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OUR PAST, PRESENT, AND FUTURE.

IF to belong to a country replete with associated records of eminent patriots, philosophers, statesmen, warriors, artists—of those whose names, from their deeds, are immortal—tends to excite in successive generations the desire to emulate their worth, and to take a stand upon “the very Ida of the intellect,” surely every Mason possesses the unique privilege of an universal stimulus, seeing that he is one of a Fraternity which concentrates within itself, the super-excellent of all countries and of all time. He is not, as an Athenian, limiting his triumphs to victories which, however great in their transit and issue, yet were bounded by the horizon of Grecian sovereignty and decay. The traditions of Rome itself, the hoary empress of earth’s fortunes, fade into youthful tales of yesterday, compared with the transmitted lines and marks of a Brotherhood in knowledge, spreading over the earth when Egypt and Assyria were in their prime, and dotting stars of intellectual light upon the rare minds which shone in the early dawn of civilization, combating with the night of barbarism as it slowly drew off its misty folds from the eastern shores. The first idea, next to the universal acknowledgment of Deity, was doubtless that of individual helplessness, and thence of the necessity of social protection; but inasmuch as law was inoperative to cement the sympathies, though it might ensure the security of mankind, the heart originated a code of union founded upon moral principles, of which the intellect became the willing expositor. Combination arose therefore, we can readily understand, between minds intellectually attached to the same pursuit of truth. The wise took counsel with the wise; and because they could not carry out their system of enlightenment when their mutual converse was impeded by the presence of the fool, they excluded the fool from their society, whilst they ratified fidelity to each other by the agency of mystery and symbol. The delight that intellect takes in intellect,

added to the desire of carrying out its suggestions by the energy and power afforded by association, form the elementary principles of Masonry; and thus common sense alone suffices in this view to substantiate our claim to a very high antiquity, without having recourse to corroboration from Masonic marks and positions found upon the Pyramids of Egypt, or to the no less palpable evidence that such a Fraternity must have been assembled prior to any great dispersion of the Jewish nation, in order to account for its presence over the whole world, wherever Israelitish connection is, however remotely, traceable.

But it is not merely upon high antiquity that Masonry would claim her tribute of respect; rather should the latter emanate towards her on account of the great and glorious footsteps she has imprinted on every strand whereto she has accompanied civilization. Like a magician, she has waved her wand, and evoked cities from the wilderness in all their beauty, or, like the vestal of old, has ever kept the lamp of science burning upon the altar of truth. When Palmyra fell, or Babylon sank to ruin, she lit up her great fires in Greece and Rome, and the Parthenon and Colosseum became her stepping-stones into the heritage of Japhet. When the walls of Ninus were erased, and the eternal Pyramids half ruined in the sand, other changes passed over the vexed earth: the mighty dynasty of the Fourth Empire—partly iron, partly clay—grew too vast for its heterogeneous elements to cohere; yet Masonry shared, at the division, the fortunes of both Eastern and Western Monarchies; and the treasures of her knowledge proved sufficient to render Byzantium the admiration of the traveller, whilst she lavished on Rome every glorious structure that could dignify the Queen of Empires. When the imperial sword proved powerless against Gaul, and the throne of the Cæsars tottered beneath the pressure of Germanic hordes, Masonry imparted a love of symmetry and refinement, and untouched by time, uninfluenced by the waves which tossed or engulfed whole realms, became the medium by which Christian monarchs and holy men adorned their cities, civilized their subjects, or illustrated their religion. Whilst the Moor wrought the symbols of the Craft in the Alhambra, cathedrals, with their pinnacles and towers, were rising under the Pontiffs and Princes, Grand Masters of the same Fraternity throughout Christendom; and Strasburg, Cologne, Winchester, grew beneath the touch of Erwin of Steinbach, the patronage of Conrad of Hochstedten, or the pastoral encouragement of St. Swithun. With the monastic times it expanded its operations, and skilled Craftsmen of the Order worked under their several Masters, upon the territories of any Prince or penitent who desired to perpetuate his fame, or to propitiate the mercies of Heaven; whilst the catalogue of those who have illustrated its operation, or substantiated its principle, is synonymous with a list of every scientific teacher, not excluding several of the greatest philosophers, lawgivers, and prelates, from Pythagoras to Alfred the Great—from Herr Gerhard to William of Wykeham.

It is evident, then, that as the past history of Masonry is perused, we see in all its phases one great characteristic, namely, the religious compact for mutual aid, in the protection of the individual and the transmission of knowledge. It is true that it may be urged against secret knowledge generally, that it covers the mind with—

“The mist profound of myst’ry, where the feet
At every step plunged deeper in deceit :

but in the instance of Masonry, the objection falls powerless before the fact that its secrecy was no affectation to conceal useless dogmas, seeing that the practice resulted in artistic excellence and moral confidence, and that necessity compelled the adoption of symbol, in order to secure personal protection against traitors, tyrants, and impostors. Wherever, then, the characteristic of intellectual vigour, acting upon moral motive and the practice of philanthropy, is dim or dubitable, it may be relied upon that the spirit of true Freemasonry is dormant, and that we have departed from the rules and purport of the ancient Order.

Freemasonry is not a benefit club; neither is it a convivial symposium, where mendacious courtesy and inflated adulation welcome the spirit of toadyism amidst the bacchanalian orgy of the wine-feast. It is a sworn Brotherhood of congenial spirits, who desire to promote the intellectual enlightenment and moral advancement of each other, to the honour of the G.A.O.T.U., where all are equal, and no order is acknowledged but the Order of Merit, which must be recognized not by party nor personal favour, but from conviction of superior desert, in the working, charitable, intelligent Mason; and when “*Palmarum qui meruit ferat*” ceases to be our motto, we may rest assured that our primal excellence is gone!

Probably, then, many of our readers will acknowledge that these remarks press sternly upon some growing symptoms in our present condition; nor should we have stated so clearly our idea of Masonic obligations, and thereby exposed ourselves to the malevolence of the lax and selfish, if we did not feel it our duty to maintain the confidence of the Fraternity so energetically manifested in us, or were ignorant that every true-hearted Brother’s desire to see Masonry become daily more practically beneficial, is consistent with our own. This it may be, if certain suggestions be acted upon or modified, which themselves are tantamount to a recurrence to true Masonic practice, and which we shall be satisfied with merely stating, in the hope that their adoption may annex an active and prosperous future to at least a somewhat supine, though not altogether unpromising present.

Amongst the chief evils, then, which obscure the repute of Masonry amongst not only the uninitiated, but even many of the sworn Brothers of the Craft, we may allude to—

1. The general oblivion of our true duty, and the substitution, or at least the preponderance of, comparatively useless revelry for mental or moral improvement. Hence thoughtful men, when initiated, finding

that, with the exception of a hold upon strangers for aid (which they may never require), their only apparent advancement in knowledge, by becoming Masons, has been the acquisition of the science of gastronomy, to the gratification of the appetite and the insurance of indigestion, become disgusted; ignore the process of Masonic instruction by which they might ascertain the real moral excellence of the science; see in its symbols—to themselves but partially developed—only a conglomeration of fanciful allegory and useless record, and propagate amongst the exoteric world the contempt and disgust they experience themselves. There is no opponent to any system so pernicious as a disappointed aspirant, especially where semi-ignorance combines with disaffection; and it is to this oblivion of our true business as Masons, viz., to corroborate every desire for the attainment of knowledge in the young who join us, and to take the lead rather than the rear of progress, that much opposition and contempt are engendered towards the Order. To this evil, also, we may annex the system of accepting candidates of immature years. We are convinced that at Oxford, recently, many sat down at the banquet who were far below the age of twenty-one, and yet with no parental affinity to the Craft. If, therefore, the ceremonial be in any way conducted without dignity—if any lapse or inefficiency appear in the presiding Officers—what wonder that it excites laughter in the minds of mere boys, to affect whom with esteem for us, at their first entrance into our Order, is of consummate consequence; without which being engendered, the evil spreads, levity issues in disrespect, and an acquaintance begun in folly and indifference surely terminates in lasting contempt. We hope the consideration of these remarks will prevent the pernicious practice, at present but too prevalent, of “touting” for candidates. When the members of a society solicit members, its decay is not far off. We should copy the Rules of our Constitution in this respect as closely as the French do, whose strict inquiries relative to every candidate, before his admission, tend to uphold the dignity of the Craft, and to ensure the respectability—of which high birth is the most insignificant element—of every joining member.

2. An evil also is growing fast upon us, incident to the present diseased state of English society, from a spirit of “toadyism,” a truckling to wealth and power, we need hardly say wholly abnormal from true Masonic equality. It is not the system of the Order “to speak evil of dignities;” but with the reference to our birth; the frail tenure by which we hold the tenancy of our present lodging—the body—so frequently out of repair!—and with the sure, it may be swift approach, of our triumphant conqueror—the worm, to feed upon our frame, and crawl upon our coronets!—constantly kept before us in our lectures, the inconsistency seems strange between the precept of indifference to all but virtue, and the practice of gold-seeking sycophancy. The fulsome flattery growing up in our lodges here and there, wherein the brain is intoxicated by an atmosphere of compliments, so that we thank the incompetent *Jupiter Tonans*, bespattered by praise, when he rises to reply, of course breaks down, and brings

us back to earth, once more, by convincing us he is mortal—this is nauseating in the extreme. It savours of the venality of courts, not of the plain-dealing of our earlier Brethren, whose wit was more pungent, hearts as warm, and who, though necessarily insincere, being human, yet had the tone of right-down honest speaking amongst them, however inconsistent their lives might be. The evil of which we at present speak generates also divisions, and, together with the third and last we shall touch upon, produces party spirit in that Fraternity wherein party is especially ignored.

3. This corruption is a general desire to share the benefits and accumulate the honours, without manifesting qualifications suitable to the duties of the Craft. It was glorious to belong to a system where merit reached the highest apex by its own unaided effort—why should we have to exclaim “Ichabod” in this respect? If men would only make their own jewels and wear them inwardly, instead of on their coats, we should have fewer stars, but greater dignitaries, in our lodges. We do not say that promotion is not dealt out to desert; we only state our belief that there are other methods of obtaining it besides talent, and these are not unfrequently most successful; and although the circumstance of a Mason of twenty years’ standing yet without an office may be easily accounted for, by his own indifference, locomotion, temporary relinquishment of Masonry, or the rare virtue of independent disposition, yet high intellect and sterling quality are not unfrequently amongst the undistinguished, and sadly reflect upon the want of insight into character, or upon the injustice exemplified by those whose duty it is to seek out ability and place it in its proper sphere. Were this element more investigated, our lodges would be better worked, and consequently Masonry in a far healthier condition. At present it seems a matter of chance whether in our visits we plump upon an intellectual president or a parrot.

But there are, notwithstanding these clouds, rays of light behind them, which augur a forthcoming glory. We are but the exponent of opinions already concurrent with those enunciated, not less by the presence of the ills we denounce than by the increasing dissatisfaction expressed by the Craft at their existence. Our own experience of two short months amply suffices to prove how true the old Masonic nature is to itself, and how readily it turns to recognize and join with the desire to ameliorate all classes. No sooner had our leading address, and the articles which followed it, informed the Fraternity of our determination to render our pages second to none in the promotion of practical and useful information suited to the times we live in, than congratulatory addresses reached us from all sides; communications were at once established with America and France; the Brethren in both hemispheres welcomed our efforts, and forwarded intelligence; gifted men expressed their willingness to aid us, many from unselfish zeal to the cause; whilst the Magazine rose at once, in the month, so rapidly as seldom occurs in the annals of any periodical. This, therefore, is a proof itself sufficient to demonstrate the alliance between true Freemasonry and knowledge, and if the instruments

employed be adequate to carry out this spirit, no doubt can subsist as to the certainty of the future progress. We cordially thank our Brethren for their unanimous zeal and friendship, and we boldly congratulate whilst we thank them; they have served the Craft in serving us; and as, on the one hand, they have given encouragement ample and untiring to our endeavours to substantiate the respect of the external world towards Masonry, they have proved their own genuine appreciation of the Order by corroborating the true and perpetual alliance between it and science.

What then can we propose for the good of Masonry? We admit that here, as in every sanative process, the issue must depend, in some important degree, upon the common sense and tact exhibited by those who adapt the general principles to particular cases. A retrospect of what Masonry has done, and a thoughtful consideration of what we have shown it should avoid, will go far to restore much of its early efficiency; for let it be, once for all, well understood that Masonry is not superannuated, but as a most powerful combination of wealth, class, and mind, possesses facilities of adaptation to all times and countries which no other association can enjoy. Still, there are some suggestions of a direct special character, which may well be elaborated by the Masters of Lodges, and the utility of which will soon be so evident as to ensure, we trust, speedy adoption throughout the Order. These suggestions also will not lessen good-fellowship or festive association, but will induce *mind* to accept an invitation to our tables. If it be objected that intellectual development, or the exercise of thought, does not well concur with banquets, then let such *réunions* of Lodges for the purposes we are about to mention take place at some other periods than at the seasons of revelry—all we plead for is that such intellectual and scientific meetings *do* occur; how and when, we leave to each W.M. to determine.

1. We would advise, then, that each Lodge arrange for regular periodical meetings of its members, whereat some scientific or literary paper may be read, similarly to what is done at the convention of our several learned societies, and which might resemble the plan adopted when Masonry was at its zenith, and the W.M. himself instructed the Brethren to become skilled Craftsmen. If well elaborated, Masonry contains affinities to all science, and may be made the harbinger of all knowledge; and when we reflect upon the fact, that its ranks contain men eminent in every walk of scientific inquiry, it seems strange that these should pour out the treasures of their intellect to all but the Fraternity whose interests they are solemnly sworn to serve. It is impossible to over-estimate the power one Lodge even, possesses of instructing itself and others in the hidden mysteries of nature and science. As an intelligent Brother remarked recently to us: "Under the banner of love and charity the representatives and officers of rival railways forget their opposition, and act in amity, thereby affording an opportunity for the erasure of private piques and differences, by the establishment of a better mutual understanding personally." Why need this great benefit of our

system be the solitary one? Why should not encouragement of knowledge go hand in hand with friendship, and the W.M. of each Lodge preside over an organized body unrivalled for intellectual eminence; so that Masonry should be publicly acknowledged as enunciating all that makes man great, as well as establishing a moral code by which to render him happy?

