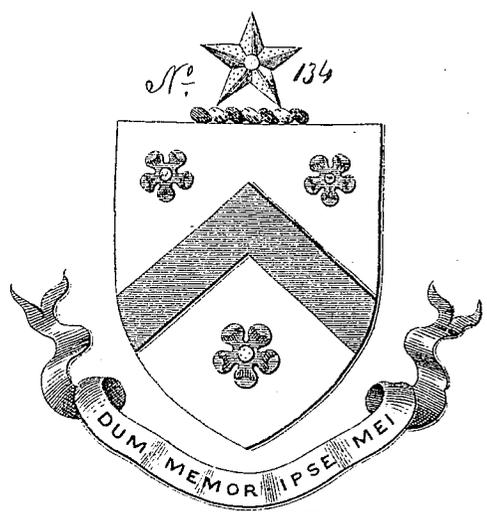


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J. G. Irwin.



IN LOVING REMEMBRANCE OF

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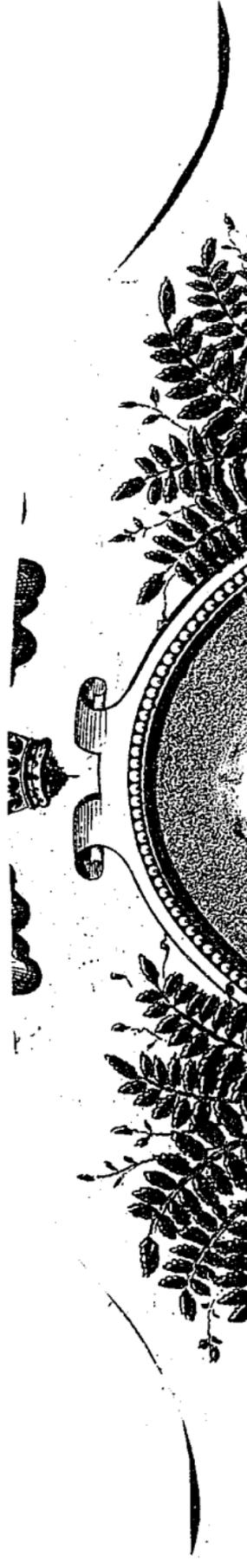
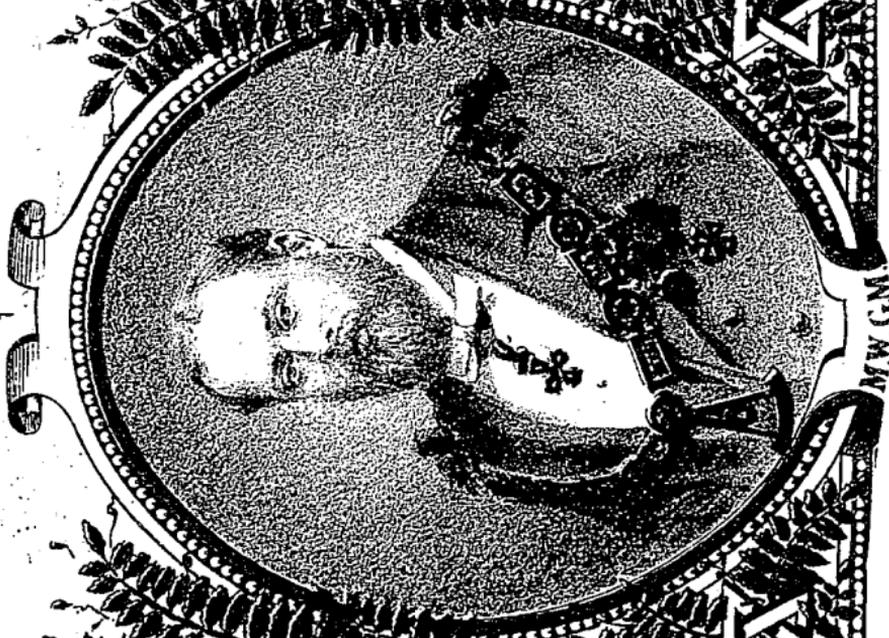
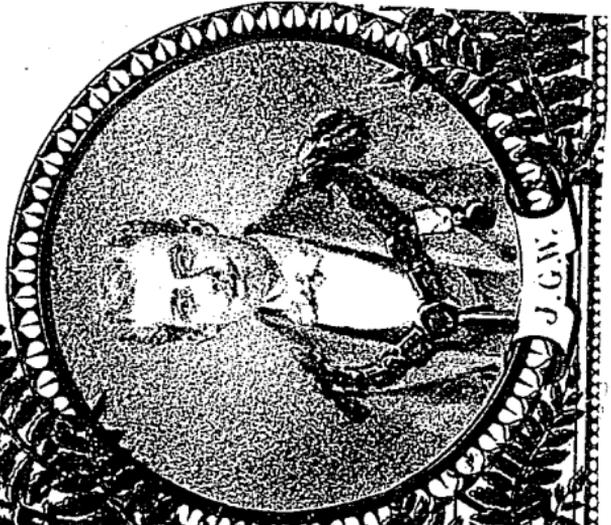
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Passed Away on the 2nd of May, 1879.



