, "At a time like the present, when our brave fellows in the Crimea are enduring such fearful hardships and privations, it would ill become any assembly of Britons, gathered around the festive board, to omit to toast the healths of the Army and Navy, who have so recently added fresh laurels to those so nobly won in former days. The insignificant River Alma, which until September last was scarcely known, except to a few wandering Tartar herdsmen, will now flow down the stream of time renowned for the victory achieved on its banks—the brilliant, though, alas ! fatal, charge of our light cavalry at Balaklava, will henceforth take its place in history, along with the chivalrous exploits of our sainted 'predecessors,' the Kts. T. of old, and the indomitable bravery and courageous endurance of our fine fellows at Inkermann will ever command the admiration and respect of the whole civilised world,—and shall we, Sir Kts., with such deeds as these fresh in our recollection, restrict ourselves to the usual Masonic toasts ? No, let us all fill bumpers, and upstanding, with three cheers, give the hearty good health of our Army and our Navy, and may they, and our brave allies, soon return victorious to their Western homes (great applause). With this toast, I will couple the name of our guest, Sir Kt. Capt. Burney, of the 51st regiment ; which regiment, I believe, is shortly going to the Crimea, and we will charge him to inform our 'Companions in arms,' before Sebastopol, that they are not forgotten in our convivial moments" (Cheers).

Sir Kt. Capt. Burney, in returning thanks for his name being coupled with the



preceding toast, regretted that he was not so fortunate as to be going to the Crimea; for having recently been appointed Paymaster to the Depot Battalion at Preston, he had retired from the 51st regiment. But there were several Masonic Brethren, yet in the 51st, who were going to the Crimea with the regiment, and he was certain they would, with pleasure, take charge of the message the V.E. Prov. G. C. had entrusted to him; and he was equally sure that message would gladden the hearts of those of our brave "Companions in arms" who were now before Sebastopol ready to lay down their lives in their country's service, and who would be rejoiced to hear, in that far distant land, that they were not forgotten by their Brethren the Kts. T. of Lancashire.

The V.E. Prov. G.C. then rose and said,—“It is now, Sir Kts., my pleasing duty to propose to you the health of our M.E. and S.G.M. Col. Chas. Kemeys Tynte. When he first assumed the sovereignty of our Order, he found our forces scattered like sheep without a shepherd; each encampment ‘did that which was right in its own eyes;’ and when our ceremonies were attempted to be performed, they were so mixed up with those of the Kts. of St. John of Jerusalem, of the Kts. of the Mediterranean Pass, and of various other Orders, that when a Mason became a Kt. T. it was next to impossible for him to recollect the signs and the words peculiar to this Degree, so jumbled were they with those of the other Degrees which he had taken at the same time. Our M.E. and S.G.M. set himself to cleanse this Augean Stable, and to purify the ceremonies of our Order, not only from the intermixture of those of other Degrees, but from (I think I may fairly use the term) the buffooneries, which had gradually been foisted into our imposing and beautiful Ritual. I rejoice that he has lived to see the day when the Degree of Masonic Kt. T. is given pure and unmixed with other Degrees; and though the infirmities of age are creeping on him, and his sight is rapidly failing, his most anxious thoughts are still given to the welfare of our Order. I had the pleasure of sitting the next but one to him, on the occasion of the presentation of the beautiful piece of plate, which was lately given to him as a testimonial of the affectionate regard of the Kts. T. of England and Wales; and never shall I forget the (I may say, affecting,) speech which he made on that occasion, replete with a truly Christian spirit, and with every good Masonic feeling. His heart and soul are with us; and I call upon you, Sir Kts., to fill bumpers, and to rise to the health of our M.E. and S.G.M.; long may he live to preside over us” (great applause).

In proposing the healths of the Dukes of Athol and of Leinster, the M.E. and S.G. Masters of Scotland and of Ireland, the V.E. Prov. G.C. remarked, that he had not had the pleasure of being present at an Encampment in either of those countries; but he believed that, although they differed from each other, as well as from us, in their mode of working this Degree, they considered themselves second to none in their devotion to the Order.

The V.E. Prov. G.C. then said,—“I have now the pleasure of proposing to you the health of a distinguished Sir Kt., whose friendship I have long enjoyed, our V.H. and E.D.G.M. Sir Kt. W. Stuart; who unites in his own person, not only the utmost devotion to our Order, but that aristocratic, I may say, that Royal, decent, which so well befits him for the high position he holds in our ranks, and, to crown all, he has ‘that most excellent gift’ of Charity, the Mason's brightest jewel. I was on a visit at his residence, Aldenham Abbey, last summer, and amongst the rare and beautiful objects which there attract the attention of a stranger, I think I was most struck with a neat and unobtrusive row of almshouses, which Sir Kt. Stuart has built, on his own estate, and amply endowed; where six old men and their wives were, through our D.G.M.'s truly Masonic bounty, spending their declining years in peace and comfort. I give you, Sir Kts., with hearty good will, the health of our V.H. and E.D.G.M. Sir Kt. W. Stuart.”

The V.E. Prov. G.C. of Cheshire, Sir Kt. W. Courtenay Cruttenden, then rose and said: “Having the permission of the Chair to propose the next toast, he did so with the utmost pleasure; and when he announced that that toast was the health of their V.E. Prov. G.C. Sir Kt. Dawes, he was sure it would be hailed with that enthusiasm, which such a toast deserved. They had all along known Sir Kt.

Dawes as a zealous and excellent Mason, and one who had done a great deal to advance the cause of Templar Masonry in Lancashire, and he felt that no words of his would add to the estimation, in which their Prov. G.C. was held in this Province. It was a great pleasure to him to cross the water from Cheshire, and see how things were carried on in Lancashire, and he must say that the proceedings of this day had given him very great satisfaction. He only wished he could get up such a Prov. meeting in Cheshire. He had held one or two Prov. Grand Conclaves, but with the small number of Encampments in his Province, the meetings had been more a name than a reality. He would not detain them longer, but would at once propose the health of their V.E. Prov. G.C. Sir Kt. Dawes" (applause).