2. Public lectures might also be given under the banner of Masonry, and the world be taught to recognize in the child of modern day the lineaments of intelligence which marked the features of the venerable parent. This alone would be to ratify the pledge of patriotism which every Brother gives in his character of good citizen, and to well represent that spirit of love to others which constitutes one great pillar of the structure. Here again our suggestions, privately expressed, have met with ready, nay, eager acquiescence; and only the other day, a highly gifted Brother, celebrated as an elocutionist, expressed his willingness to give a public Shakspearian reading in the Guildhall, should the Lord Mayor allow it, for the benefit of one of our Masonic institutions. Consider what an immense fund might be raised by regular scientific lectures given by the Brethren individually, yet still in their character as Masons, and under the patronage of their several W.M.'s, towards purposes of benevolence; whilst, at the same time, the arts and sciences would be diffused, public estimation be attained, a wholesome spirit of emulation in our Lodges excited, and a great debt of gratitude towards us from the world without, be incurred. These, or similar plans, can only be opposed by the idle, or the timid—by those who are traitors to the original purposes of the Order, and who desire its privileges with a selfish immunity from its duties. To the absence of their adoption, and to the carelessness with which, of late years, we have admitted candidates, much, if not all, of the dissatisfaction felt by some of our most valuable members, as they might be, is owing; and a healthy reaction in this respect would—we speak assuredly—rally round the Craft a host of intelligent workers, to elaborate its excellence and maintain its honour. At present, too many recede from active co-operation with our institutions, believing that they can practise benevolence elsewhere, without wasting time, as they consider it, over empty ceremonial, sacrificing their independence to venal sycophancy, or their health to the late hours of a symposium.

ANIMAL AND HUMAN INSTINCT.

(Continued from page 300.)

HUMAN INSTINCT.—If it be true that “the proper study of mankind is man,” we shall not be required to apologise to our readers for endeavouring to embody a somewhat comprehensive outline of this, the most interesting branch of our subject; and if we shall show that it cannot be denied that man has his instincts in common

with the lower animals, as well as some peculiar to himself, we have no design to degrade our species, nor to utter a word of disparagement with reference to the most noble of earth's denizens, even him who was created after the very image of God.

For the sake of observing the rudimentary development of our instinctive faculties naturally, we must begin at man's beginning, and survey him as a babe and suckling. Nature has provided for him at this period of his being the food he loves best—why cram him with gruel, butter, sugar, or other indigestible abominations? Infants want neither artificial food nor physic. The little creature is born with a propensity to suck, and it will suck anything which approaches its mouth; why poison it with artificial *messes*, when a pure fountain of health and vigour is at hand? But we are writing for a sensible *brotherhood*, and not for ignorant nurses; we will therefore pass on. Instinct is not confined to infancy, but presides over the whole physical being of man, from the cradle to the grave.

There are many things necessary to be done for the preservation of human life, which, if we designed, we should not know how to do. These are done by instinct. Take, for instance, the act of swallowing, or, as the doctors have it, deglutition. A man knows well that he must swallow his food, or it is all over with him; but he knows nothing of the nerves and muscles concerned in the act. He does not even know how to use them, and he would positively starve if, before swallowing, he determined to study how it is to be done. See what a fool he is the first time he attempts to swallow a little pill. How desperately he gulps and struggles; and after his best attempts, he finds the pill sticking in one of his teeth. He will swallow a bolus of food twenty times as large *instinctively*, without knowing that he is doing it. If he makes it a task, an act of *reason*, it requires practice and experience before it can be well done, and then it is often accomplished with effort and difficulty. Some persons can never acquire the habit of artificial deglutition. And this is the case with many physical acts. There are thousands of men, and even *some* women, who do not know how to sigh: they do not know how to set about it, and often fail after many energetic efforts; but let it once become necessary, either from mental or physical causes, that the lungs of one of these persons should for an instant be well expanded with air, and he or she will sigh deeply without knowing it until it is done. Again, man is required to do certain other physical acts constantly, which he would forget to do, or would do imperfectly, if they were left to the dictation of reason. He must wink perpetually in order to moisten the globe of the eye; he must swallow his saliva constantly in order to moisten his throat; he must breathe regularly in order to purify his blood. None of these things would he do constantly or regularly if they were left to reason: instinct does them perfectly. If a strong emotion engages the energy of the brain, the act of perpetually swallowing the saliva is for a moment arrested; this fluid accumulates in the mouth, and a great effort is then required to gulp it down; the effort, in fact, often betrays the emotion, even when an attempt is

being made to conceal it. Once more, there are certain muscular actions which must be done on certain occasions so suddenly that no time is allowed for the working out of a syllogism; and these we do as infants and as brutes do them, by instinct. Winking on the sudden approach of an object to the eye; muscular efforts to protect the body from an approaching blow, or to preserve the balance when we trip, or are accidentally thrown out of the perpendicular; coughing violently, to prevent suffocation, when any object touches the glottis; warding off a blow aimed in jest, when we know there is no real danger nor intention of injury;—all these are done on the prompt suggestion of instinct, sometimes, as in the last case, in opposition to our deliberate judgment. In fact, nearly half of our voluntary actions are instinctive. How then say we man has no instincts?

The Conjugal, Parental, and Filial Instincts exist in the human race in a more refined and more exquisite state of development than in any race of brutes. For many of the blessings of human intercourse, and perhaps for the most happy division of society into distinct families, we are indebted not more to the moral and political regulations which bind families together, than to that instinctive and hearty acquiescence in these laws which nature has inspired in all but the utterly depraved. Naturalists have observed that even birds and beasts have a monogamous propensity; and it cannot be doubted that promiscuous sexual intercourse is the suggestion of the devil, not of nature. He therefore who recklessly tears himself away from the benign influence of these social and sacred relations, is not only chargeable with a moral offence, but does violence to his own nature. He resists the impulses of instinct; he is no longer a man, scarcely an animal. Nay—shall we be accused of substituting fancy for philosophy, if we go a step further, and say, when we survey the ancient origin and wide diffusion of the Masonic Brotherhood, that in the origin and progress of Masonic institutions the social instinct is deeply concerned, prompting men to unite in a social compact for mutual sympathy and help?

But this leads us to observe that besides the mere animal instincts which man inherits in common with the brute, there is also a higher class of instincts peculiar to himself, infused into his soul by creative wisdom, ennobling and dignifying his nature, and stamping him at once as a responsible and moral being. We allude to those propensities of our nature which belong to the mind rather than the body, and which, without being essentially moral, are yet capable of being either honoured or prostituted, according to the purity or perversity of our moral principles.

A Thirst for Knowledge is one of these, a thing neither right nor wrong in itself, but capable of great good if duly cherished, rightly moderated, and wisely directed,—of great mischief, if unlawfully and to excess indulged. The mother of us all it ruined; and how many of her sons and daughters inherit, in some prurient form or other, that morbid inquisitiveness, under the influence of which

“Fools rush in where angels fear to tread!”

It is closely allied to that passion for tragedy which lured the Roman ladies of a former age into the amphitheatre, to witness the unequal combat of human beings with ferocious animals, and which, even now, crowds our courts of law and our places of execution with depraved multitudes, who gloat upon scenes from which the unabused instincts of mankind would turn in loathing and in horror.

The Love of Power is another instinct almost exclusively human. We see it in the schoolboy tyrannizing over the "fag," and enacting all the grosser abuses of scholastic custom. In its natural and moderate development it has its uses. It secures the dominion of man over the lower animals, thus tending to self-preservation, and to the protection and perpetuity of the race. It is the natural check to pusillanimity and cowardice, but only so long as it is not abused. In its licentious excess, it is blood-thirsty, murderous, and savage. Even while we are writing, it is torturing the civilized world by a worse than barbarous cruelty. If it begin in a moderate love of dominion, nothing will satisfy its *inordinate* cravings but a sea of human blood!

The Love of Possession is also an instinct purely human, salutary as tending to the supply of human wants, but too often ruinous, and proving itself "the root of all evil." We see it in young children innocent of covetousness, not less clearly than in the aged miser clutching his gold with grizzled hand. It is more to be dreaded than any one unchecked propensity of our nature. But it has its social uses. Even in its excess, it has given us merchandize, steam, railways, and electric telegraphs. Evil has thus been turned to good.

The Love of Display is a human instinct which has its uses. In its virtuous and moderate exercise it excites generous emulation, prevents our good being evil spoken of, and gives us influence and power over vice and profligacy; but in its too general abuse it becomes a despicable vanity, often marring the best characters, and dissipating the charm of general excellence.

There are, indeed, few vices which have not in their origin a substratum of instinct; and, on the other hand, there are few virtues which do not harmonize with natural propensities duly controlled and rightly directed. Philanthropy and benevolence are but manifestations of the social instinct in its uncontaminated purity.

But a new view of the subject presents itself here. If man has instincts as well as the brute, and if brutes are capable not only of reason, but of fidelity, gratitude, and other moral virtues, wherein consists the essential peculiarities of human nature? Is man superior only in degree, not in kind? There have not been wanting, philosophers who have maintained this; and lest the facts above adduced should seem to support so degrading an hypothesis, we now propose to institute an inquiry into the grand distinctions between man and the lower animals. In pursuing this question we have no intention of trenching upon the office of the divine. The *religious* character of man, his dread responsibilities, his appointed state of

future retribution, and his immortal destiny, are all indeed sufficiently attested, and taught by an authority which none of us dispute or presume to set aside. But we propose to address our attention at present to what nature and observation teach us, apart from revelation.

The accomplished Dugald Stewart admits that animals have the power of *reflection*, but denies them that of *abstraction*. And he distinguishes between those intellectual processes which can, and those which cannot be carried on without the use of *signs* for our ideas. Moreover, restricting the term *reason* to the power of discovering a series of means subservient to a particular end, he does not consider it to be essentially connected with the faculty of generalization, or with the use of signs; and while he allows that animals are sometimes observed to employ a long train of means for the accomplishment of a special purpose, he marks this essential distinction between man and the brute—that in the latter we find nothing analogous to those intellectual processes which lead the mind to general conclusions, and which imply the use of general terms. “Those powers, therefore,” he adds, “which enable us to classify objects, and to employ signs as an instrument of thought, are, so far as we can judge, peculiar to the human species.” This very plausible hypothesis is, however, open to the objection that it is not purely inductive. We have no proof that “signs” are essential to generalization, nor do we know how much is conveyed by the language of brutes.

But there is one faculty possessed by man, and fully developed in his history, which cannot exist in the brute.

A very superficial acquaintance with the history of our race reveals to us the striking fact that man is capable, on the one hand, of indefinite advance and improvement in science and art, and, on the other hand, that he is liable to successive and unlimited debasement and degradation. The history of man is not a history of advancement, as many would flatter themselves it is. That the present is an age of rapid advancement in the civilized portion of mankind, there can be no question; but past history testifies also to alternate advancement and decline, so forcibly and truthfully, that he who would expect nothing but improvement for the future has yet to learn much of the science of human nature. Look at the north of Africa—once the most populous, and doubtless the most civilized portion of the globe. What is it now? Look at Egypt—once renowned for its wisdom and science, the school of art, the land of pyramids, temples, and literature, the country from whence the ancient Greeks derived their philosophy, and the Romans their knowledge. For anything we can tell, Egypt might have once even surpassed us in those civilized arts of which we now so proudly boast. And on what principle shall we dare to assert that we shall not, like her, be one day reckoned among the nations that have lost their glory and again become low? That a capability of improvement always and everywhere exists must, however, be fully admitted; and this admission is

founded upon a faculty certainly peculiar to man, namely—*Man can teach whatever he can learn.* The being able to teach, and not the being able to reason, is the distinguishing characteristic of our race. The brutes are not teachers. They may teach their young to a certain extent, and many animals discover a wonderful aptness to learn of man certain things. Men can train horses, and teach elephants, dogs, monkeys, parrots, and other tribes, to perform certain tricks, or even to articulate certain sounds; but none of these animals can transfer their lessons to each other, or even to their young. No animal-training has ever told upon the race, or extended beyond the individual trained. We may physically improve the breed, but we cannot add a single intellectual capacity, nor confer a single endowment beyond the individual on whom our efforts are expended. If a man discovers the art of printing, the art goes down (probably improving) from generation to generation, but we cannot teach the brute *to teach*: he is inherently incapable of advancing his species; whereas an intelligent child not only receives the instructions of his parent, but can impart them in after years to the next generation. Hence man is capable of indefinite advance. Yet his works, as compared with those of the brute, are confessedly imperfect. He will never learn to build a nest, nor construct a honeycomb, nor weave a spider's web. All these works are absolutely perfect, and can never be improved. But man, who can build in one generation a rude settler's hut, and nothing better, in the next produces a cottage or a mansion; then a monument or a bridge; and at length he rears a classic edifice, or clothes his marble statue with all but the inspiration of life.