United Grand Lodge
of
A.F. & A.M. Masons
of
England.

2515



THE

FREEMASONS'

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THE
FREEMASONS'
QUARTERLY MAGAZINE.

MARCH 31, 1854.

MASONIC CHARITY.

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.

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

* “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 Eggebeorht. 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

moneysers' 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 moneysers' 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 inprobably 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 tracerics 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 tracerics 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 misdeservings 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 Archaeological 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 *bonâ 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 archaeological 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 archaeology, 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 archaeological 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.

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

HAYDEN'S MOTTO.

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:—“*Incendii 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, *Andræ* 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 inantatum nostratium Speculum." Helicone juxta Parnassum: 1617. 12mo. This work caused Casp. Bucher to write his "Anti-Menippus:" Tübingen, 1617. In the following year, Andreae 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 Vitiorum 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 Rosacæ Crucis Chaos:" Strasburg, 1619. 12mo. In which the ascription to Andreae 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 Andreae 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 Andreae was the founder, or that, at least, he was the propagator of the first notice of their existence and belief. Still Andreae'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*" (*Ketzergeschichte*, vol. ii. p. 245), we meet principally with the following facts:—

We have already noted that Andreae 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 Parinasso, 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 ætate, 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 immiscerim." †

* 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 innocuos 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 prodatur. Atque hæc scriptio præludivit quibus illam variae 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 Andreae 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 Andreae'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 *Rosicrucians*,—a divine Fraternity that inhabit 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 *Rosicrucians* 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 crudition, 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 Sepulehrum 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. 25, 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. 35) 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:—

* 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, cujus 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

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 Cortez. 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

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 cleava-

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 Seutum nihil
A modo fert sibi tutum

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 plotts 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.

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

* 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

* 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 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

* *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.

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

A FRENCH NOVELIST OF THE SEVENTEENTH CENTURY.

BY MISS PARDOE.

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 sundry 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 dislodged 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 bibliopolist, 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

* 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.

Stified 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 jasmín. 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. Grandees 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.

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

* 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'Eveillé, 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 Vallée, 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

* “De la Sagesse, Saint Edmunde, et Saint Louis, des Frères réunis.”

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 Lunceville, 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.

‡ “État 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.

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

CRITICAL NOTICES OF THE LITERATURE OF THE LAST
THREE MONTHS,

AND OF MATTERS CONNECTED WITH SCIENCE AND ART.

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

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

* “The Roman State from 1815 to 1819.” By Luigo 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 Ranké's *Servia*, which we noticed in our last number.

* "*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.

* * * * *

"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 Tchern, 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 ecountering 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 *matériel*; 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

* “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. McCulloch'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. McCulloch, 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,

* "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

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. Elliottson, 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.

deroga,"* by G. P. R. 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.

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

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

CORRESPONDENCE.

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

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.

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 con-

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 resignation 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 2d 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—13, 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.

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. Wyn, 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 13, 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.

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.

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.

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. R. 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.

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.

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.

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. R. White, P.J.G.D., in the chair, eight petitioners were relieved, to the extent of 78*l.*

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.

ROYAL MASONIC INSTITUTION FOR BOYS.

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. CABELL 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
	£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.*

ROYAL MASONIC BENEVOLENT INSTITUTION.

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, *ceteris 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 Captain, 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 Roysds, 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. R. 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

32nd 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 Insp. 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.

* * * 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.

METROPOLITAN.

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. 13th, 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.R.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. 136).

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. Muls 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 numerously 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 BROTHERS (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. 188).—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.

PICNIC 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 Radley'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!

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. 30).—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. Mosley 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 "heartly good wishes," and its objects will be found fully set out in our advertising pages.