The V.E. Prov. G.C., who was much cheered on rising, said: "It is to me a source of the utmost pride and gratification to have seen assembled, on this occasion so goodly a muster of the Kt.T.s of this great county. Our numbers and our unanimity, at this our first Prov. Grand Conclave, will show to the other Provinces of the kingdom, that, as in arts, manufactures, and commerce, so in Templar Masonry, Lancashire takes the lead of every other county. It has been my most anxious and earnest wish, ever since our M.E. and S.G.M. conferred on me the high honour of the command of this Province, to advance the interests and to promote the welfare of our Order; and when I tell you that, during the few years which have elapsed since my appointment, I have had the pleasure of consecrating four new Encampments in this Province, and that a fifth awaits consecration, you will perceive that Templar Masonry is making steady and I trust healthy progress—I say, healthy, because I am not one of those who think that numbers alone constitute all that is required—I would have you look not merely to numbers, but to respectability—so as to endeavour to be the *crème de la crème* of Masonry. Let none but good and worthy Masons enter a Templars' Encampment; and if you all steadily adhere to this rule, and if every E.C. is true to his obligation in this respect, we shall soon become a band of Christian Masons second to none in this kingdom. I am well aware that objections have been raised against the Christian Degrees, as being inconsistent with genuine Masonry; and that many conceive that with the three First Degrees, crowned by the Royal Arch, Freemasonry is completed. But, believe me, it is not so: the higher you go in the Christian Degrees, the more you will admire them. What would have become of Freemasonry after the destruction of the Second Temple! It would have been lost to us entirely, but for the Ecclesiastics,—the *Christian Ecclesiastics*—of the Dark and the Middle Ages, who not only preserved to us the fabric of Craft Masonry, but also studied and practised operative Masonry; as is evidenced by those magnificent Cathedrals, and those beautifully designed Parish Churches (both in this land and on the continent), which testify so strongly to the skill and learning of the Christian Masons who erected them. To whom then are we indebted for the preservation of our ancient system, but to the *Christian Masons*, who formed themselves, in the hour of need, into distinct fraternities! Of these fraternities, not the least glorious was the Order of the Temple, originally founded by Hugh de Payens and Geoffrey de St. Omer, and one or two other Knights, for the purpose of escorting and protecting Pilgrims through the Desert to the Holy City. Though we have now no Pilgrims to protect, let us, as much as possible, endeavour to follow the footsteps of our founders in evincing those true Masonic characteristics, BROTHERLY LOVE, RELIEF, AND TRUTH; and whilst we render all honour to Craft Masonry, without which we should none of us have been here; and whilst we allow to the Jew and the Mahomedan that most excellent Degree, the Royal Arch, let us, who profess the Christian Faith, hold it our duty to maintain those Christian Degrees, which were established by our sainted predecessors, whose zeal and fidelity has alone preserved to us the ancient and mystical Degrees of Freemasonry. For the very kind and flattering manner in which my health has been given by the V.E. the Prov. G.C. of Cheshire, and received by you, I beg to tender my warmest thanks; and to assure you that my best endeavours shall never be wanting to promote the progress and the welfare of our Order" (great applause).

The V.E. the Prov. G.C. then called for bumpers to the toast which he had next

the pleasure to propose to them, and when he asked them to dedicate that glass to the health of the Prov. G.C., who had that day honoured them by his presence, he was sure he should not call for bumpers in vain. Sir Kt. Cruttenden, the Prov. G.C. of Cheshire, was so well known to all the Templars of Lancashire, that he felt it to be quite unnecessary to say one word in his praise; his merits spoke for themselves; and the fact of his having now "crossed the water" (to use his own words), to honour this Prov. G.C. with his presence, was of itself sufficient to entitle him to a hearty welcome at their hands; and he felt he might say with confidence, that when another Prov. G.C. was held in Cheshire, the Templars of Lancashire would not be slow to return the compliment.

The V.E. Prov. G.C. of Cheshire returned thanks, in a neat and appropriate speech; after which the following toasts were given, viz.: the D.F.G.C. of Lancashire, Sir Kt. Roysds; the G. Officers of G.C.; the Prov. G. Officers of Lancashire; the E.C. of the Jerusalem Encamp., Dr. C. Clay, and his Officers; and the Sir Kts. Visitors; all of which were responded to in suitable terms, the latter being acknowledged by Sir Kt. Masson, E.C. of the Observance Encamp-London. The Prov. G.C. then gave the health of the Prov. G. D. of Cer., Sir Kt. W. Wright, to whose able assistance and excellent arrangements he felt, not only he, but the Prov. G.C., was greatly indebted. And this was followed by the Eq., according to ancient custom, giving the usual toast, "To all Knights Templars," &c., with which concluded the proceedings of a day that will long be remembered, and marked with a white stone, in the annals of Templar Masonry in Lancashire.

WATFORD ENCAMPMENT.—The members met in the noble Masonic Hall, on Monday, January 8, for the purpose of electing the E.C. and Treasurer for the year ensuing. Sir Kt. W. S. Tootell was unanimously re-elected to the distinguished post of E.C., and Sir Kt. Rogers, Treasurer. Among the members present were Sir Kts. H. H. Burchell Horne, T. Abel Ward, G. Francis, P.E.C.'s. The visitors were Sir Kts. J. How, P.E.C., and A. L. Bellinger, of the Croydon Encampment.

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## IRELAND.

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### DONOUGHMORE.

ON Wednesday, January 10th, the members of this Lodge assembled at H. M. in their club-house, Nelson-street, for the purpose of installing Officers for the ensuing six months; and in the evening dined together in celebration of the festival of St. John, when over thirty of the Order attended. Visiting Brethren from several Lodges were guests. The Prov. G.M. of North Munster graced the assembly, his breast glittering with the numerous gorgeous insignia which proclaim the enthusiasm for Freemasonry that actuates the kind, benevolent, and charitable Bro. Furnell. Nothing can equal the love and harmony which pervade the festive re-unions of the Donoughmore Lodge. Composed as it is of the *élite* of this locality, it is quite becoming that an Institution such as Freemasonry should have its chosen home—an Institution which not only appreciates intellectual progress, but devotes itself to the training of the human heart, and specially to the culture of those virtues which at once cement and adorn the social circle. It is well that there is in Clonmel this temple worthy of such an Order, and the Donoughmore Lodge is very properly the rallying centre of all true Masons in this county. After the cloth was removed, and the usual loyal and Masonic toasts were propounded by the amiable W.M., Bro. Whitehead, and duly responded to, the harmonious hilarity was greatly enhanced by the versatile talent and musical ability of a very worthy Brother from the neighbourhood of a renowned little town of "military frequency."