The brute never retrogrades. His instinctive powers are ever equal to his wants. In a new climate, new powers suitable to new emergencies are bestowed; whereas man, who in one generation carves a "statue that enchants the world," again degenerates into barbarism, ignorance, and sloth. The very greatness which completes the glory of an empire infallibly becomes an element of its speedy downfall, and in a few lustra or centuries it crumbles into dust; and with all its capabilities of greatness, human nature may remain for ages sunk in ignorance and barbarism. In the account of the expedition of Hanno the Carthaginian round the coast of Africa (once the land of science and of art), with his sixty vessels and thirty thousand sailors, it is recorded that during the day the coast was ever still and silent, but that at night the mountains seemed to be all on fire, and the sounds of flutes, drums, and cymbals, were mingled with wild screams and piercing cries. And if recent voyagers are to be credited, these savage customs appear to have remained unaltered for twenty-five centuries. They tell us of the same stillness by day; the same nocturnal fires, the clang of barbarous music, and the wild merriment of the natives in the cool of the evenings, as occurrences still common along the western coast of Africa. Here, then, there has been no advance, no cultivation of the teaching faculty, no improvement of man's boasted intellect. These savages are even now as low

in the scale of human attainment as when Hanno's brave sailors trembled at the mountain fires 2,500 years ago!

There may be other peculiarities in the nature of man, besides his powers of teaching, which distinguish him from the brute; but here, for the present, our inquiries must close. There is, however, in certain tribes of animals a mysterious endowment, far more wonderful than instinct, and which appears to supply them with a kind of knowledge of which man certainly does not partake, and which, therefore, is of the nature of a special characteristic of the brute. We refer to the knowledge which guides certain annual migrations. To this we propose to devote our concluding chapter.

(To be continued.)

NOTES ON ANTIQUARIAN RESEARCH.

(Continued from page 283.)

CHAPTER II.

ON BELLS.

“Wake me to-night, my mother dear,
That I may hear
The Christmas bells so soft and clear.”—KEBLE.

THE bell is a subject, whatever ultra-utilitarians may say to the contrary, not only exceedingly interesting, but distinctly national. We are, as Englishmen, lovers of noise, and noisy harmony. As babes, we rejoiced in big buzzing tops, rattles, pipes, musical boxes, harmonical glasses, pop-guns, and drums; and as youths, we frequented the old church belfry, with its quaint “rules and articles of the ringers,” and tolled, chimed, and rang. We have now given up ringing, although we must plead guilty to having assisted in tolling the year 1854 out, and ringing this new year in, yet we take no less an interest in the bell, and the mournful or joyous melody created by its various interchanges, which fill the whole atmosphere with eternally widening waves of gentle sound. We feel that we could give play to our fancy, but we remember that antiquaries are men of fact, and pledged by their very profession to be, if not somewhat dry, yet prosy.

Bells of a small size are undoubtedly of ancient origin, for they hung in the days of Moses upon the border of the blue robe of the High Priest. They were known moreover to the roving Arab tribes, and the Persians fastened them round the foreheads of their war horses. These bells were, as we remarked, small; and even in the times of the Greeks and Romans, when they were used to mark the hours of bathing and of prayer, to give notice that the watchman was making his nightly rounds, or the sentinel standing at his appointed post, to clear the road of the condemned criminal, or to prepare the way for the triumphal car of the laurel-crowned general, there is little reason to believe they were of any great size.

Bells used for ecclesiastical purposes are comparatively speaking of modern date. They were first constructed for this purpose under papal superintendence at Nola, a city in Campania, and they were naturally called for some time by both those names. They were "Nolæ," and "Campanæ." Before this wooden rattles were in use, or notice was given, as at the mosques, by shout, or by the voice of messengers, who were surnamed θεόδρομος, and λαοσυακτης. The Israelites were called to the ark, we know, by silver trumpets, upon which a peculiar blast was blown, which could be distinguished from the signal to prepare for a journey, or the alarm to make ready for battle. Bells, moreover, are to be worn, we are told (Zech. xiv.) upon horses in the second advent. With us they are placed upon horses accustomed to travel with heavy waggons for any distance, and they are much more frequently applied to this purpose upon the continent. They were fastened also upon the necks of other cattle, especially those wandering over the mountains, not as in the former case to inspirit them, to keep them together, and act as a band in a marching regiment, but to facilitate their recovery when twilight, or the intricacies of upland and dell, would otherwise render search well nigh hopeless.

Of the curious use to which bells have been put, may be mentioned the fact, that Lupus, the Bishop of Orleans, who was at Sens when that town was besieged by the army of Clotharius, ordered the bells of St. Stephen's Church to be rung in order to frighten away the assailants. This strange artifice, which had the desired effect, was tried in the year 1610. About nine hundred bells are said to have been used to drive away thunder and lightning, though we should rather think them to have been rung with the view of calling persons to the church, or inciting them to pray earnestly in their own homes in the spirit, if not in the words of the beautiful Church of England Litany—

"From lightning and tempest,
Good Lord, deliver us."

The passing bell was rung in the same way to supplicate the prayers of the faithful in behalf of the parting soul still struggling with the mortal body. This knell is beautifully described by Scott in the concluding lines of the "Convent:"—

"Slow o'er the midnight wave it swung,
Northumbrian rocks in answer rung;
To Warkworth cell the echoes roll'd,
His beads the wakeful hermit told,
The Bamborough peasant raised his head,
But slept ere half a prayer he said;
So far was heard the mighty knell,
The stag sprung up on Cheviot Fell,
Spread his broad nostril to the wind,
Listed before, aside, behind,
Then couched him down beside the hind,
And quaked among the mountain fern,
To hear that sound, so dull and stern."

We cannot be surprised that in course of time a particular virtue was supposed to be conveyed by the sound of the bell. It was rung, therefore, to drive away with its tones fiends supposed to haunt the chamber of the dying, and to repel the attacks of evil spirits who were particularly busy at night. When the bell was cast, it was now always anointed, consecrated, and given, as we are accustomed to give churches in the present day, the name of some patron saint. This was done, said Cardinal Bona, that when the particular bell was heard persons might think themselves summoned to church by the saint whose name it bore. Thus the bell was made to possess a sort of universal efficacy, like quack medicines advertised as specifics both for colds and fevers. Overall quotes some monkish lines, the two last probably from Weever's "Funeral Monuments," which sum up in a few words what the various uses of church bells were:—

"Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, pestem fugo, festa decoro."

"Funera plango, fulgura frango, Sabbata pango,
Excito lentos, dissipo ventos, paco cruentos."

The Russians are famed for the size of their bells, which we cannot wonder at, when the gift of a bell to a church is considered meritorious in proportion to its size. The largest of their monster bells, and of any in the world, weighing 432,000 lbs., is in Moscow Cathedral, and has been, since a fire in 1737, unsuspended. Overall thus states the bell's dimensions: "Its height is 19 feet, the circumference at the bottom 63 feet 11 inches, and its greatest thickness 23 inches." What a crash there must have been when this immense mass of metal fell from the beam which supported it! We can only wonder it did not drag with it the whole belfry. An Indian officer states there is also in a temple in Burmah a bell of extraordinary size.

The inscriptions found upon old bells are curious, and there is such a great similarity between many of them that we may well suppose bell-founders kept a book of inscriptions, good and bad, as stone-masons in the present day. The first of the two following is to be found on a bell in the tower of St. Nicholas Church, Sidmouth, and the second on one in Durham Cathedral, which must be of modern date:—

"✠ Est michi collatum
The istud nomen amatum."

"To call the folk to Church in time,
I chime.
When mirth and pleasure's on the wing,
I ring.
And when the body leaves the soul,
I toll."

To these we will add the inscription on the great bell of the little church of Crawley, Hampshire, which is similar to that on the great bell in Meivod Church, Montgomeryshire, found also, says a writer in "N. and Q.," on the great bell of the interesting church (formerly

cathedral) of Llanbadarn Fawr, Cardiganshire. The lines run thus:—

“To the church I will you call,
And to the grave will sommonge you all.”

The date of this bell is 1746, as also of one hanging next to it, which is prepared with an answer to the question, “Who made you?” for it quaintly says, setting a good example for the imitation of advertisers—

“John Stares made me.”

Ah! John Stares, your handiwork lives, and calls the folk to church with as clear a voice as formerly, while you slumber in the cold damp churchyard!

It is curious that in England alone bells are rung in tune, and ringers pride themselves on the number of changes which they can perform in a given time. The number of changes which may be rung on a few bells is very great, and it would take many thousand years to ring all the changes of twenty-four bells. For an explanation of this we must refer the reader to a paper on changes in Dr. Rees’ “Cyclopædia.” The Russians are fond of bell-ringing, but they, with other nations on the continent, delight in a confused and noisy jingle; and bell-ringers are good in proportion to their activity, and the quickness with which they pull the bell-rope.

In common with many popular persons and things, the bell has become the sign of many inns, among which is the Bell of Edmonton, which Captain Gilpin strove so unsuccessfully to reach. A notice relating to this gentleman appears in Mr. Fennell’s “Antiquary,” with other choice and remarkable fragments:—

“The gentleman who was so severely ridiculed for bad horsemanship, under the title of *Johnny Gilpin*, died a few days ago at *Bath*, and has left an unmarried daughter, with a fortune of £20,000.—Nov. 1790.”

The Rev. A. Galty has lately published a voluminous and interesting work on the bell, to which we would refer our readers who wish to study this subject, but have now merely jotted down a few notes in detail; and there is an interesting notice of this work in a late number of the “Quarterly Review.” There is also a paper on the bell in Dr. Hook’s “Church Dictionary,” which we will take this opportunity of recommending as an invaluable work for reference.

CHAPTER III.

OLD BOOKS AND RECORDS.

“Out of old books, in good faith
Cometh all this new science that men lere.”—CHAUCER.

A GLANCE at any old manuscript book imprinted with the pen makes us bless the memory of our first printer. Whilst the ancient author was transcribing his work he could have easily written another, and saved not only golden hours, but many a precious quill. The following is the title of a MS. book very creditably copied by a

gentleman whose writing would sometimes puzzle the blind man in the General Post-office, and whose name on the fly-leaf presents a curious appearance:—

“Nungs fruetur sapientia
Cum immisa est industria.
Franciscus Bungeby hunc sibi
Comparavit librum Friburgi
Brisganiæ. Ano Domini Mille-
Simo Quingentesimo Septuagesimo
Octavo.”

This old book of logic and rhetoric is interesting, for a great portion has been written in very black ink with a good steel pen, and many of the letters in glittering scarlet ink look as bright as they must have done the day that they were penned.

It would not be hard to make a collection of most ludicrous titles of old books; to do this shall be now our object, as well as to note down the names of works in any way remarkable. Some of these books and pamphlets may be found in the library of Winchester Cathedral, and in that of Mr. Thomas Kerslake, of Bristol. The titles will be given without much regard to the date of the book's publication.

The most remarkable engravings, unmistakably original, may be found in a work entitled,

Pia Desideria. Authore Herm. HVGONE. Soc. Iesu. ANTVERPÆ, apud Henricum Acresens, 1632.

The greater part of this book is written in Latin verse; it is dedicated in a very flattering preface to “Sanctissimo D. nostro VRBANO Octavo Pontifici Maximo.”

There are many persons in the present day who know nothing about the persons who blew, metaphorically speaking, the Great South-Sea Bubble, nor pity those ruined when it burst; yet they had some sympathisers, for Willymott dedicated to the South-Sea Bubble sufferers his “Imitation of Christ, with the THREE TABERNACLES of POVERTY, HUMILITY, and PATIENCE, 1722.” In 1628 was published W. Prynne's *Vnlovelinesse of Love-Lockes, with Passages out of the Fathers, &c. against Face-painting, Supposititious, Poudred, Frizled, or Long Haire, and Woman's Mannish, Vnnaturall, Impudent, and Vnchristian Cutting of their Haire, &c.*

Prince Bladud, the son of Lud Hurdebras, was cured of leprosy, we know, by bathing in the mineral springs of Bath; but we may be sure that the virtue of common water, or the water system, was known to us at an early date; for, in the year 1723, a shilling pamphlet was published, entitled *Curiosities of Common Water, or the Advantages thereof in preventing and curing many Distempers.* By John Smith, C.M. Further down on the title-page are the following lines, which would doubtless find favour, as regards their sentiment, in the eyes of the modern humorous author who has given us “Memoirs of a Stomach:”—

“That's the best physick which doth cure our ills,
Without the charge of pothecaries' pills.”

Many persons are not aware that scrofula is vulgarly called the king's-evil, and was thus termed because a king was supposed to possess the power of curing it. Thus, among other old medical works, was published, in 1684, Joseph Brown's *Adenochoiradelogia, or an Anatomick-Chirurgicall Treatise of King's-evil, with the Royal Gift of Healing, performed for above 640 Years by our Kings of England, with many wonderful Examples*. In the frontispiece, Charles II. is seen healing, or rather endeavouring to heal this disorder. Mr. Brown, as his majesty's chirurgion, doubtless thought it right to play the humbug. There are some persons in the present day who believe that the virtues of the *royal touch*, which kings of England are said to have possessed from the time of Edward the Confessor to Queen Anne, in common with foreign kings and Romish saints, have really cured persons of scrofulous habit, and this they attribute to animal magnetism. Was this influence of magnetism, we may ask, ever conveyed to a patient over whom were made in a single interview a few passes? Why, if this gift of healing was effectual, should it not be practised now, in foreign courts at least, and why was not the service for this ceremony allowed to remain the Prayer-book? This subject is connected with ecclesiastical history, and the service is given in Hook's "Church Dictionary." In one year alone King Charles II., in whose reign the royal-cure mania was at its height, touched six thousand persons. One of the last persons who tried this remedy, without success of course, was Dr. Johnson. Johnson was then young, and his parents credulous.

Among theological works there are many which bear very warlike titles. The first we shall mention has rather a medical look; it is a *Catholic Pill to purge Popery*, 1677, which may have suggested to poor TOM D'URFEX the title, if not the idea, of writing his "Pills to purge Melancholy," published in 1720. Seventy years before this was printed, Lewis Hughes' *Looking Glasse for all true-hearted Christians, wherein you may see the Goodnesse of God in giving Deliverance unto them from their popish, cruel, and bloody Enemies, by rendering Vengeance upon them*. There is a curious wood-cut of the Pope on the beast with seven heads, in this book, and on the title-page is the following motto—

"Where poperie and innovations do begin,
There treason will by degrees come in."