PROVINCIAL.

CHEESHIRE.

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 *ark* 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. ; R. 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, Hou. 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. A. 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. 35).—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. Blyad 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 *Thawot* 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 Walmsley, *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, is 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. Whitechurch; 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. Daves; 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. Birkenshaw, 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. Eyng, 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 Mayress, 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 Baubury Lodge on its increasing prosperity, the admirable manner in which its affairs had been conducted, under the Master-ship 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.; Frazer, 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 Bossom, 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. Frazer, 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 130, 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. Phillippe, 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 Slapofski, 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. Phillippe, 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

to all, and it was unnecessary to dilate on the zeal and ability which he had displayed on all occasions, and on the great assistance which he had rendered to the Masonic charities, more especially to the Boys' and Girls' Schools and aged Freemasons' Fund (much cheering).

Bro. PHILLIPS expressed his regret that the W.M. had, through inadvertence, associated his name so prominently with the last toast, because there were present Provincial Grand Officers who ranked as superior Officers to himself; but as he had referred to him and Bro. Spiers, in their capacities of Grand Officers, it was his duty to express to them the feelings which influenced himself and Bro. Spiers. He could assure them, as an old Mason of thirty years' standing, and as an Officer of Grand Lodge appointed by the Duke of Sussex, it afforded him peculiar gratification in being present on this interesting occasion, and in seeing so large a gathering of Brethren assembled to commemorate the anniversary of the Apollo Lodge. This was not his first visit to this Province, for one of the greatest pleasures of his life was in being present at the consecration of the Cherwell Lodge at Banbury, where he witnessed some admirable Masonic working. On the present occasion he felt peculiar delight, for, with all his experience, there was scarcely a Province that he had visited where he had seen so large a gathering of the Brethren as was now assembled to do honour to the Worshipful Master. It showed that Masonry was estimated as it ought to be at Oxford and in its Province, and, as an old Mason, who had taken his share of the heat and labour of the day, he could assure those who had recently been initiated, that the further they proceeded in Masonry the more they would be gratified, and that they would find it was more than a name—that it was worthy to be pursued with anxiety and zeal, and that they could not do a more fraternal act than to introduce to the Order those over whom they had any influence, or for whom they entertained any regard (cheers). Reference having been made to the exertions made by Bro. Spiers in this Province, he begged to assure them that that Brother stood as high in London as he did in Oxfordshire (cheers). It was true that he was not able to exercise there that immediate influence which he did in this Province, but he was regarded as a real working Mason; and during the time that he was a member of the Board of General Purposes, and Steward to the various Masonic Charities, he displayed such zeal and ability that no man was more respected in the Grand Lodge of England than Bro. Spiers (loud cheers). In conclusion, he begged to thank them for the honour which they had paid him as a P. G. Officer, and to assure them that Oxford would stand "A 1" with him in regard to Masonry (cheers).

Bro. SPIERS, being loudly called for, assured them that the encomiums which had been paid him by the W.M. and Bro. Phillips made him feel extremely humble; and although he was happy to find that his exertions in the cause of Masonry had been satisfactory to them, he could not forget that he had always been supported by the willing hands and the ready hearts of the Brethren, so that the performance of any and every duty devolving upon him had been attended with the greatest possible pleasure. He felt, however, so embarrassed with what had taken place within the last few minutes, that he was unable to express what he desired to convey to them; but he hoped they believed that he desired nothing so much as to stand well in their estimation, and he trusted that as long as his life was spared he might be able to aid and advance the interests of the Craft, which he had so much at heart (loud cheers).

The W.M. then proposed "The health of that distinguished Brother, Bro. Rev. J. C. Ridley," whom the Earl of Zetland had delegated to preside over this Province (much cheering). Those who had been associated with Bro. Ridley could testify to the ability with which he ruled over this Province; and those who had taken office in the Prov. Grand Lodge, or had lately joined it, could bear witness to his skill, and would admit that he was in every respect a most amiable Prov. G.M. (loud cheers). He was sure they would all heartily join with him in feelings of the greatest gratification in seeing him present on this occasion, and in wishing him health and prosperity, and that he might long rule over this Province (much cheering).