A Masonic festival is indeed a "feast of reason," and with the Craft the "flow of soul" is proverbial. We are not, then, to be surprised at the surpassing ex-

cellence of the observance of the Masonic anniversaries by the Brethren of the Donoughmore Lodge. Freemasonry can boast among its members, past and present, the most illustrious names that reflect historic renown on all countries blessed with civilization and enlightenment. It is an Institution of most ancient growth, and is, moreover, destined to exist to the end of time, because it is based on the immutable and imperishable principles of truth, justice, and charity. Empires have decayed, and dynasties have passed away, while Freemasonry proudly overlooks the ruins of what was corruptible, and what had no inherent principle of permanency. But though old, like the virtues which it imparts, it still wears the greenness of an immortal youth. We here echo the sentiments of a worthy Brother—"We rejoice that Freemasonry was introduced to Clonsmel, where it was most needed, and we glory that it has now grown up to be one of the permanent establishments in our locality."

#### NORTH MUNSTER.

**LIMBRIK.**—The Ancient Union Lodge, No. 18, met on Thursday, January 4th, to celebrate the festival of St. John, circumstances having prevented their doing so on the 27th December. The officers installed for the coming session were—Bro. Dr. Murphy, W.M.; W. F. Holland, S.W.; Rev. Grantly Shelton, J.W.; Bros. Cheyne and Lloyd, Deacons; and Bro. E. W. Mansell, Treasurer and Secretary. The Lodge adjourned to half-past six for refreshment, which was provided at their new rooms, at Lynch's Hotel, Bedford-row, in a style highly creditable to that rising establishment. The newly-elected W.M., of course, presided, and nothing was wanting on his part to promote the conviviality and good-fellowship of the evening. He was supported on the right and left by the E.W., the Prov. G.M. of North Munster, Michael Furnell, 33rd, and Col. Dickson; several officers of the county and city militia were also present, some as members of the Lodge, attending as visitors. The usual patriotic and Masonic toasts were drunk, and a handsome collection made for the distressed Brethren of the Order. Friendship, harmony, and true Masonic feeling, characterised the proceedings of the evening, and the Brethren departed at an early hour, delighted with the entertainment. This ancient Lodge was never in a more healthy state, and long may it continue to shed its lustre over the Province, and to encourage every social and moral virtue.

On Tuesday, January 2, the Brethren of No. 202, Newcastle, met at high noon, in their Lodge-rooms, to celebrate the festival of St. John, and install the Officers for the ensuing half-year. Bro. M. Leahy was advanced to the chair as W.M.; Bro. D. Mausell, S.W.; Bro. M. Morris, J.W.; Bro. Holmes, S.D.; Bro. Donovan, J.D.; Bro. John Palmer, J.G.; Bro. A. Palmer, Secretary. The Treasurer and Chaplain were requested to retain office. Lodge was then adjourned to half-past six, p.m., when the Brethren met for refreshment, and after the usual loyal and charter toasts having been received with due honours, the Brethren separated at eleven o'clock, having enjoyed a delightful re-union.

The members of the Eden Masonic Lodge met in the Lodge-rooms, on St. John's-day, the 27th December, when Bro. Wm. Glover was installed W.M.; Bro. John Bassett, S.W.; George W. Bassett, J.W.; H. Sterling, P.M., Treas.; John Bernal, P.M., Sec.; Bro. Geo. Ollis, S.D.; Frederick L. Jones, J.D.; Edward H. Goggin, J.G. In the evening they again assembled, to celebrate the festival in accordance with ancient custom. Amongst the visitors at the festive board was our R.W. Bro., the Mayor of the city. The usual loyal and charter toasts, (including our excellent P.G.M., M. Furnell, whose unavoidable absence was greatly regretted by the members), were followed by some excellently-given songs, for which the festivities of this Lodge are remarkable. The W.M. proposed the health of R.W. Bro. the Mayor, who gave a felicitous response, and proposed the health of the W.M., R. W. Glover (a demi-centenarian in Masonry). The Officers, Caterers, Visiting Brethren, and the "Distressed Mason" followed; then the usual collection; after which, with a passing recollection of our Brethren of No. 771, in the 14th regt., now in the Crimea, and our Brethren of No. 65, in the 72nd Highlanders, the Lodge separated at half-past ten, all delighted at being privileged to join these happy and fraternal unions.

## INDIA.

## CALCUTTA.

A QUARTERLY Communication of the District Grand Lodge of Bengal and its Territories, was held at the Freemasons' Hall, Calcutta, on Friday, the 22nd September, 1854. Present:—R. W. James Ramsay, Prov. G.M.; John J. L. Hoff, (Past J.G.W.) D.P.G.M. & P.G.S.; O. P. L. Watson, D.P.G.M.; J. Chaunce, P.D.P.G.M. & P.G.T.; H. Howe, P.S.G.W.; W. Abercrombie, P.J.G.W.; V. W. Rev. J. C. M. Bellew, P.G.C.; J. M. Harris, P.P.G.R.; W. H. Hoff, Assist. P.G.S.; W. J. Gray, P.S.G.D.; M. R. Crawford, P.J.G.D.; H. Fraser, P.G.S. of W.; J. B. Roberts (P.P.J.G.D.), P.G.D. of C.; W. Clark (D.P.G.R.), as P.G.S.B.; L. A. Emanuel, P.G.O.; J. E. Clinger, P.P.G.O.; J. Jenkins (P.G. Steward), as P.G.P.; W. A. Cohn, C. F. Tonnere, G. T. Price, J. O'Dwyer (Acting), Prov. G.S.; David J. Daniel, G.T.; J. O'Dwyer, J. R. A. S. Lowe, of Lodge No. 80, Visitors. Representatives of Lodges:—W. F. P. Strong, P.M. as W.M.; A. M. Dowleane, J.D. as S.W.; J. Leven, J.G. as J.W., Lodge No. 80, Star in the East; C. F. Burgett, Sec. as S.W.; E. W. Burgett, J.D. as J.W., Lodge No. 126, Industry and Perseverance; W. J. G. Llewellyn, P.M. as W.M.; A. Davis, J.W., Lodge No. 265, True Friendship; M. S. Templeton, S.W. as W.M.; J. M. Melany, J.W., Lodge No. 279, Humility with Fortitude; T. C. Howe, S.W. as W.M.; W. J. Judge, P.M.; J. S. Collins, J.W. as S.W.; W. McDermott, S.D. as J.W., Lodge No. 282, Marine; W. W. S. De Courcy, W.M.; H. Gabagan, J.W. as S.W.; J. B. Bourke, S.D. as J.W., Lodge No. 551, Courage with Humanity; W. B. Barlas, S.D. as S.W.; F. Hodoul, I.G. as J.W., Lodge No. 715, St. John's; G. H. T. Tayler, S.W. as W.M.; W. C. Hughesden, P.M.; W. Burroughs, J.W. as S.W.; D. Paxton, S.D. as J.W., No. 740, Kilwinning in the East.