Side by side with this may be placed the *Roman Conjuror; a Whip for the Devil; or the Roman Conjuror, containing Rules to be observed by a Popish Exorcist; the Conjuror's Rubrick; their Remedies for expelling Evil Spirits; Method of making Holy Water, &c.*; all faithfully collected from their own Authors, 1683.

In the year 1576, the following protest was published:—

"The third new yeares gift and the second protest, and the first proclamation of outlawry for this yeer, 1576, against all the learned Papists in England, Antvverp, or els where the Papists bookes are

printed, and sent in England, and an answer to all those lerned Papists who, having unitie, universalitie, &c. with they of no religio-heretically aske, that is to say, how know you the Holy Scriptures to be the word of God? And likewise answer to this comon conclusion of the lerned Papists, that is to say, out of the Church of God there is no salvation." A rude wood-cut is then displayed of a man blowing a trumpet, on which there is a flag bearing this inscription; "If one trumpet this yeere will not make you learned Papists to answer, the next year look for two trumpets." Turning over this leaf, we see another wood-cut of several jovial monks, while their head, with triple crown, sits very comfortably on a four-legged table, grinning from ear to ear.

Nor was war waged alone against the Roman Church, for we have published in 1677, *Countermines, or a short but true Discovery of the dangerous Principles and secret Practices of the Dissenting Party, especially the Presbyterians*; and *A Snake in the Grass, or Satan transformed into an Angel of Light, discovering the Subtilty which is couched under the pretended Simplicity of the Quakers*, 1700.

In the year 1709 was published a political pamphlet, entitled *XOIPOXPOTPAΦIA: sive Hoglandiæ Descriptio. Plaudite Porcelli Porcorum pigra propago. Eleg. port. Londini*. And the year before, *The Phenix, or a Revival of scarce and valuable Pieces no where to be found but in the Closets of the Curious*. In the preface of the second volume of the Phenix there is a request to all gentlemen who have scarce or valuable pieces, "that they would be pleased to impart 'em for the benefit of the publick, or give the undertakers notice by a line to Fellow's Coffee House, in Aldersgate-street, where they may be waited upon." Aldersgate-street is, as our readers may be aware, famous; for it was hither Milton removed when he left St. Bride's churchyard, and here wandered the scholars of that great poet. Formerly Aldersgate was written Aldred's-gate, and thus it appears once in Stow. The street may have been named after the ambitious prelate, Bishop Aldred, who died in 1069, but this is merely a conjecture, for it may have been the *ealdor*, or older-gate. It would be interesting to know, could any one obtain the information, to how many coffee-houses we owe the publication of old and rare imprints, and we might then judge how far they aided the advancement of literature. "Nando's, Dick's, and the Rainbow," says Mr. J. Smith, in his delightful "Antiquarian Ramble in the Streets of London," "were at one time the resort of essayists; but these are not to be compared with Robinson's Coffee-house, the Old Man's Coffee-house, the Young Man's Coffee-house, the British Coffee-house, Locket's Ordinary, and other houses, which, in the eighteenth century, abounded in Charing-cross, and were frequented by such men as the witty and licentious Buckingham, and the poets, Prior and Ben Jonson. Surely we may bless the day when a Turkish merchant brought to London as his servant one Pasqua, a Greek, who opened, about the year 1652, the first coffee-house, in George-yard, Lombard-street. We cannot help

wondering how it was that the unhappy genius, Savage, could not find some friendly coffee-house in which to abide and study. A homeless author writing down in divers shops speeches coined in the streets, with wit sharpened by the gnawing pangs of hunger, would be a strange sight now."

John Penry, who came to such an unfortunate end in the reign of Queen Elizabeth, had a flying press, and printed several curious tracts and rhymes, which bore the name of Martin Mar-Prelate. One of these "rhymes" was entitled "A Whip for an Ape, or Martin displaced;" a reprint of which was given by Dr. Rimbault, in No. 5 of the *Bibliographical Miscellany*. The tract commences thus:—

"Since reason (Martin) cannot stay thy pen,
We'll see what rime will doo : have at the then.

"A dizard late skipt out upon our stage ;
But in a sacke, that no man might him see :
And though we knowe not yet the paltrie page,
Himselſe hath *Martin* made his name to bee.
A proper name, and for his feates most fit ;
The only thing wherein he hath shew'd wit."

This literary curiosity consists of twenty-six stanzas, and a couplet. The last stanza is calmly cool, and satirical:—

"And this I warne thee Martin's monckie's face,
Take heed of me, my time doth charme the bad :
I am a rimer of the Irish race,
And have alreadie rimde thee staring mad.
But if thou ceasest not thy bald jests still to spread,
I'le never leave till I have rimde thee dead."

Upon the death of "Mar-Prelate" senior, "Martin" junior arose, and printed some satirical theological tracts, while the last of the Mar-Prelate family troubled the church in the reign of Charles I.

In 1745 was "printed for M. Cooper, in Paternoster-row (price threepence), *A genuine intercepted Letter* from Father Patrick Graham, Almoner and Confessor to the PRETENDER'S SON, in *Scotland*, to Father Benedict Yorke, Titular Bishop of *St. David's, Bath*." As some of our readers may not have read this precious communication, so flattering and so venomous, we will extract for their edification a few of the choicest passages. After saying that the expedition had actually landed in Scotland, and that two hundred followers had kissed the hand of Charles Edward, the father writes thus:—

"I can't enough applaud his R—l H—s's zeal for the Catholic religion : it is constantly breaking out upon all occasions (and indeed sometimes more than I could wish). But when I reprove him for it in private, he promises to be more upon his guard. Yet as his tongue always speaks the language of his heart, the moment any occasion offers, he can never omit declaring his detestation of heresy, and I question whether the immediate quiet possession of all his father's kingdoms could bring him to sign a declaration that had in it even a promise of toleration."

After some more words upon the same subject, the writer thus speaks:—

“ Oh ! my lord, what a glorious scene opens to my view ! Shall the Cross once more be erected in *Britain* ? Shall our altars be again exalted ? Shall our churches be restored to us ? Shall our abbey-lands revert to their right owners ? Shall the clergy have their due honours and weight ? Shall we rush like a torrent upon the laity, and make 'em know they are our people, and the sheep of our pasture ? ”

The following lets one behind the scenes, and the publication can have done but little good to the Jesuits:—

“ You will see by the extracts I herein send you, that our declarations, proclamations, manifestos, &c. (for I send you quite the marrow of them) are drawn with great caution, and as little latitude as possible ; and when we offer most, if you examine, you will find the words are subject to two meanings, and sometimes more. For this we are obliged to the pen of Father *Innys*, of the Society of *Jesus* : who is an excellent writer, and has, upon all occasions, been very serviceable to our cause.

“ My good lord, the die is now cast—our all is at stake—it is our *dernier effort*—we are to meet in triumph or confusion—our Smithfield fires shall again blaze, or our enemies are to tread upon our necks.”

As an example of what was considered justice in those days, we quote the following:—

“ One thing more I am commanded to acquaint your lordship with, which you are desired also to communicate to all sincere friends : the vast and oppressive load of debt, which his majesty's subjects have long laboured under, has always affected him very much (for rebels as they have been, he has always felt a paternal concern for the undutiful children) : he has thought of many ways of easing them ; but, upon the most mature consideration, finds none so proper as an absolute sponge, that will certainly at once take off the load, and yet not lessen the credit : for as the debt was contracted by those who had no power to contract it, it ought not, it should not, it cannot impugn, or shake the credit of the true owner.”

These are extracts from this intercepted letter, written naturally enough by the young Pretender's confessor to Henry Benedict, the Pretender's brother, who was translated from the office of titular Bishop of Bath to that of Cardinal of York. Father Benedict, the last of the Stuart family, died at Rome, and a splendid tomb of white marble in St. Peter's cover his remains.

There was an age when every thing was comic—comedy flourished in the theatre, and comic verse disgraced the tombstone. The titles of books, printed by merry rogues who presided over flying presses, came in for their share of humorous inscription, and some were particularly ludicrous. A writer gives the titles of some remarkable imprints, from which we extract the following : *A Letter from Nobody in the City to Nobody in the Country* is printed by Somebody, 1679. *Somebody's Answer* is “ Printed for Anybody.” *The new Dialogues of the Dead* are printed for D. Y., at the foot of Parnassus Hill, 1684. *Vox Cœlis ; or, Neues from Heaven ; being imaginary Conversations there between Henry VIII. (!), Edward VI., Prince Henrie, and others.* “ Printed in *Elysium*,” 1624. And “ Printed merrily and may be read unhappily betwixt Hawke and

Buzzard, 1641, is the *satisfactory* imprint of *The Downefall of temporising Poets, tooting Mercuries, and bawling Hawkers.*"

Robin's Panegyrick; or, the Norfolk Miscellany, printed for T. Tims, and sold by the booksellers of London and Westminster, was a strange magazine; and H. Travers published, in 1731, some curious poems, which were printed for Benj. Motte, at the *Middle Temple Gate*, in *Fleet-street*. This list of books might be continued *ad infinitum*, but we are fond of a short yarn; and any follower of Captain Cuttle, who keeps a note-book, and roams amongst small and big Sunday books in second-hand book-shops, might invent a concise and interesting catalogue.

(*To be continued.*)

ON THE POLITICAL CONDITION OF THE ENGLISH PEASANTRY DURING THE MIDDLE AGES.

(*Concluded from page 293.*)

UNDER the feudal barons the condition of the peasantry was much worse than under the Anglo-Saxon kings. In addition to their permanent taxes, they were compelled to contribute to the fines levied on their lords by the king, or the heavy ransoms incurred to some victorious enemy. The following is a picture of the grievances under which the English villans laboured, given by Wace and Beuvil, in their account of the popular insurrection in Normandy, in 997. In Wace the villans complain thus: "Their lords do nothing but persecute them; they cannot have their goods safe, nor their earnings, nor the fruits of their labour. They pass their days in tribulation, with great pain and labour. Every year is worse than that which preceded. Every day their beasts are taken from them for aids and services: there are so many claims brought against them, and taxes, old and new. They cannot have an hour of peace. Every day they are summoned to answer to actions of different kinds. . . . There are so many reeves, and beadles, and bailiffs, that they cannot have an hour's peace; they bring so many things against them that they cannot defend themselves, or have justice, but each will have his pay. They are deprived of their beasts by force; they cannot keep them, or obtain restitution. They cannot live in this manner, but must be forced to abandon the land. They can have no security, either against the lord or against his seargeant, who keep no covenant with them; and some even apply to them opprobrious epithets."

Their lords exacted services galling and degrading in the extreme. Even the intercourse of the sexes was made a subject of taxation. A villan could not marry without paying a tax of money to his lord, represented by some legal writers as being a composition for an older custom of levying the tax "in kind;" but I believe there is no evidence of such a practice having ever existed, and I think it is a mere

error. (Yet the contemptuous light in which the villan was regarded by his master, is perceived in the coarse appellations applied to the tax—*jambage, cuisage, culage*, &c. In some parts of Italy it received the still grosser name of *cazzage* [*cazzagium*].) Those to whom such terms were applied must have been looked upon almost as cattle. The brutal manner in which the tax-gatherers of Richard II. treated the daughters of the peasantry was one of the immediate causes of the subsequent insurrection.

Gratuitous manumission was less frequent with the Anglo-Normans than the Anglo-Saxons, and attempts to reclaim a freed villan appear to have been common. An instance of this tyranny occurs in a satirical Latin poem, probably of the thirteenth century: "A powerful baron in Norfolk cruelly grieved his rustics, frequently robbing them of money and beasts, &c. The villans, unable to support his oppressions, agreed together to buy their liberty, to which their lord consented, and made them a charter with 'a noble seal of green wax.' The rustics, overjoyed at having obtained their liberty, hastened to the tavern, and spent the remainder of the day in carousing. On the approach of night, no candles being forthcoming, they used as a substitute the seal of green wax. The knight, obtaining information of this, caused the astonished rustics to be brought before him, and rejected their charter, deprived of the seal, as null and void, till they had given all the money and cattle they possessed as a fine for their illegal withdrawal from servitude."

The ecclesiastics seem to have been no more willing than the laity to restore freedom to their serfs, who appear to have been considered in the same light as other property, for when Leonne, bishop of Chalons, having received letters-patent from the king to manumit a certain number of the serfs of the church at Chalons, for the acquitting of his bishopric (*pro episcopatu suo acquitando*), proceeded to set free some of his serfs without consulting his chapter, the dean, treasurer, archdeacon, and others of the church petitioned against such a step, as being "against justice, and an enormous hurt and very great exheredation" to the church of Chalons. The dispute was of long duration, and was at length decided by the Pope, who supported the church against the unfortunate serfs, and revoked the manumissions. The villans resisted this decision, and appealed to the king, who now decided against them, alleging that it was a cause which the ecclesiastical court was competent to decide; and thus the defendants were again reduced to servitude, in spite of the manumissions which they had legally purchased.