The Prov. G.M. said he was duly sensible of the honour which they had paid him, but he could not appropriate to himself all the credit which had been assigned

to him, for he could not have done anything that was advantageous to the Province without their assistance. Many of the Brethren had no doubt noticed, as he had frequently done, the beautiful spire of St. Mary's church lighted up with the summer sun, and observed that the pinnacles surrounding that spire were equally illuminated; they need not be reminded that it was the reflected light that gave that brilliancy, and in the same way it was that his Officers and Brethren gave him any degree of brilliancy that he possessed, for they shed the light which gave him any pre-eminence that he enjoyed. It was the members of the Prov. Lodge, and the other Lodges with which he was connected, that strengthened his position, like the buttresses which gave strength and stability to the spire (cheers). For the kind way in which his health had been proposed and received, he tendered his warmest acknowledgments, and assured them that he would continue to make every exertion, with the perfect confidence that they would assist him in every way that lay in their power (cheers).

The Prov. G.M. then said that it was his peculiar office and privilege to propose, in connection with the office which he had the honour to hold, the next toast, which was that of his Deputy, Bro. Captain Bowyer (loud and continued cheering). He would not go into a long history of that Brother's services, but was sure that, if they all knew him as well as he did, they would agree with him, that no Brother was worthier to be appointed Dep. Prov. G.M. than Captain Bowyer (cheers). He was happy to say that his acquaintance with Capt. Bowyer commenced many years ago, when he met him at dinner in the common room of University College, but he little thought at that time that their acquaintance was destined to grow into solid friendship, and into the closest alliance. During that time his career had been marked with great success, and he had so distinguished himself by his determination, his agreeable manner, and the admirable way in which he executed the duties of his profession, as to win the admiration and approbation of those who knew and could appreciate his services (loud cheers). It was a great pleasure to him to see one so distinguished in his profession, and now so distinguished as a Mason, occupying a station in the Craft to which he would do honour, and in which he (the Prov. G.M.) could intrust to him any Masonic business with perfect confidence (loud cheers).

Bro. Captain BOWYER said, he rose with the warmest feelings, but with the greatest diffidence, to respond to the toast which they had drunk with so much kindness and cordiality. He could not, and he would not, attempt to enumerate the many flattering terms in which the Prov. G. M. had been pleased to speak of him, but he would only say that he received his encomiums with the greatest humility, and that the cordial reception which they had given him afforded him the greatest possible gratification. It was not the less gratifying and the less grateful to his feelings that a high position in the Craft had been conferred upon him which he had the least expected; and unequal as he felt himself to fulfil its duties, he relied on their indulgence and assistance, and assured them that no effort should be wanting on his part to merit their confidence and future approbation (cheers). From the integrity and zeal with which the Prov. G. M. performed his duties, his (Bro. Bowyer's) would be comparatively light, and he sincerely hoped that the Great Architect of the Universe would grant the Prov. G. M. health and long life, to enable him to discharge his functions, not only for the benefit of this Province, but of Masonry generally (cheers). No man could be more sensible than himself of the responsibility and honour of the office which had been conferred on him; but he valued it the more on account of the closer connection into which it would bring him with the Brethren of this Province. He hoped that a continuance of their kind feeling and regard would be extended towards him, and he would endeavour to deserve their future confidence and esteem by a strict performance of his Masonic duties, and by reciprocating their good-will towards him with the warmest feelings of a Freemason's heart (much cheering).

Bro. BOWYER then said that it was his privilege to propose the next toast, and he only wished that it had fallen into abler hands; but a long speech would be out of season, as the subject of the toast was one who lived in their affections, and had won their admiration. He was about to propose "The health of their

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 £60, 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. Burstall, 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. Burstall;" 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. Bossom 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 seasonable 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. Cotterel 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 ; Bros. Codrington and Waugh, of the Apollo University Lodge (Oxford) ; Bros. 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 Fro.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. Rusber 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 considerately been provided for their accommodation.

During the evening some excellent songs were sung by Bros. Vernon, Waugh, Hon. S. Annecley, 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 stanch 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 unanimsly 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 glees, &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 R.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. 313; Wainwright, W.M., No. 730; Deeley, W.M. of No. 838 (and Mrs. Deeley); Bristow, S.W., No. 313 (and Mrs. Bristow); Williseroft, 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. Holdercroft 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. 909, 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 Wills; 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 solaced, 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. Burton.

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. R. 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.; R. 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 *tout ensemble*. Over the orchestra was suspended the banner of the Provincial Grand Master, supported by the bannerols 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.

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.

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.

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 inadvisable to encourage the repetition of any matter, which may tend to antagonism between the G.L. and the Higher Degrees.

RAMSGATE.—Φ.—“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 ?