The District G.L. was opened in due form and with prayer.

The Minutes of the Quarterly Communication held on the 24th of June last, and of the Special Meeting held on the 29th *idem*, were read and confirmed.

The Prov. G.M. announced the constitution of a Lodge at Darjeeling, called *Fidelity*, of which the first Master is Bro. A. Hervey, C.B., Col., B.A.

A letter from Bro. E. R. Gregg, Major, H.M. 96th regiment, was read, in which he "brought to the notice of the Prov. G.M. the misconduct of Serjt. J. J. Robinson, who was employed under him in the office of Brigade Major, H.M. Troops in Fort William, in having made away with over 6,000 Rupees public money, besides nearly 700 Rupees of his own private money, for which he had been tried by court-martial, convicted, and sentenced to imprisonment, after having been reduced to the rank of a Private; and he stated, that he had heard of 'Robinson' having been recently initiated in one of the Calcutta Lodges. Bro. Gregg submitted, for the Prov. G.M.'s consideration, whether such an unworthy man should continue to be a member of the Order, admissible into any Lodge; and he expressed a hope, that measures would be adopted to prevent his reception among Masons." The Prov. G. Sec. stated, that he had ascertained that "Robinson" was initiated in the *Marine* Lodge, No. 282, as a "Merchant," in the month of February last, but that he had resigned the Lodge on the 8th of May. The W.M. of the *Marine* Lodge explained, that at the time "Robinson" was initiated, he had had no reason to believe him to be of any other profession than that to which he was represented to belong, namely, that of a merchant. The Prov. G.M. observed, that as "Robinson" was not now a member of any Lodge, and was moreover undergoing the sentence of imprisonment, nothing more could be done in the matter than to make this record of the case for the general information of all the Lodges in this Province.

The Prov. G.M. expressed his regret that, in consequence of the want of a quorum, the G.T.'s accounts for the current quarter had not been audited, as usual, by the audit committee. As, however, it was proper that the accounts

should be published every quarter, he proposed that they be passed, as submitted by the G.T., subject to audit with the accounts of the next quarter. The proposition was seconded by the S.G.D. and assented to unanimously.

A vacancy having occurred in the number of Grand Stewards by the departure from Calcutta of W. Bro. Jevanjee Pestonjee,\* the Prov. G.M. appointed W. Bro. W. S. De Courcy, Master of Lodge No. 551, to be a G.S. Bro. De Courcy was called to the Throne and invested with the clothing and jewel of his office.

The Prov. G.M. stated, that agreeably to the Warrant of the M.W. the G.M., granting permission to the Members of Lodge No. 80, Star in the East, to wear a Centenary Jewel, which had been read in the D.G.L., on the 24th June, 1848, he had lately received the Jewels and distributed them to the Members of Lodge Star in the East.

The Prov. G.M., in connection with the honour which had been conferred on the R.W. Bro. Hoff, referred to, read the following circular, which he had addressed to the Lodges throughout the Province, regarding a testimonial to that worthy Brother, in which it was proposed that the D.G.L. should join :—

“ No. 9, CHOWRINGHEE ROAD, Calcutta, 31st July, 1854.

“ R.W. SIR AND DEAR BROTHER,

“ With reference to the proceedings of the S.G.L., held on the 29th June, it seems to be the general wish of the Craft to mark its appreciation of the R.W. Bro. Hoff's services to Masonry, by some public testimony, which shall, in after times, commemorate the esteem in which he is held by the Brethren throughout the Province.

“ It occurs to me, that a Portrait of our worthy Bro., to be placed in the Prov. G.L., would form the most appropriate testimony that could be suggested, and that, in order to make this tribute of esteem as general as possible, the amount of individual subscription should be limited to one Rupee ; Lodges being at liberty, however, to subscribe collectively or individually, as most agreeable to them. Such a testimony on the part of the Fraternity at large, of this vast Province, would form a graceful addition to the honour already so deservedly conferred on our worthy Brother.

“ According to the amount of subscription realized, will be determined the size and style of the Portrait, which will of course represent the Bro. in full Masonic costume, as a G.W. of the U.G.L. of England.

“ I shall feel greatly obliged if you will kindly take an early opportunity of bringing the proposition before your Lodge, and favouring me with their views on the subject. The amount subscribed may be at once remitted to me direct, together with the names of subscribers, so that a list of them may be recorded in the Archives of the Prov. G.L.

“ I would further beg the favour of your communicating this proposition to any unattached Brother in your vicinity.

“ I remain, &c.,

(Signed)

“ JAMES RAMSAY, Prov. G.M.”

There being nothing further before the District Grand Lodge, it was closed with prayer and in due form.

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\* This worthy Brother will be recollected by many of the Brethren in England, to whom he endeared himself by his truly fraternal conduct and bearing during a lengthened visit on matters of great importance to himself and his brother.

**METROPOLITAN LODGE MEETINGS FOR THE MONTH OF  
FEBRUARY.**

*1st. Thursday.*—No. 53, Strong Man Lodge, Falcon Tavern, Fetter-lane. No. 158, Lodge of Good Report, Radley's Hotel, Bridge-street, Blackfriars. No. 227, Lion and Lamb, George and Vulture Tavern, Cornhill. No. 275, Ionic, Ship and Turtle, Leadenhall-street. No. 281, St. Andrew's, Freemasons' Tavern. No. 812, Yarborough, George Tavern, Commercial-road, East.

Chapters.—No. 2, St. James's, Freemasons' Tavern. No. 9, Moriah, Freemasons' Tavern.

*2nd. Friday.*—Chapters.—No. 8, British, Freemasons' Tavern. No. 324, Prince of Wales, Thatched House Tavern, St. James's-street.

*3rd. Saturday.*—Committee Boys' School, at 4 p.m.