From among the *fabliaux*, or metrical tales, so popular in the thirteenth century, the following, beautiful in itself, is illustrative of the condition of the oppressed peasant: A poor villan, who supported his wife and children by cutting wood in a neighbouring forest, was one day thus employed, and bemoaning his miserable condition, when a voice, issuing from the root of a tree, promised to raise him from poverty, on condition that he would be charitable when rich. The spirit told him his name was Merlin, and instructed him to dig in a

certain spot in his garden, and he would find a great treasure, and that at the end of a year he might return and intimate his further wishes. At the expiration of the year, the villan returned, and humbly and respectfully desired to become provost of the town. This wish was granted; but the villan, elected provost, became cruel and oppressive to all his inferiors. At the end of another year, the villan desired less respectfully of Merlin that his son, then a *clerc*, might become a bishop. In a few weeks, his son was elected to a vacant bishopric. At the end of a third year, the villan still less respectfully required that his daughter might be married to the Grand Provost of Aquileia, which also soon came to pass. The villan, now arrived at the summit of his wishes, could only be prevailed upon by the request of his wife to return and rudely say farewell to his benefactor, who reproached him with his ingratitude, and threatened him with punishment. In a short time, his daughter and son died, and his lord, engaging in war with a powerful neighbour, demanded a thousand pounds of the rich villan, and in default of payment, seized all his property (*tout, meubles et heritage*), leaving him only enough to buy an axe, to enable him to resume his old occupation of a wood-cutter. The story is a true picture of the age at which it was written. The villan, with all his riches, had not ceased to be a serf, and the act of tyranny by which he was reduced to poverty was, without doubt, frequently practised by the lord towards his dependent.

Such was the condition of the *villan* during the twelfth, thirteenth, and fourteenth centuries, living in a state of galling bondage, exposed to daily insult and oppression, and serving an alien both by birth and language; plundered by his lord, heavily taxed by the king, and receiving in return an imperfect and precarious security for his person or property. Virtually an outlaw, he could neither inherit or hold "lordship," bring an action, or give testimony in a court of law. He could not educate his children or put them to a trade, unless he had previously obtained or purchased their freedom. A scholar was not admitted into a college in the universities till he had taken an oath that he was a freedman. The same restriction applied to holy orders. In this respect, therefore, the condition of the villan was worse than that of the *colonus* under the Roman law.

It is in the poetry of the *trouvères*, the rhyming parasites of the French and Norman barons, that we see most strongly the contempt of the lords of the soil for their serfs. The chronicler Beuvil extols Duke Richard II. for his hatred towards the servile class:—"He would suffer none but knights to have employment in his house; never was a villan, or one of rustic blood, admitted into his intimacy; for the villan, forsooth, is always hankering after the filth in which he was bred." The lords of the soil appear to have been extremely jealous of villans who attained to wealth or power, or intermarried with "gentle blood." A burlesque tract of the thirteenth century, giving twenty-three characters of villans, describes the "grafted

villan" as "one who takes to wife a gentle lady, just as if one should graft a delicate pear on a cabbage, or on a wild pear-tree, or on a turnip." The *trouvères* depicted to their lords the jealousy and hatred with which the villan, in revenge, regarded "all gentility." "The doggish villan is he who sits before his door on holy days and Sundays (when, as in the Anglo-Saxon laws, he was prohibited from working), and mocks all who pass; and if he see pass a gentleman with a hawk on his fist, he will cry out, 'Ha, that kite there will eat to-night a hen, which would be sufficient to fill all my children.'" "Why should villans eat beef, or any dainty food?" inquires the writer of a short metrical piece, entitled "*Le Despit au Vilain*." "They ought to eat for their Sunday diet, nettles, reeds, briars, and straw, while pea-shells are good enough for their every-day food . . . They ought to go forth naked on four feet, in the meadows, to eat grass with the horned oxen The share of the villan is folly and selfishness and filth; if all the goods and all the gold in this world were his, the villan would be but a villan still." According to these same *trouvères*, the villan was incapable of telling truth; he was utterly devoid of gratitude. A proverb of the thirteenth century said, "Do good to the villan, and he will do evil to you." And another of the same date, which would lose by being translated, inculcates the same uncharitable feeling:—

"Oinez villain, il vous poindra;
Poinez villain, il vous oindra."

At length the time came when the villans began to have advocates. The English minstrel succeeded the Norman *trouvère*; and ballads became rife advocating redress for the villan, and his natural equality with his fellow-men. The oppressive feudal system seemed to be on the brink of dissolution; but the movement was premature, and was stifled only to break out again with redoubled vigour in the beginning of the sixteenth century.

We have no history of the English peasant, and we know little of the spirit in which he supported his sufferings. That he hated his masters there can be little doubt. A proverbial saying of the thirteenth century, "The villan always seeks to abuse gentility," seems to show that partial insurrections of the peasantry were then not unknown; and the assertion of a satirical poet of the same period, that "A villan strikes as hard a blow as an earl or a *châtelain*," was perhaps the result of experience. It was, at all events, fulfilled in France in the terrible *Jacquerie* of the middle of the fourteenth century, and in England in the insurrection of the peasantry under Richard II.

As early as the thirteenth century, there were villans with sufficient hardihood to speak in court in defence of their fellows; and in the fourteenth century we find men active in the cause of enfranchisement, and villans employing various means to escape from their lords' jurisdiction. The Bishop of Ely stated before the King and his Council, that Richard Spink and his brother William, his villans of his church of Ely, of his manor of Dodington, in the county of

Cambridge, within which manor the said Richard and William and their ancestors were born, had obtained against him and others divers oyers and terminers in the county of Norfolk, "pretending maliciously" that they ought to have them in session at Norwich; and had done divers other "horrible trespasses" against them, by reason of having the said oyers and terminers to enfranchise them by people of the said county of Norfolk, who could in no manner have cognizance of their birth or blood, "to the disinherittance of the bishop and of his church." Sometimes the villans went to London, which had "no cognizance of villenage," and there "pursued writs of debts and other contracts against their lords." The inhabitants of cities and boroughs generally gave encouragement to the villans in these practices, and did their utmost to protect them against their lords; and it appears that at this time a statute was passed for the punishment of villans who assembled together in great companies, took oaths to stand by one another against their lords, and subscribed money in order to carry on their opposition in the courts of law.

These were the precursors of the great insurrection which happened about three years afterwards. Froissart, the grand panegyrist of the feudal aristocracy, has recorded it as his opinion that the turbulence of the English peasantry arose from their being too comfortable in comparison with the villans of France; but every one acquainted with French history knows, that amid the domestic troubles and hostile invasions of the fourteenth century, the French peasantry were reduced to the lowest point of human misery. "These wicked people," as the knightly chronicler terms the English villans, said, that at the beginning of the world "there were no slaves, nor could there be any, unless they committed treason against their lord, as Lucifer did against God." The great extent of the insurrection in England proved that it was the result of suffering and misery. The villans, who found little relief in opposing their lords at law, determined to put in practice the lessons which had been so often repeated to them in the popular ballads: they would go in person to lay their grievances before the King. Thousands of peasantry crowded in arms to London, from the eastern and south-eastern counties, where the reforming spirit was generally strongest, on account of their frequent communication with the agitators on the Continent. On the way they would not let slip the opportunity of trying if "villans' blows were as hard as lords' blows;" and a few acts of violence showed that they were but too ready "to destroy all gentility." Their leader, indeed, preached that in the days of Adam there were no gentlemen. They obtained for a moment possession of London; and if their leader had been steady and skilful, it is impossible to say what might have been the result. They had come together with a variety of complaints, which, however, at last all emerged into one great grievance; and when the King had consented to give them general charters of enfranchisement, they returned willingly to their homes. But when they had laid down their arms, the charters of enfranchisement were withdrawn; and the villans

were not only reduced to their old condition again, but hundreds of executions evinced the vengeance and hatred of their masters. Another age of slavery followed before the wretched peasantry were allowed to be considered in the light of men. The change was gradual, and has left fewer traces in history than might have been expected. The shadow of the old state of things is still preserved in many of our local manorial customs; and the memory of the old feeling of the lords towards their dependants has been perpetuated in the signification now attached to the word *villain*.

THE AZTECS AND THE ERDMANNIGES.

FROM the fact that we have no authentic accounts of races of men at present differing materially in magnitude from the average stature of the human family (which may be rudely estimated at five feet and a half, or upwards, all over the known regions of the globe), stories of Giants and Lilliputians, Titans and Pigmies, are universally considered as fables. Men and women of stunted growth occasionally appear in all nations, but their heads are invariably large. These we call dwarfs, and consider as exceptions which prove the rule, that whatever marked diversities occur in colour, configuration of the head, features, and form—dividing mankind into what are called races—there does not exist that diversity as to *stature* which would lead us to put faith in the present existence of gigantic or diminutive nations.

Hence the very general opinion entertained by those who have not seen the Aztecs and Erdmanniges (an opinion in which the author of these remarks shared until he enjoyed such an opportunity), that they are merely dwarfs of unusual symmetry, and as such worthy of little or no curiosity. No intelligent person who goes to see them, we will venture to assert, carries away such an impression. We were among the sceptical ones, and shall not easily forget the effect created by the first sight of the Aztecs and Erdmanniges. Not being of that very large and respectable multitude, both in Europe and America, so severely "sold" by Barnum with his exhibition of Tom Thumb, we cannot plead the distaste caused by reaction as an excuse for not entertaining the slightest sympathy whatever with dwarfs, viewed in the light of an exhibition. In gazing upon the Aztecs and Erdmanniges, the previously-entertained idea associating them with dwarfs must at once be discarded. Neither of these types of two races most distinct possesses any of the characteristics of the dwarf. The heads of the Aztecs are in due proportion to their bodies; the hands and feet perfectly formed; the legs and arms, though spare, are symmetrically shaped; and, in short, the relative proportions of the well-made human figure are preserved in these little men and women only three feet and a half high. So utterly at variance do they appear with all our past experience, that it is

difficult to divest ourselves of the idea that they are dolls or puppets skilfully set in motion, until we have scanned them closely, heard the sound of their voices, and touched them. After we are convinced that they are really living beings, the next subject for our amazement is, that they can run about, romp, and display the physical energy and general intelligence that they do,—so fragile, so slight, so insignificant, do their frames at first sight appear. The painful impression caused at first by the convex style of features, the retreating forehead and chin, associated with our ideas of mental deficiency, soon wears off; and at length we begin to discern a species of comeliness in these little beings so unlike ourselves in their structure. The hair grows luxuriantly in curls; and this peculiarity distinguishes them from the aborigines or Redmen of America, in whom the hair is invariably straight. Hair of a similar character is seen in the bas-reliefs of the Assyrian monuments in the British Museum; and a similarity between these monuments and those of the ruined cities of Central America—the faces sculptured on which bear a marked resemblance to the peculiar physiognomy of the Aztec—lays the foundation of a very ancient connection between the Old and the New World.

Entertaining, then, this theory—that we behold in the Aztec children the types of a race, whose ancient grandeur, rivalling that of Babylon and Nineveh, future excavations amid the ruins of Copan, Uxmal, Tula, and Palenque, may discover to us—it appears impossible to exaggerate the interest and curiosity which they inspire. It is with a strange awe that we stand beside an Egyptian mummy, and behold the actual mortal remains of a being who flourished three thousand years ago—a unit in that mighty nation to which so many ages trace their learning and their arts. What, then, are we to think of the Aztecs—the actual *living types* of a race and civilization perhaps still more ancient! But, alas! they can do no more than excite our curiosity. The embalmed Egyptian is even more eloquent on the history of the past than these living links between ourselves and antiquity, who unconsciously evoke the spirit of inquiry, and urge us on to read the riddle of their existence.

Dr. Knox, in an able and interesting article on the Aztec and Bosjesman children, in the “Lancet” of April 7th, thinks that the race of the former is already extinct, and proposes to explain the phenomenon of the existence of the boy and girl now in London by the physiological law of “interrupted descent.” He says: “The Aztec children, then, represent a race now extinct *as a race*, reproduced in those children by the law of ‘interrupted descent.’ Negro blood, once introduced into a family, will reappear, as we have already observed, in the descendants after some hundred years, without any new infusion. The same remark applies to other races, and especially to the Jew and the Gipsy. There seems to be Jewish blood in those children; but it does not follow that any number of such could reproduce the race, the necessary conditions for its existence having long ceased to be.” Will this theory account for the

diminutive size of these children? Were the ancient Aztecs, of whom these are considered the type, a diminutive race of men? On the other hand, are we warranted in concluding that these children are either a sport of nature or the last specimen of a degenerate race? Surely not; because, though possessing a very peculiar configuration of face and structure of body, they are not disproportionately nor even inelegantly formed, making allowances for our prejudices in favour of the human races to which we are most accustomed. In spite of the conical shape of the head, the amount of brain seems duly proportionate to the stature of the body, and as has been before stated, the convexity of the features bears no fancied, but a marked resemblance to those on the bas-reliefs amid the ruins of Central America, which give such conclusive evidences of the grandeur of a past civilization. Were it not for the startling nature of the admission that a race so peculiar and diminutive could have hitherto existed unknown to us, there is nothing in the appearance of these two little creatures leading us to conclude them other than the offspring of beings similar to themselves. Until more light be thrown on the subject than we already possess, we are baffled, in whatever direction we turn, in our attempt to solve the mystery; and strange and improbable as the story of Velasquez appears, it is the only one we have yet seen which offers an approach to a satisfactory solution of the origin of these wonderful little beings.

Though possessing a secondary interest to that excited by the Aztecs, the Erdmanniges, boy and girl, are individually more intelligent and advanced. They sing, dance, play, and converse, and there seems no occasion to fix any arbitrary limit to their capability of learning. Their heads present a great contrast to those of the Aztecs, being well developed and large, though not so much so as to be disproportionate. Their bodies are more robust, the limbs exquisitely shaped, and the hands and feet particularly small. They tread with that elastic springing step, and move with a grace, which seems inherent in the children of the desert. In the hair, likewise, there is a strong contrast between the Erdmanniges and the Aztecs, that of the former growing in little spiral tufts clinging close to the head, with this striking distinction from the wool of the negro, that it does not equally cover the scalp, but leaves open bare spaces between the curls. It is perhaps worthy of being noted, that while the Aztec and Erdmannige females have the usual complement of teeth, the canine are wanting in the lower jaw of the Aztec boy, and in the Erdmannige boy are absent altogether.