No. 125, London, Freemasons' Tavern. No. 166, St. Thomas's, Freemasons' Tavern.

*5th. Monday.*—No. 25, Robert Burns', Freemasons' Tavern. No. 82, Lodge of Unity, London Tavern, Bishopsgate-street. No. 85, Royal Jubilee, Anderson's Hotel, Fleet-street. No. 107, St. John's, Radley's Hotel, Bridge-street, Blackfriars. No. 108, Lodge of Regularity, Freemasons' Tavern. No. 228, Lodge of Joppa, White Hart, Bishopsgate-street. No. 257, Euphrates, George and Vulture, Cornhill. No. 318, Lodge of Unions, Freemasons' Tavern.

*6th. Tuesday.*—No. 9, Albion, Freemasons' Tavern. No. 18, Old Dundee, London Tavern, Bishopsgate-street. No. 33, United Mariners', Chequers, Providence-row, Finsbury. No. 98, United Lodge of Prudence, Albion-Tavern, Aldersgate-street. No. 118, Temple, Ship and Turtle Tavern, Leadenhall-street. No. 201, Old Concord, Freemasons' Tavern. No. 264, Lodge of Stability, George and Vulture, Cornhill. No. 784, La Tolérance, Freemasons' Tavern.

Chapter No. 317, Iris, Richmond, Surrey.

*7th. Wednesday.*—Grand Chapter at eight o'clock precisely, p.m.

No. 233, Jerusalem, Freemasons' Tavern.

*8th. Thursday.*—No. 6, Lodge of Friendship, Thatched-house Tavern, St. James's-street. No. 30, Old King's Arms, Freemasons' Tavern. No. 108, Lodge of Regularity, Freemasons' Tavern. No. 248, Lodge of Friendship, George and Vulture, Cornhill. No. 329, Bank of England, Radley's Hotel, Bridge-street, Blackfriars. No. 778, Polish National, Freemasons' Tavern.

*9th. Friday.*—No. 188, Bedford, Freemasons' Tavern. No. 195, Lodge of Union, London Tavern, Bishopsgate-street.

*10th. Saturday.*—No. 202, Phoenix, Freemasons' Tavern.

*12th. Monday.*—No. 5, St. George's and Corner Stone, Freemasons' Tavern. No. 12, Lodge of Fortitude and Old Cumberland, Freemasons' Tavern. No. 32, St. Alban's, London Coffee House, Ludgate-hill. No. 206, Domestic, Falcon, Fetter-lane. No. 228, Lodge of Confidence, Anderson's Hotel, Fleet-street. No. 269, St. Andrew's Lodge East, London Tavern, Bishopsgate-street.

*13th. Tuesday.*—No. 113, Burlington, Albion Tavern, Aldersgate-street. No. 211, St. James's Union, Westmoreland Arms, George-street, Portman-square. No. 234, Percy, Ship and Turtle Tavern, Leadenhall-street. No. 247, Lodge of Israel, St. James's Tavern, St. James's-place, Aldgate. No. 255, St. Michael's,

George and Blue Boar, Holborn. No. 276, Lodge of United Strength, Gun Tavern, Pimlico. No. 286, Lodge of Nine Muses, Freemasons' Tavern.

Chapter No. 218, Jerusalem, George and Vulture, Cornhill.

14th. *Wednesday*.—Committee Royal Benevolent Institution, at 3 p.m.

No. 3, Lodge of Fidelity, Freemasons' Tavern. No. 11, Enoch, Freemasons' Tavern. No. 13, Union Waterloo, Queen's Arms, Woolwich. No. 15, Kent, Three Tuns Tavern, Southwark. No. 19, Royal Athelstan, George and Blue Boar, Holborn. No. 70, Royal Naval, Radley's Hotel, Bridge-street, Blackfriars. No. 103, Vitruvian, White Hart, College-street, Lambeth. No. 112, Eastern Star, Wade's Arms, Poplar. No. 156, Caledonian, George and Vulture, Cornhill. No. 172, Lodge of Justice, Royal Albert, New-cross-road, Deptford. No. 289, Pilgrim, Ship and Turtle, Leadenhall-street.

15th. *Thursday*.—House Committee Female School, at 2 p.m.

No. 23, Globe, Freemasons' Tavern. No. 57, Gihon, Bridge-house Hotel, Southwark. No. 63, Constitutional, Exeter-hall Hotel, Strand. No. 76, St. Mary's, Freemasons' Tavern. No. 198, Lodge of Temperance, George and Vulture, Cornhill. No. 209, Manchester, Old Red Lion, Bridge-street, Lambeth.

Chapter No. 812, Yarborough, George Tavern, Commercial-road East.

16th. *Friday*.—No. 38, Britannic, Thatched House Tavern, St. James's-street. No. 78, Lodge of Prosperity, Earl of Durham, Murray-street, Hoxton. No. 167, Middlesex, Thatched House Tavern, St. James's-street. No. 257, Euphrates, George and Vulture, Cornhill.

Chapter No. 109, Moira, London Tavern, Bishopsgate-street.

17th. *Saturday*.—No. 194, Lodge of Honour and Generosity, London Tavern, Bishopsgate-street.

19th. *Monday*.—No. 1, Grand Masters', Freemasons' Tavern. No. 8, British, Freemasons' Tavern. No. 21, Lodge of Emulation, Albion Tavern, Aldersgate-street. No. 66, Lodge of Felicity, London Tavern, Bishopsgate-street. No. 218, Lodge of Tranquillity, George and Vulture, Cornhill.

20th. *Tuesday*.—No. 54, Old Union, Radley's Hotel, Bridge-street, Blackfriars. No. 87, Mount Lebanon, Green Man Tavern, Tooley-street, Southwark. No. 188, Cadogan, Freemasons' Tavern. No. 229, St. Paul's, London Coffee House, Ludgate-hill.

Chapters.—No. 11, Enoch, Freemasons' Tavern. No. 49, Mount Sinai, Gun Tavern, Pimlico.

21st. *Wednesday*.—Grand Steward's Lodge. No. 7, Royal York Lodge of Perseverance, Freemasons' Tavern. No. 164, St. George's, Yacht Tavern, Greenwich. No. 203, Lodge of Sincerity, Crooked Billet Tavern, Tower-hill. No. 225, Oak, Radley's Hotel, Bridge-street, Blackfriars.

22nd. *Thursday*.—General Committee Female School, Freemasons' Tavern, at 12 a.m.

No. 22, Neptune, George and Vulture, Cornhill. No. 79, Grenadiers', Freemasons' Tavern. No. 116, Shakespeare, Albion Tavern, Aldersgate-street.

Chapter, No. 206, Domestic, Falcon, Fetter-lane.

23rd. *Friday*.—No. 212, Universal, Freemasons' Tavern. No. 830, Fitzroy, Head Quarters of the Royal Artillery Company, London.

Chapter No. 6, Chapter of Friendship, Thatched-house Tavern, St. James's-street.



24th. *Saturday*.—No. 215, Lodge of Unity, London Tavern, Bishopsgate-street.

26th. *Monday*.—No. 4, Royal Somerset House and Inverness, Freemasons' Tavern. No. 27, Castle Lodge of Harmony, Thatched House Tavern, St. James's-street. No. 98, Pythagorean, Globe Tavern, Royal-hill, Greenwich.

27th. *Tuesday*.—Board of General Purposes, at 8 p.m.  
No. 14, Tuscan, Freemasons' Tavern. No. 109, Moira, London Tavern, Bishopsgate-street. No. 165, Lodge of Faith, Gun Tavern, Pimlico. No. 169, Lodge of Prudent Brethren, Freemasons' Tavern. No. 219, Lodge of Industry, Swan Tavern and Lord Dover Hotel, Hungerford-Market. No. 324, Prince of Wales, Thatched House Tavern, St. James's-street.  
Chapter No. 7, Royal York Chapter of Perseverance, Freemasons' Tavern.

28th. *Wednesday*.—General Committee of Grand Lodge and Lodge of Benevolence, at 7 p.m. precisely.

No. 2, Lodge of Antiquity, Freemasons' Tavern. No. 40, Mount Moriah, Freemasons' Tavern. No. 745, Lodge of United Pilgrims, Horns Tavern, Kennington, Lambeth.

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#### LODGES OF INSTRUCTION.

*Meeting under Sanction, in conformity with the Laws of the Grand Lodge.*

##### SUNDAY.

Albion Lodge, No. 19, Union, Marylebone-street, Piccadilly, at 7 p.m. Royal Athelstan Lodge, No. 19, Albion, Vernon-place, Bloomsbury-square, at 8 p.m. Royal Jubilee Lodge, No. 85, Falcon, Fetter-lane, at 8 p.m. Lodge of Sincerity, No. 203, Crooked Billet, Tower-hill, at 7 p.m. Lodge of Joppa, No. 223, Swan, Mansel-street, Goodman's-fields, at 7 p.m.

##### MONDAY.

Union Waterloo Lodge, No. 13 (for M. M.) Queen's Arms, Woolwich, 2nd and 4th Monday, at 7 p.m. Globe Lodge, No. 23, Prince of Wales, Exeter-street, Sloane-street, Chelsea, at 7 p.m. Strong Man Lodge, No. 53, Rising Sun, Long Acre, at 8 p.m. Old Concord Lodge, No. 201, Lord Keith Tavern, 21, York-street, Portman-square, at 8 p.m. Lodge of Industry, No. 219, Swan, Hungerford Market, at 8 p.m. Percy Lodge, No. 234, Marquis of Granby, Down-street, Piccadilly, at 7-30 p.m.

##### TUESDAY.

Universal Lodge, No. 212, Anderton's Hotel, Fleet-street, at 7-30 p.m. Euphrates Lodge, No. 257, White Hart, Bishopsgate-street, at 7 p.m. St. Andrew's Lodge, No. 281, 1A, George-street, Euston-square, at 8 p.m. Yarborough Lodge, No. 812, George, Commercial-road East, at 7 p.m.

##### WEDNESDAY.

Constitutional Lodge, No. 63, Jolly Sailor, Back-road, Shadwell, at 7 p.m. Lodge of Faith, No. 165, Gun Tavern, Pimlico, at 7 p.m. St. John's Lodge, No. 196, Hollybush Tavern, Hampstead, at 7 p.m. Lodge of United Strength, No. 276, Stafford Arms, Stafford-place, Pimlico, at 7 p.m. Domatic Lodge, No. 206, Albert Arms, Richmond-terrace, London-road, Southwark, at 7 p.m.

## THURSDAY.

Vitruvian Lodge, No. 193, White Hart, College-street, Lambeth, at 8 p.m.  
Lodge of Israel, No. 247, St. James's Tavern, Aldgate, at 8 p.m.

## FRIDAY.

Kent Lodge, No. 15, Halfway House, Webber-street, Blackfriars-road, at 8 p.m.  
Robert Burns' Lodge, No. 25, Union, Marylebone-street, Piccadilly, at 7-30 p.m.  
Lodge of Prosperity, No. 78, Durham Arms, Murray-street, Hoxton, at 7 p.m.  
Lodge of Friendship, No. 248, White Lion, High-street, Shadwell, at 7 p.m.  
Lodge of Stability, No. 264, George and Vulture, Cornhill, at 7 p.m. Lodge of  
Unions, No. 318 (Emulation), (for M. M.) Freemasons' Tavern, at 7 p.m. Lodge  
of United Pilgrims, No. 745, Clayton Arms, Kennington Oval, at 7 p.m.  
Wellington Lodge, No. 805, Lord Duncan, Broadway, Deptford, at 7 p.m.

## CHAPTERS OF INSTRUCTION.

*Meeting under Sanction, in conformity with the Laws of the Grand Chapter.*

Robert Burns' Chapter, No. 25, King of Prussia, Lower John-street, Golden-square, Wednesday, at 8 p.m.  
Domestic Chapter, No. 206, Falcon, Fetter-lane, Friday, at 8 p.m.

In consequence of a successor to the late R.W. Bro. Ridley as Prov. G.M. for Oxfordshire not having been yet appointed, the usual Masonic Festivals which are generally held at Oxford during the month of February are for the present postponed.

**Obituary.**

## BRO. MAJOR F. C. ROBB.

On the 23rd of January, at Beaulieu House, Southsea, Major Fenis Charles Robb, late of the Hon. East-India Company's service. Bro. Robb was a P.M. of the Phoenix Lodge, No. 319, a member of the Cross of Christ Encampment, and Prov. G. Commander for Hampshire.