Independently of curiosity to learn the history and origin of these little people, it is impossible to behold them without benefit and improvement in the reflections which so novel a spectacle must inspire. Who can look upon them, and not feel that man is indeed "fearfully and wonderfully made," and that the laws which regulate the existence of the various races which compose the great human family are indeed "inscrutable and past finding out?" We are astonished at finding such perfect human beings little more than half the usual

standard of man's height. Though accustomed to the great variety which exists in colour, form, features, and intellect between the races of men, so great a deviation in the matter of stature startles our preconceived ideas and prejudices.

"Presumptuous man! the reason would'st thou find
Why form'd so weak, so little, and so blind?
Think, if thou canst, the harder reason guess,
Why form'd no weaker, blinder, and no less."

The Erdmanniges, then, though less interesting, comparatively speaking, than the Aztecs in their associations with the past, from their superior intelligence and mental culture, offer greater field for speculations as to the future—involving perhaps, in their own destiny, the continuance and perpetuation in Europe of a race soon to be extinct in Africa.

We now bid farewell to this interesting subject, trusting that our brief observations may tend to promote a more general curiosity on the subject of the Aztecs and Erdmanniges, resulting in more certain and authentic information respecting them.

J. M'G. A.

REVIEWS OF NEW BOOKS.

We regret that the great pressure upon our space, from the increase of Masonic Intelligence, compels our postponement of commentary upon the following works, for which reviews and extracts have been prepared to be inserted in the July number:—

Athens and the Peloponnese : from the German of Hermann Heltner.

Chronicles of Wolfert's Roost, and other Papers. By Washington Irving.

Tales of the Desert and the Bush. By Gerstacker.

Tales of Flemish Life. By Hendrik Conscience.

Hungarian Sketches in Peace and War. By Henritz Tökai.

Brittany and La Vendée. By Emile Souvestre.

Homœopathy. By Dr. Henderson.

[The above are published by Messrs. Constable.]

Who is God in China? By the Rev. G. C. Malan, M.A. London: Bagster.

New and Comprehensive Dictionary of the English Language. By H. Clarke, D.C.L. London: Weale.

Pictures from the Battle Fields. By the Roving Englishman. London: Routledge.

The Ear, in Health and Disease. By W. Harvey, F.A.C.S.

Voltaire and his Times. By F. Bungener. Constable and Co.

Choral Harmony. By the Rev. T. Maurice, D.D., Oxford.

The Career of a Rising Man. By M. Viener. Newby.

The Dwarf. By E. L. A. Beswick. Newby.

France before the Revolution. 2 vols. By F. Bungener. Constable.

Wanderings in Corsica. 2 vols. Constable.

Home Thoughts. (Annual Volume.) Conducted by Mrs. O. F. Owen. Rolfe, 32, Duke-street, Manchester-square.

CORRESPONDENCE.

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

A CASE OF REAL DISTRESS.

MR. EDITOR,—

I BEG to humbly introduce myself to your notice as the Gridiron that hangs up in the dark passage passing from the noble kitchen of Christ Church, Oxford, to the well-garnished buttery of the same classic locality. Knowing well the philanthropic principle which animates all Masons (not a few of whom number themselves among the members of what I am proud to call *our* most noble and learned body), I feel constantly aggrieved at being made the subject of personal jokes. Sir, I have once stood as much fire as the most experienced of City gridirons; chops and steaks have been a responsibility that I have often sweated under in behalf of those whose appearance at five o'clock indicates a wholesome appetite after a day's labour; but why is it that I, who have now grown gray in, and rusty after, an honourable retirement from the service, should be a victim to the laical witticisms of facetious people, whenever they pass me in company with a Masonic friend?

I need not say that I hold no member of Christ Church, Mason or non-Mason, in the slightest disrespect; but, in my entire ignorance of Masonry, I feel curious to know why suspicious glances, sarcastic nudges, and other signs of mystery are constantly directed against me. I am no longer a public character, and had hoped that the honourable retirement (on a nail quite strong enough to sustain me), and the fact of my not having long since been sold for old iron, would have screened me from the public gaze, and allowed me to rest in peaceful contemplation of a past, and I trust not wholly unuseful life. But it is otherwise. Non-Masons accuse me of unheard-of cruelties towards Masonic Brethren. That I have often conduced to their gratification, I freely grant; but that I ever contributed to any of the practical cruelties alleged, I must leave to your own conscience to determine.

If I were a champion for the "Fireirons-in-Distress Society," I could show you that similar complaints are made by my friend the Poker, who has been my companion on numerous and *stirring* occasions. What other Gridirons may be guilty of I know not, nor do I wish to pry into secrets that no Gridiron of common honour should seek to learn; but I hope that henceforth, when worthy members of the University, Cockneys, excursion-ticket and other people, honour our dark passage with their visits, they will spare me the painful repetition of inuendos, under which I already feel my frame is sinking.

Trusting to your genuine humanity towards all distressed Brethren, however remotely connected, believe me, your hard and once warm Friend,

THE GRIDIRON OF CHRIST CHURCH.

P.S.—If I am to be exposed to such witticisms, I really ought to be cleaned anew, as I am almost ashamed to be seen.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR AND BROTHER,—

OBSERVING amongst the Notices to Correspondents, in your last number, that you have had a correspondence with "W. Gaylor," I presume G.S.N. of the Sup. Chapter of Scotland, in reference to the "London Bon-accord Mark Lodge,"

as first Principal of Chapter No. 70, I would beg shortly to state the facts connected with the origin and history of that Lodge.

Upon the 11th September, 1851, a petition from six members (all residing in London), of the Bon-accord M.M. Lodge, holding of the Chapter No. 70, was presented to that Chapter, praying for a Warrant to enable them to establish a Mark M. Lodge in London, under the title of the "London Bon-accord Mark Master Lodge;" as they were anxious "to promote and diffuse the genuine principle of Mark Masonry." The Chapter granted a Warrant to those Brethren; in consequence of the Sup. G.R.A. Chapter of Scotland, having on March 12th, 1848, denuded themselves of the right of granting Mark Lodge Warrants, and as the resolution bears, "that the power of granting these degrees" (Mark and *Past Master*) "shall be vested in chapters only, as formerly declared by a resolution of the Supreme Chapter, dated 16th September, 1846." Also because the granting of the Warrant did not interfere with any of those degrees which flourish under the guardianship of the G.L. or the Sup. G. Chapter of England. Had either of the two last bodies taken cognizance of the Mark Degree, most assuredly the members of Chapter No. 70 would never have granted such a Warrant. It was solely for the extension and promotion of a knowledge of one of the most beautiful and perfect of the Masonic Degrees. How it has succeeded in effecting that object, may be judged from the Mark Roll of the Bonaccord Chapter, on which are recorded the names of some of the most accomplished Masons that England can boast of.

I will copy the different regulations of the Supreme Chapter, to show that the Bon-accord Chapter has acted in accordance with the spirit of their obligations, in order to promote and advance a knowledge of Masonry. The members would not have granted the Warrant had it been contrary to the laws, or spirit of the laws, of the Supreme Chapter, and I for one would never have sanctioned such a step, as I never have countenanced, either in my private or public capacity in the Craft, a departure from the rules or regulations of any order to which I belong.

In the laws of the Supreme G.R.A. of Scotland, published 1845, chap. iv. par. 35, will be found:—

"As the G.L. of Scotland does not at present permit its daughter Lodges to confer the degrees of Mark and P.M., and as therefore these degrees cannot be legally obtained in a Lodge of St. John's Masonry in Scotland, the Supreme Chapter issues Warrants constituting Lodges *for these degrees only*." This was the law in 1845. In the year 1848 the above law was abrogated by the Supreme Chapter. Upon March 12th, *inter alia*, it was resolved to abrogate the law, chapter iv. par. 35, by which the Supreme Chapter agrees to issue Warrants constituting Lodges to confer the degree of Mark and P.M., and to enact and declare "that the power of these decrees shall be vested in Chapters only, as formerly declared by a resolution of the Supreme Chapter, dated 16th September, 1846."

This is shortly the history of the London Bon-accord Mark Master Lodge.—I remain, Sir and Brother, yours fraternally,

JAMES RITTIE,

Aberdeen, May 4, 1855.

First Principal, Bon-accord Chapter, No. 70.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—

Will you permit me to draw the attention of your readers to a Book of Danish proverbs, printed in 1761, at Copenhagen? Few persons know anything about the Danes, and one sure way of learning the character of a nation is by studying its proverbs. As these proverbs are faithfully translated into French upon every page, there are very few who may not understand and derive great pleasure from the perusal of them. How true is it that "He who will make new gold loses often his old lead." [Den der vil giøre nyt Guld, mister sit gamle Blye.] This is in the embodiment of the fable of the dog and its shadow, a lesson which the ambitious spirit is slow to learn. Nor is it less true, that "If a wife must

conform to the will of her husband, the husband must bear with the faults of his wife." [Skal quin den skikke fig efter mandens Hoved ; maac manden bæere over med quindens Feyl.]

Turning to the word for woman and wife, we learn that "The babble of women is like the cawing of crows," and a statement which bachelors will deny, viz., that "house without a wife and without a fire is like a body without a soul."

E. W. J.

NOTES AND QUERIES.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—Brother "Orbis" will find that the ring was placed by the husband on the top of the thumb of the left hand, with the words, "In the name of the Father ;" he then removed it to the forefinger, saying, "In the name of the Son ;" then to the middle finger, adding, "And of the Holy Ghost ;" finally, he left it, as now, on the fourth finger, with the closing word "Amen."

May 14, 1855.

M. M.

SIR,—I believe there are many persons, some followers of old Isaac Walton, who do not know where to find the slab in Winchester Cathedral which covers his remains. It is in the little chapel in which the vicars-choral and choristers put on their surplices, and is directly opposite the Chapter House, in the south transept. The plain slab bears the following inscription :—

"Here lies the body of Mr. Isaac Walton, who dyed the 15th of December, 1683.

Alas, hees gone before,
Gone to return no more,
Our panting breasts aspire,
After their aged sire,
Whose well spent life did last
Full ninety years and past.
But now he hath begun
That which will nere be done ;
Crowned with eternal blisse,
We wish our souls with his.

VOTIS MODESTIS SIC FLERUNT LIBERI."

E. W. J.

SIR,—Can any of your readers inform me at what precise date coaches were introduced into England, and whether the *caroch* and the *coach* are identical? Greene, in his "Tu Quoque," 1641, mentions—

"A coach
For country, and a caroch for London."

AURIGA.

SIR,—Is the Orator still retained in any of our Lodges as an active officer? If not, at what period did the office cease? If useful, why is it not retained?

MASTEOS.

ON SPEECHES IN LODGE.—Do not make proposals for amendments or improvements, unless you are persuaded of their value, their practibility, and of your own power of proving both. Loose and rambling statements do much harm, by prolonging meetings, and causing needless discussion. This advice cannot too strongly be suggested to some younger members, whose zeal is often ahead of their discretion. At the same time, let every brother speak out boldly and straightforwardly what he believes to be consistent with, and necessary to, the truth, brotherly love, and mutual relief, that should distinguish every Lodge.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May 2, 1855.*

Present.—Comp. T. H. Hall, as Z. ; A. Dobie, H. ; F. Dundas, J. ; S. Rawson, P.G. Sup., China ; W. H. White, E. ; J. Hervey, N. ; H. L. Crohn, P. Soj. ; T. Tombleson and G. W. R. Potter, Assist. Sojs. ; Rev. E. Moore, Sword B. ; F. Pattison, Baumer, and J. H. Goldsworthy, P. Stand Bs. ; J. Parkinson, T. R. White, and A. A. Le Veau, P. Dirs. of Cers. ; the Principals and Past Principals of other Chapters.

The Grand Chapter was opened in ancient and solemn form. The minutes of the last Quarterly Convocation being read and confirmed, the Scribe E. announced the M.E.Z. the Earl of Zetland had made the following appointments :—Comps. the Earl of Yarborough, H. ; the Hon. Fred. Dundas, J. ; W. H. White, E. ; F. Pattison, N. ; Herbert Lloyd, P. Soj. ; William Stuart and Henry William Eaton, Assist. Sojs. ; S. Tompkins, G. Treas. ; A. Dobie, G. Reg. ; J. N. Tomkins, Sw. B. ; C. W. Elkington, Stan. B. ; and P. Matthews, Dir. of Cers.

Comp. F. Dundas, who had been installed as J., in a subordinate Chapter, was then installed in the several chairs of H. and Z., by Comp. Hall, in his accustomed correct and excellent manner.

The Report of the Committee of General Purposes, stating the amount of receipts and disbursements, showed a balance in hand of £313 11s. 1d. A petition was read for a new Chapter to be attached to the St. Peter's Lodge, No. 699, to be held at the Ivy-bush Hotel, in Carmarthen, on the first Wednesday in every month, to be called the Merlin Chapter, of which Comp. F. B. Ribbans was proposed for Z. ; Sam. Tardrew, H., and Wm. Davis, J. The petition was unanimously granted.

The Grand Chapter was then called upon to elect Six Companions for the Committee of the ensuing year, when Comps. I. N. Tomkins, No. 3, J. Savage, No. 7, J. Hervey, No. 7, T. Tombleson, No. 25, J. Parkinson, No. 196, and A. A. Le Veau, No. 287, were elected. The M.E.Z. appointed the following Comps. to the Committee :—Comp. Alexander Dobie, President ; Comps. John Hervey and Herbert Lloyd.

The Grand Chapter was then closed.

MASONIC CHARITIES.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The Annual Meeting of the Governors and Subscribers of this praiseworthy institution, established to grant annuities to Aged Freemasons and their Widows, was held in the Freemasons' Hall, on Friday, the 18th of May ; Bro. Patten, P.G.S.B., was called to the Chair.

The Minutes of the last meeting having been confirmed, the Report of the Auditors was read, from which it appeared that on the Male Fund there had been brought forward from the last account £375 13s., received in donations, subscriptions, and dividends £1,457 18s. 8d., making a total of £1,833 11s. 8d. The disbursements and purchase of £500 Consols had amounted to £1,721 6s. 6d., leaving a balance in hand of £112 5s. 2d.