## NOTICES TO CORRESPONDENTS.

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THE EDITOR requests that ALL COMMUNICATIONS may be sent to him at 74-5, Great Queen-street, Lincoln's-Inn Fields, by the 20th of each month AT LATEST, to insure their insertion. The attention of contributors is most earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not undertake to return, or be accountable for any, which are sent to him for perusal or approval.

ADVERTISEMENTS must not be sent later than the 23rd of each month to the same address, and bills for stitching on the 25th.

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\*\* WE have to express our grateful thanks to our Brethren in various parts of the United Kingdom, for the encouragement they have given us to proceed in our present undertaking, and for the very flattering terms in which they have spoken of the manner in which the first number of "THE MONTHLY" has been produced. We regret that the space at our command will not permit us to give all the communications we have received on this head; we must therefore content ourselves with inserting a few extracts, taken at hazard from the pile of letters which cover our table.

From CAMBRIDGE, a worthy and highly influential Brother thus writes:—

"Allow me to congratulate you on the alteration in your Journal, which, I think, greatly advantageous to the Craft in general."

From KIDDERMINSTER, the following most kind and congratulatory letter merits our warmest thanks:—

"I cannot refrain from writing and offering you my congratulations on the appearance of our New Monthly Magazine. The great improvement which has taken place in making it much more the organ of the Craft than under the old régime, must make it very acceptable to all; I can only offer my hearty good wishes for its success, with a hope that you will persevere in excluding everything but what is purely Masonic."

From IRELAND, we have the following from a highly esteemed and most active Prov. G.M.:—

"A subscriber to the twenty-one volumes, and much pleased with the new form of Monthly just received."

From OXFORD, an influential Brother writes:—

"The Monthly is all that can be desired. It is now a thoroughly Masonic publication, and if kept so, will not only retain the position it has always held, as the organ of the Craft, but make its way into quarters where it is comparatively unknown, and be always welcome."

From BIRMINGHAM, a Brother of high repute urges the continuance of "the line we have adopted, as a sure and certain means to success."

From NEWCASTLE we have the following:—"The FREEMASONS' MONTHLY, if conducted as begun, will greatly enhance 'Masonic' interests."

A well-known metropolitan Brother, whose good opinion we highly value, praises the January Number, and especially applauds the new feature we have introduced, of a list of the times and places of meeting of the London Lodges.

Another metropolitan Brother, whose aid we much esteem, says:—

"I read with much interest your opening address, which is 'ably worked,' and highly calculated to enlist the zeal of the Craft in behalf of the undertaking over which you preside."

These extracts will, probably, suffice for the present to indicate the appreciation, in which our labours are regarded. We earnestly beg to receive similar encouragement from other quarters, inasmuch as the Brethren well know that "the hope of reward"—and what reward can be more valuable than such as we have acknowledged!—"sweetens labour."

TO THE EDITORS OF THE PRESS, who have favourably spoken of our January Number, we beg to express our sense of the obligation conferred upon us. The following are a few of the Notices which have met our eye, though, doubtless, many others have been written:—

"The FREEMASONS' MONTHLY MAGAZINE is but, in fact, a 'new series' of the *Quarterly*, at a reduced price, under the same able management. We cannot but congratulate the Brethren of the 'Mystic Tie' upon the appearance of the present Number, which augurs well for the future success of the undertaking. Its issue monthly will afford greater facilities for devoting an increased degree of attention to the Masonic intelligence. The effort here made for the edification and entertainment of 'the Craft' is such as, we doubt not, will command for the editor very extensive and hearty support on the part of those whom he so laudably endeavours to serve."—*Morning Advertiser*.

"At the request of a large number of the members of this ancient Craft, the long-recognised organ of the body, the *Freemasons' Quarterly Magazine*, has assumed the form of a MONTHLY serial, and will, henceforth, be devoted exclusively to the diffusion of purely Masonic intelligence. The Contents of the present Number may be looked upon in the light of a pledge that no effort will be spared by the editor to make the work worthy of the support of every member of this ancient and honourable Brotherhood."—*Bell's Weekly Messenger*.

"After an existence of one-and-twenty years, the *Freemasons' Quarterly Review* has ceased to maintain 'a local habitation and a name.' In lieu thereof we have issued the preliminary Number of the present publication, which will, in future, be printed Monthly. The change appears to be a politic one, inasmuch as a fresh order of things was essentially requisite in order to meet the increasing demands and intellectual tastes of the Masonic Brotherhood of the current dynasty."—*Era*.

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NOTICE TO SUBSCRIBERS.—We have several articles in type, intended for the first part of this number, which we have been unavoidably compelled to omit at the last moment, on account of the unusual quantity of Masonic Intelligence, which doubtless will prove more interesting to the Brethren, and which we are not inclined to displace.

POOLE.—D. T. W.—The whole transaction is certainly irregular. We do not quite comprehend the latter part of your inquiry, but if it be as we take it, nothing can be more improper than to instal W.M.s in the manner intimated. The Brethren mixed up in such proceedings had better take care not to come under the examination of the B. of G.P.

GRAVESEND.—There seems to be no positive law upon the subject (see Book of Constitutions, p. 82), but the proceeding, to which you refer is most unusual, and is never practised in any Lodge of Instruction, with which we are acquainted. Officers are usually appointed for the evening, and are changed from meeting to meeting. When the next attempt is made, resist it, and then bring the subject before the B. of G. P. for its decision.

YARBOROUGH LODGE, No. 812.—T. V.—The mistake arose simply from inadvertence, for which, having corrected it in the present number, we beg to tender our apologies to the Lodge. Thanks for the report, which will be always valuable and highly esteemed.

BIRMINGHAM.—J. R.—We congratulate you heartily. By all means use the passage if you wish to do so. You are going in a right direction, and will do infinite good to the true cause of Freemasonry; your success shows what may be done by perseverance.

**REPORTS OF PROCEEDINGS OF G.L.—A M.M.**—We receive more inquiries upon this than any other subject. We would suggest to our many correspondents that the Grand Secretary's Office is the proper quarter to apply to for a reason why these documents are no longer regularly issued.

**COUNTRY LODGE PROCEEDINGS.**—We regret that the request we tendered in our last number has not yet been sufficiently replied to, to enable us to add to the list of the London meetings at present.

**TEMPLE.**—"A heated Brother." Be patient! The M.W. the G.M.'s allusion at the last G.L., to a new method of ventilation adopted at Halifax, has caused inquiry, and that method is so effectual, that in all probability it will be applied to the Temple before many months have passed.