On the Widows' Fund there was a balance brought from the last year's account of £357 2s. 10d., and there had since been received £379 8s. 9d., making a total

of £736 11s. 7d.. The disbursements had amounted to £648 11s. 11d., leaving a balance in hand of £87 19s. 8d.

On account of the Building Fund, the balance on the year was £304 11s. 4d.

Bro. William Farnfield, the Secretary, read the Report of the Committee.

The Committee regretted that during the last year the donations and subscriptions having decreased, they were able to recommend but two annuitants to the Male Fund.

Of the annuitants at the election, in May 1854, thirty-nine were members of country Lodges, receiving among them £803 per annum ; and thirteen were from London Lodges, receiving £270 per annum.

The G.L. having increased the grant to the Widows' Fund to £200 per annum, the Committee recommended the election of four annuitants on this occasion.

The ballot was next proceeded with, when there were elected, on the Male Annuitants' Fund, John Commins and Jonas Jowett ; on the Widows' Fund, Ann Clark, Mary Pearson, Sarah Seaman, and Elizabeth Bird.

The amount of stock now standing in the names of the Trustees is, for Male Annuitants, £8,116 1s. 9d. ; Widows' Fund, £1,195 3s. 2d. ; Sustentation Fund for building, £567 7s. 9d.

A vote of thanks having been passed to the Chairman and Secretary, the Brethren separated.

ROYAL FREEMASONS' GIRLS' SCHOOL FESTIVAL.

The Sixty-seventh Anniversary of this noble institution was held on Tuesday, the 16th of May, the attendance on the occasion being very numerous ; 300 Brethren assembled in support of the Stewards, whose names and Lodges follow :—

Bro. William Pulteney Scott, G.S., S.W., No. 2, President.

The R.W. Bro. D. Gooch, Dep. Prov. G.M. Wiltshire, P.M., No. 453, Vice.-Pres.

The W. Bro. Alex. J. D. Filer, P.M., No. 30, Treasurer.

Bro. The Hon. W. E. Vernon, J.W.. No. 460, Hon. Secretary.

	No.		No.
Bros. Harris ..	S.W. 1	Bros. Vile, G. ..	W.M. 87
„ Shackleton ..	S.W. 3	„ Grosjean, E.	S.W. 108
„ Joseph, J. A., Jun.	S.D. 4	„ Slight, F. ..	J.D. 109
„ Smedley, J. ..	S.W. 4	„ De Bruyn, C.	S.W. 116
„ Wood, Western, Jun.	.. 6	„ Von der Heyde, I. J.	I.G. 225
„ Baxter, E. ..	J.D. 8	„ Watson, J. ..	J.W. 229
„ Burton, J. ..	W.M. 9	„ Saunders, G. H.	J.W. 233
„ Spooner, I. W.	W.M. 11	„ Haggard, D. B.	W.M. 269
„ Lee, H. J. ..	S.W. 14	„ Warner, A. ..	W.M. 286
„ Beveridge, J. E.	P.M. 21	„ Measor, J. 318
„ Adams, J. W.	.. 23	„ Crotch, Rev. W. R.	W.M. 327
„ Pullen, J. S.	P.M. 54	„ Atty, G. 344
„ England, G.	W.M. 57	„ Samuel, H. S.	I.G. 778
„ Morris, J. ..	S.W. 66		

The banquet provided was as usual most excellent ; the wines, which were without limit, met with universal approval ; altogether they did great credit to the establishment and its managers.

The R.W. the Earl of Yarborough, D.G.M., presided, having the support on his right of the M.W. the G.M. the Earl of Zetland, the Patron and President of the School, and Dr. Kent, Prov. G.M. for South Australia ; on his left, the R.W. B. B. Cabbell, Prov. G.M. for Norfolk, and Robert J. Bagshaw, Prov. G.M. for Essex ; also Bros. Giraud, P.S.G.D., John Hervey, P.J.G.D., Bros. Gaskoin, Chandler, Barringer, Pattison, Parkinson, Le Veau, Spiers, and many other distinguished Brethren.

On the removal of the cloth, a metrical grace from the *Laudi Spirituali*, A.D. 1545, was sung by professional vocalists, under the direction of Bro. Genge, aided by Bros. Perren, Farquharson, Fielding, and Smythson, also the Misses Birch and Wells, and Masters Williams and Smythson.

The D.G.M. presiding, then rose, and said that the first toast he had to propose required no panegyric to rouse the Brethren to give a hearty reception to "The Queen and the Craft."

The National Hymn was sung with considerable taste and powerful execution on the part of the lady vocalists. Next followed "The Prince Albert, the Prince of Wales, the Duke of Cambridge, and the rest of the Royal Family."

A Serenade Glee, by Benedict, "Bless'd be the home," was sung with good effect.

The D.G.M. then said that the next toast being an unusual one, might under other circumstances require an apology, but as every one knew how largely and deeply we were indebted to the great and brave of our countrymen, he was sure a good reception would be given to "The Army and Navy of Britain, and our gallant Allies now engaged in the great conflict."

Air, by Meyerbeer, "Oh bravest, ever dearest," sung most beautifully by Miss Birch.

The D.G.M., in proposing the health of "The Earl of Zetland, the G.M. and Patron of the Royal Freemasons' School for Female Children," was sure all present concurred in hailing the presence of the G.M. on that day, and finding that his health was so much improved as to enable him to partake in the festivity of the occasion; the great interest their G.M. took in all their charities, proved how much his heart was disposed to further the objects of the Order.

The G.M. said: Whenever I have presented myself before you, the reception has been always most kind, and when the time arrived to fix on the Chairman for this day, my state of health was not such as to be certain I could undertake the duty of presiding over you. I am, therefore, most gratified that I am able to be here and support my noble friend the D.G.M., who has undertaken that charge. It is my desire on every anniversary festival to be present, as I know of no institution so deserving support. It is worthy of notice, that at the first establishment of this school, in 1788, Ruspini, the founder, was in most prosperous circumstances, but that in after years, two of his grand-children became recipients of that noble institution their progenitor had commenced; and there is also another fact connected with the institution, not one girl of the school has in after-life been accused of misconduct. There are now sixty-six in the school, and I invite all here present, and their ladies, to take a view of the establishment and judge for themselves. To prove your zeal in the great and good cause for which you are assembled to-day, give a hearty greeting to "Prosperity to the Royal Freemasons' School for Female Children" (loud and long cheering.)

The Members of the House Committee, with the Stewards, and Bro. Crew, the indefatigable Secretary, introduced the children now in the school, and their healthy appearance, combined with much native elegance of person and demeanour, elicited the commendations of all present. On reaching the dais, the children sang with considerable taste a hymn, composed by Calcott.

They then made the tour of the hall, and at their return,

The Noble Chairman said, that the most pleasing duty of that day was to address the children of his brother Masons; but first, he would ask, could a better testimony of the efficiency of the school be required than that presented by the appearance of those children? He was convinced the subscribers to the institution would see, by the children, and the accounts laid before them, that their money was well laid out. To the children he would say, that he trusted the care bestowed on their nurture and education would find its reward in their good conduct through life; that the precepts instilled into their young minds would enable them to support with fortitude any ills they might be subject to in this world, and thus fit them for a future and a better one. He had now, in addition to the usual medal, to bestow five other prizes, the donations of Bro. William Smith. To Matilda Clubb was awarded the silver medal, and he could assure her that the continuance of the same good conduct through life that she had shown in school would always find support and countenance in time of need from the authorities of that establishment. To Annie Lewis was awarded the prize for writing and arithmetic; to Sophia Anderson, for proficiency in reading; to Charlotte Conder, for six years'

general attention; to Mary Lloyd, for needlework; and to Jane Morton, for domestic duties. He knew that those pupils who had not obtained prizes, so far from feeling jealousy of the successful ones, would consider them objects of admiration. These testimonials, though intrinsically small, ought to be regarded in after life as marks of our approbation, not as pecuniary rewards. In conclusion, the Dep. G.M. assured the matron and schoolmistress that their services in the care they had bestowed on the pupils were duly appreciated by the governors and subscribers.

His lordship's commendations were gratefully acknowledged, and, after singing the parting hymn, "Good Night," the children once more proceeded round the hall, the Brethren giving them every particle of the dessert, which had been preserved almost untouched for them.

Bro. Giraud then proposed the health of their noble chairman, "Lord Yarborough," who had done them the honour of presiding at the festival, which toast was greeted by loud and continuous cheers.

The Dep. G.M., in acknowledgment, thanked the Brethren for the support they had given him, and trusted that the ladies who had honoured the meeting with their presence, and witnessed the appearance of the children, would recommend the institution as well deserving the support of their sex, the perfect impartiality of election being pledged—the children of all Masons, whether from the metropolis or provinces, were equally eligible. He observed that, finding the expenses of the year rather more than usual, he had done his part to aid the funds by doubling his subscription. Knowing that the conduct of the affairs of the school must depend on some individuals, he proposed "Bro. Bond Cabbell and the House Committee."

Bro. Cabbell told Brethren that the Committee endeavoured well to perform the duties they had undertaken, and as ample means were required to preserve the school in its pristine state, he requested that every Brother would, by a visit to the school, see and judge for himself, both as to the condition of the children and the locality in which they were placed.

A song, set by Bro. Halton, "Our lov'd and brave," was sung by Miss M. Wells, and received with great applause.

The Dep. G.M. then proposed "Bro. Gascoigne and the other medical officers," which was duly acknowledged by them.

After the toast of "Success to the Boys' School and the other Charities of our Order," Bro. Crew, the Secretary, read the list of subscriptions, which amounted to the large sum of 1,411*l.*, the several amounts being warmly greeted.

The Dep. G.M., in congratulating the Brethren on this handsome contribution to the funds, proposed "The Stewards, and thanks to them for their services," which being promptly acknowledged, his Lordship then concluded the proceedings by giving "The Ladies who have honoured us with their presence, and best thanks for the countenance they give to the Institution."

The Grand Master, the Deputy Grand Master, and Grand Officers then adjourned to the glee-room, which was as uncomfortably crowded as usual.

The meeting, by its result in the large subscription, may be considered very successful; we cannot, however, but exceedingly regret the noise and turbulent behaviour of many present, which exceeded all we have witnessed; discreditable to us as men, and disgraceful as Masons. We see in our Lodge meetings thirty or fifty assemble, and perfect order is maintained; and why, we ask, should not 300 congregate and be equal obedient to the Master's gavel? The confusion was enough to drive Bro. Crewe, the most excellent Secretary of the charity, mad; he in vain endeavoured to allay the disturbance, and the Stewards did their best to assist his efforts. What must the ladies present in the gallery think of Masonry? for beyond the dais not one word of the address could be heard. We think in the ensuing year an attempt ought to be made to render this and the other festivals such as we may be proud of, and suggest to those who have the power to make a change that *the admission of one hundred ladies at the festive board instead of in the gallery* would be more likely to produce the desired result than any other mode which can be adopted.

This subject has so often been commented upon, that we quit it now in the hope that some influential members of our Order will make a determination that the sixty-eighth anniversary shall lead to "fresh fields and pastures new."

ANNIVERSARY MEETING OF THE STABILITY LODGE OF INSTRUCTION.

The thirty-eighth anniversary of the Lodge of Instruction, under sanction of the Lodge of Stability (No. 264), was holden at Radley's Hotel, on Friday, 27th April. The Lecture in the First Degree was worked in Sections by Bro. Henry Muggeridge, who presided as W.M., the able Preceptor, and was admirably assisted by the following Brethren, viz.: First Section, Bro. Somers, P.M., No. 225; 2nd, Bro. Parr, W.M., No. 85; 3rd Bro. Bowman, J.W., No. 125; 4th, Bro. Spooner, W.M., No. 237; 5th, Bro. Farran, No. 22; 6th, Bro. Morris, P.G.S.; 7th, Bro. Ashwell, No. 22.

It would be invidious to distinguish any Brother as having satisfactorily performed his duty, when all alike contributed to the effect of the whole. The highest credit is due to the industry of the *élève*; but it is impossible to do justice to the ability, the unwearied zeal, and indefatigable industry of their esteemed Preceptor. Many skilled Craftsmen who were present, and who are recognized ornaments of the Fraternity, hastened to enrol themselves as members, that they might fully express the gratification they had received; and members, who had but recently been initiated into the Order, were enthusiastic in their admiration of the beauties that had been unfolded to them, and which had so effectively enlightened them, upon what otherwise would have remained vague and indistinct. A resolution was unanimously carried, "That the sum of fourteen guineas be given to the Masonic Charities."

A very excellent cold collation succeeded the business of the evening, nor were the Brethren ever more worthily called from labour to refreshment. W. Bro. John Havers, P.G.S.D. presided, and was supported on his right by Bros. John Hervey, P.G.D.; Potter, P.G.D.; Evans, P.G.S.B.; Masson, P.G.S.B.; Patten, P.G.S.B.; Biggs, P.G.S.B.; Breitling, P.G.P.; Massey Dawson, P.G.S.; and on his left by Bros. Henry Muggeridge, John F. White, and upwards of one hundred other Brethren from various Lodges.

Grace having been sung by Bros. Jolley, Lawler, Young, and King, the Chairman gave "The Queen and the Craft."

The Chairman called upon the Brethren to remember that in the present crisis of the affairs of Europe, the army and navy of this country were called on to play an important part. Few, perhaps, present but had some Brother there. Two had left vacant places in his own Lodge. After an eloquent speech, for which we regret that we are unable to find space, he gave "The Army and Navy, our brave Allies, and the Brethren of the East." It need scarcely be added, that toast was received with enthusiasm and excitement.