**APPOINTMENT OF OFFICERS.**—We tender our best thanks for the kind attention, which has been given to our request under this head, in our January number. The replies received have enabled us to make the present number more full of Masonic intelligence than was ever possible in the *Quarterly*. All we have to request, that the Brethren will continue to supply us as liberally as they have begun to do with information, and to let no interesting event pass without favouring us with a communication *at their earliest convenience*. We feel sure that we have only to intimate to our subscribers that the number of each month must be in the hands of our publishers at least **THREE DAYS BEFORE THE FIRST DAY OF THE MONTH**, to secure their receipt of it on that day, to induce them not to delay their contributions beyond the 20th at latest.

**GIRLS' SCHOOL.—A SUBSCRIBER.**—A report of the Quarterly General Court, of the 11th ult., will be found in the present number. Upon the question debated on that occasion, we wish to obtain the fullest information before giving our opinion. That an improved system of education *must* be at once gone into and maintained is imperative. A sincere friend to the Charity thus writes to us on this point:—"I am glad to be enabled to testify to the fitness of the new School-mistress for her situation; she is devoted to the business of the School, is beloved by the children, and has gained the affection of the household. Everything progresses most satisfactorily thus far, and I have confident hopes in the future." This is very satisfactory, for the old system was only suitable to a bygone age, and needs the most ample extension. Why cannot the Grand Chaplains, with two lay Brethren, be appointed to inspect the school *twice* every year? We will answer for one, and we are sure we may do so for the other, that they will willingly undertake this office, if they are not subjected to interference.

**BOYS' SCHOOL.—P. M.**—An examination will *certainly* take place before the Festival. The V.W. the Grand Chaplain, Bro. J. E. Cox, and Bro. J. Hervey, S.G.D., have promised to undertake it early in the present month, or at the beginning of March.

**THE LATE BRO. G. MOORE.**—We promised (p. 65) to give a report of the trial of the assassin Barthélémy, for the murder of this lamented Brother. We regret our inability to fulfil this promise, inasmuch as the trial, upon which Barthélémy was cast for execution, was for the murder of the poor man Collard, who arrested him, and not for that of Bro. Moore. Barthélémy was executed at Newgate, on Monday morning, January 22nd.

**MARK DEGREE.—A R. A. MASON.**—Apply to Bro. R. Spencer, 314, High Holborn, for all the particulars you require. The Mark Lodge is held under warrant from the G.C. of Scotland.

**PATRIOTIC FUND.—R. A.**—We have no doubt that Chapters will contribute as well as Lodges, though the amounts must not be expected to be so large. We have given a list, in the present number, of the donations of such Lodges as have reported to us. It is very incomplete at present, and can be taken as no criterion of what Masonry will do for this noble cause. We earnestly request our Brethren in the E. S. W. and N., to communicate the amounts subscribed by their respective Prov. Grand Lodges and Chapters, and private Lodges and Chapters, that we may be able to announce them to the Craft.

**A YOUNG MASON IN JERSEY, C.D.H.**—We know of no reason why a similar Officer should not be appointed in English Lodges. It is an important office in all foreign Lodges. The proposition, which you mention as about to be carried out, is highly commendable, and would be of infinite advantage, if generally adopted. We hope you will favour us with the particulars for publication. Such documents will be most serviceable for the promotion of the objects of the MONTHLY.

**B. B. (661, CROYDON).**—Will this worthy Brother, from time to time, favour us with his valuable contributions? That of the January number has "won golden opinions," which we are anxious he should enjoy and enhance.

**OXFORD.**—**W. P.**—We deeply regret that the pressure upon our columns has prevented our giving the account of the Amateur Theatricals on behalf of the Patriotic Fund.

**BATH.**—**B. C. V.**—Your letter reaches us (Jan. 27th), too late for insertion this month, the entire Magazine being in type except this portion. It shall *certainly* appear in the March number, that it may speak for itself. If such things occurred in your presence, which you denounce, you are bound by your O.B. to bring your accusation before the B. of G. P. As to the *Masonic* spirit of your letter, we shall leave it to the judgment of the Brethren when it appears.

**ST. BARTHOLOMEW'S HOSPITAL.**—At the moment of going to press, we have received the information that Bro. W. Foster White, P.M., St. Paul's Lodge, and P.J.G.D., has been solicited by many of the most influential Governors of St. Bartholomew's Hospital, to offer himself as a candidate for the vacant Treasurership, and that there is every prospect of his being elected. We shall most sincerely congratulate the Governors if this most desirable end be accomplished, for no Brother is better known in Metropolitan Masonry as following out the noble principles of BROTHERLY LOVE, RELIEF, and TRUTH. The election takes place on Wednesday, February 7th, 1855, at 12 o'clock. If any of the Fraternity should be Governors, we are convinced that out of respect to Bro. White, they will be present on this interesting occasion.

**MORTON LODGE, No. 89, LERWICK.**—We stop the Press just to acknowledge your communication, which shall appear in our next.

#### ERRATA.

We very much regret, that in the hurry of preparing the first number of the *Freemasons' Monthly Magazine*, several errors were unavoidably unnoticed. We trust our arrangements will preclude the possibility of such mistakes again occurring.

At page 11, line 14—For "the worst Lodge," read "the next Lodge." We beg to apologise for this blunder, which was *twice* corrected in proof, but the printer's imp, from some cause or other, would not attend to our directions. We were mortified beyond expression at such a lamentable and unwarrantable perseverance in a self-evident mistake.

At page 29, line 19—For "W. Bro. Foster White," read "W. Bro. John F. White." Each of these worthy Brethren is so well known for his truly Masonic spirit, that we trust we may be pardoned for having mistaken the one for the other in the present instance.

At page 31 ("Bank of England Lodge") line 3—For "Bro. Stronghill," read "Bro. Stroughill." We have looked at the MS. from which this report was printed, and find the name written much more like the error we have fallen into, than what it really is.

At page 59—For "Newfoundland," read "Cape of Good Hope." This error, in some measure, rests with the Brother who supplied the MS., to which no other heading was given than "Zetland Lodge." To our inquiry where this Lodge met, we received a reply, "Newfoundland." We regret that we trusted to this information, without consulting the Masonic Calendar.

At page 66—For "the Grand Register," read "the Grand Registrar." / . .