The next toast, "The Earl of Zetland," M.W.G.M., was received with more than its wonted cordiality. In due course followed "The Earl of Yarborough, and Grand Officers past and present," the Chairman expatiating on the approved merits of those Grand Officers, who surrounded him on the occasion. This toast was ably responded to by Bro. Evans, P.G.S.B., in a speech replete with true Masonic feeling.

It next devolved upon the Chairman to give the toast of the evening, "The Lodge of Instruction and Bro. Henry Muggeridge." In so doing, Bro. Havers feelingly referred to his long connection with the Stability Lodge of Instruction, and alluded to the deep respect and reverence universally entertained for the lamented Bro. Peter Thomson. He made no invidious contrast between "the modes of working" extant, although his predilections were in favour of the system adopted here. The Preceptor's mantle had not fallen upon unworthy shoulders, and Bro. Henry Muggeridge most ably sustained the arduous duties that devolved upon him. The cordiality and enthusiasm with which the

toast was received amply testified the regard entertained by the Brethren for Bro. Muggeridge, who, on rising, elicited another burst of acclamation.

Bro. Muggeridge stated that he had much pleasure in acknowledging the kind manner in which his health had been proposed, and the manner in which the Brethren had responded was also particularly grateful to him. That pleasure was not at all diminished by the feeling that he deserved their kind expressions, inasmuch as he had laboured assiduously to promote the prosperity of the Stability Lodge of Instruction, for many years, not only since, but prior to the death of Bro. Peter Thomson. But he did not regret that labour so long as he was properly supported by the Brethren; and whilst he continued to receive that support, his best exertions would not be wanting, and they should have his cordial assistance and assiduous attention; every instruction he could give was freely at the service of any Brother who desired it, and for them to ask was to receive. He thanked them sincerely for all the manifestations of their kind feelings.

The toast of "The Working Brethren" succeeded, the Chairman bestowing a well-merited compliment upon the efficient manner in which the business of the evening was performed. This was acknowledged by Bro. Bowman, to whom the duties of S.W. had been allotted, and who expressed his unfeigned pleasure in replying to the toast, inasmuch as it had been so eloquently introduced and enthusiastically received, remarking that as everything had heretofore been *en couleur de rose*, he wished, placed in his position, to remind the Brethren of their shortcomings, even as the Egyptians placed a skeleton at their feasts to remind them of their mortality;—a simile which induced a hearty burst of laughter, for the worthy Brother is as distinguished for his *embonpoint* as his *aplomb*. Although the toast was intended to compliment those who had taken an active part in the ceremonies of that day, it ought to have a much wider signification. The *working* Brethren, it was to be regretted, were very few in number; but much of this he unhesitatingly affirmed to be attributable to the laxity of discipline throughout the Craft; to the tendency to render our beautiful ceremonials a mere schoolboy's task; to utter words with parrot-like precision, without entertaining any sufficient feeling of the great relation to active life that they possessed; nay, worse than all, to appoint Masters to preside over a Lodge, who never make the slightest attempt to conceal their unfitness, but received the honours with the complaisant *sang-froid* that a wretched system of routine engenders. Bro. Bowman then proceeded to express how much himself and other Brethren were indebted to their honoured and esteemed Preceptor, who was ever ready to aid them with his Masonic knowledge, which was always freely imparted to any Brother desirous of learning. He called the attention of the Brethren to the high literary and Masonic qualities of the *Monthly Magazine*, and particularly impressed upon them a careful perusal of the first article in the number for that month, "What is Masonry doing for intellectual progress?"

Bro. Potter, P.G.D., having temporarily possessed himself of the gavel, called upon the Brethren to drain a bumper to the health of their distinguished Chairman, who on this, as on other occasions, had so happily presided over them.

Bro. Havers, with eloquence and feeling, replied, that it was certainly his earnest desire to develop in his own character those high qualities that should adorn a Mason, and with which Bro. Potter so kindly believed him to be imbued. He proposed "The Masonic Charities and all poor and distressed Masons," which concluded the series of toasts, the Chairman dwelling especially on the circumstance of how nobly this Lodge of Instruction contributed to the Masonic Charities.

The toasts were alternated with select and appropriate melodies, by the professional Brethren before mentioned, and the "gathering" terminated at a seasonable hour. Of the many agreeable anniversaries of the Stability Lodge of Instruction, at which we have assisted, no "re-union" has been fraught with more pleasurable reminiscences than the present, attributable to the sedulous culture of "the working Brethren," by Bro. Henry Muggeridge, the Preceptor, and his admirable arrangements as regards the entire proceedings.

In conclusion, we would express an ardent wish that health and circumstances

will long enable Bro. Henry Muggeridge to pursue his *honorary* labours, and imprint in the minds of present and succeeding Masons the beautiful "working" which he elaborates with the skill of a Master. Many men have the capacity to acquire knowledge, but all have not the same faculty of imparting it; and this latter quality is especially observable in Bro. Muggeridge, who appears to succeed equally with the slow and plodding as with the apt and quick-witted, a circumstance to be easily ascertained by attention to the Lodge of Instruction, where men, differing widely in their mental calibre, succeed to their respective offices, and acquit themselves with equal satisfaction to the Brethren and credit to their esteemed Preceptor.

METROPOLITAN.

WESTMINSTER AND KEY-STONE LODGE (No. 10), *Freemasons' Tavern, Constituted by Warrant, dated A.D. 1721.*—The attention of members of the Province of Oxford is invited to the above Lodge, which has been lately revived with the view of supplying a want long felt, viz.: that of a London Lodge for Oxford Brethren; and it is hoped that by this means the Masonic connection begun in Oxford may be continued afterwards. Besides their other meetings, the members of this Lodge dine together on the days of the quarterly communication to enable those who are eligible to attend Grand Lodge. The entrance fee for members of the Province of Oxford is £5. For all others £10. The annual subscription is £1. Brethren wishing to join may communicate with Brother the Rev. G. R. Portal, 3, Wilton Crescent, London; Brother R. J. Spiers, or Brother W. Thompson, Oxford.

This Lodge, the warrant of which is dated as above, has been for some time in abeyance, its members having declined; it has been recently revived by some Brethren connected with the University of Oxford. The Prov. G.M. of Oxfordshire and his Deputy, Bro. Spiers; Bros. Rev. G. R. Portal, Wyndham Portal, W.W.B. Beach, the Earl of Lincoln, with some twenty others, have already joined it.

The festival of this Lodge was held at the Freemasons' Tavern, on Wednesday, May 2, when the Rev. W. H. Lyall was installed W.M.: the ceremony being admirably performed by Bro. W. W. Beach, P.P.S.G.W., Oxon. The following officers were then appointed:—Bros. R. J. Spiers, P.G.S.B., P.M.W.; W. Beach, Tr.; Wyndham Portal, S.W.; W. J. Evelyn, M.P., J.W.; G. R. Portal, P.P.S.G.W., Oxon, Sec.; R. A. Benson, S.D.; F. Cox, jun. J.D.; Charles Bigge, J.G. A ballot was then taken for the following Brethren, as joining members—Bros. John Robbins, Thomas Best, William Thompson, David Chapman, and they were declared unanimously elected. After the Lodge had been duly closed, the Brethren present adjourned to a banquet, at which the usual toasts were given. The next meeting will be held on the first Wednesday in this month (June), at half-past four; Lord North will be a candidate for initiation.

ENOCH LODGE (No. 11).—An "emergency" meeting of this Lodge was held at the Freemasons' Tavern, on Wednesday, the 16th of May, for the purpose of receiving and considering a report from the Committee of P.M. and Officers, with reference to the approaching centenary, and the best mode of celebrating so interesting an occasion. The report recommended that a banquet be held at the Brunswick, Blackwall, to which ladies shall be invited, and contained various suggestions for the duly carrying out the arrangements connected therewith; also a proposition that the M.W.G.M. be memorialized for his sanction to a jewel commemorative of the event, which all present members of the Lodge will have the privilege of wearing. The report was unanimously adopted, and a Board of Stewards appointed to carry its provisions into effect. Various other matters were discussed, of interest only to the members, and the Lodge being duly closed, the Brethren, to the number of about fifty, adjourned to dine in the hall, under the banner of their W.M., as Steward to the Girls' School festival.

BRITANNIC LODGE (No. 38).—This Lodge has been resuscitated by several Brethren connected with the different railway companies joining it. The members met on Friday, May 11, at the Thatched House Tavern. Bro. A. J. D. Cox, W.M., installed Bro. Daniel Gooch, Prov. G.S.W. for Wilts, in the chair; Bro. Gooch initiated Messrs. Hawkins, Craven, Underdown, Watkins, and Williams, and appointed his officers:—Bros. W. Bridges, S.W.; T. W. England, S.D.; Slight, J.D.; Freeman, J.G. Bros. T. Hervey, P.G.S.D.; Rev. O. F. Owen, Prov. G. Chap., Surrey, were among the visitors. We never heard an installation more ably conducted than by Bro. A. J. D. Cox, to whom the revival of the Lodge is owing, nor saw the ceremonial of initiating candidates more patiently or impressively administered than by Bro. Gooch. The speeches also were excellent, and that by the newly-initiated Brother Watkins did him great credit. The suggestions for the benefit of Masonry, thrown out by Bro. the Rev. O. F. Owen, were listened to with marked attention, and will be doubtless followed. Our gratification at visiting this Lodge was extreme, for the intellect was nourished whilst the taste was pleased, and it is clear that masculine common sense and hospitality can concur without injury to their mutual development.

MOIRA LODGE (No. 109).—*London Tavern*.—The members assembled on Tuesday, May 22, and Bro. Charles Hogg, W.M., passed Bro. Charles Winsdale, of the Lodge of Unity, No. 82, to the Second Degree. The W.M. informed the Brethren, that the P.M.'s of the Lodge had suggested that a festival should be arranged, at which the ladies should be admitted; some discussion then ensued, and it was finally resolved, "That the Moira Lodge do hold a festival on the fourth Tuesday (the 26th) of June, at the London Tavern; that the price of the tickets for the Brethren be 23s.; and the tickets for the ladies 18s." The W.M. said that Bro. Bathe had promised a most *recherché* entertainment, and the choicest wines of his cellar. The W.M. announced that the members of the Lodge had permission to introduce their friends of other Lodges. The Brethren to appear in full Craft costume.

LONDON LODGE, (No. 125).—On Saturday, May 5, the regular meeting of this Lodge was held at the Freemasons' Tavern. Bros. E. Smith and Tyerman were passed to the Second Degree, and Bro. Green initiated. Bro. Henry Muggeridge, the much-esteemed preceptor of the Stability Lodge of Instruction, was unanimously elected an honorary member. The W.M. Bro. McIntyre complementarily intimated to Bro. Muggeridge the honour that had been conferred, and congratulated the Brethren on so valuable an accession to the Lodge. This Lodge comprises many able Brethren, and presents the agreeable spectacle of a "working Lodge."

LODGE OF GOOD REPORT (No. 158).—This Lodge met at Radley's Hotel, on May 2, under Bro. Southgate, the W.M., who initiated a gentleman into the Craft. A P.M.'s jewel was voted by the members to Bro. Colton, P.M.

ST. PAUL'S LODGE (No. 229) met at the London Coffee-house, on Tuesday, the 15th ult; the W.M. Bro. Randall in the chair. The Lodge was opened in due form, and the W.M. proceeded to pass two Brethren to the Third Degree. The Brethren assembled in the usual numbers. We were pleased to observe present, Bro. White, the Treasurer, who appears to have happily recovered from his late indisposition; one happy face only being absent, that of Br. Leonard Chandler, whose constant devotion to Masonry, and to his Lodge especially, naturally raises a feeling of regret whenever he is absent. Amongst the visitors we noticed Br. Dr. Bowles, Br. Donald Nicol, and Dr. Br. Lawrance. At the banquet the toasts proceeded in the usual order, and the Brethren broke up after spending a very cordial and happy meeting.

THE BANK OF ENGLAND LODGE (No. 329) held their last meeting for the season at Radley's Hotel, on the 8th of May; Bro. C. Stroughill, W.M. The unanimity and kindly feeling of the members of this Lodge towards each other called forth the remarks of the Brethren from the sister Lodges of Scotland and Ireland, who were present on the occasion. This Lodge proposes holding a Summer Festival the latter end of June.

GRAND CONCLAVE, MAY 11, 1855.

Present.—Frs. Col. C. K. Kemeys Tynte, M.E. and S.G.M.; William Stuart, V.H. and E.D.G.M.; the Rev. Edw. Moore, G. Prelate; Matthew Dawes, V.E.P.G.C. for Lancashire; Col. G. A. Vernon, V.E.P.G.C. for Staffordshire; Chas. John Vigne, V.E.P.G.C. for Dorsetshire, and 1st G. Capt.; H. C. Vernon, 2nd G. Capt.; H. Udall, P.G. Capt.; J. Masson, P.G. Capt.; R. J. Spiers, P.G. Capt.; H. Emly, G. Chan.; J. H. Law, G. Vice-Chan.; G. Wackerbarth, G. Tr.; T. Ward, 1st G. Expert.; W. W. Beach, 1st G. Stand. B.; M. H. Shuttleworth, G. Almoner; G. B. Cole, G. Dir. of Cer.; R. Costa, 2nd G. Capt. of Lines; W. Macefield, G. Sw. B.; Dr. H. J. Hinxman, 2nd G. Herald; M. Costa, G. Organist; R. Spencer, G.B.B.; Sir John De la Pole, the Earl of Lincoln, W. Berkeley, Samuel Rawson, J. How, Wyndham Portal, and other Frs.

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

The M.E. and S.G.M. directed alms to be collected by the G. Almoner, and during the collection of them, the G. Prelate read the usual exhortation.

The Minutes of the last G. Conclave were read.

The Committee reported (amongst other things) that pursuant to the directions of the last G. Conclave, held on the 12th of May, 1854, they had considered the question of the furniture for the G. Conclave, and mentioned in their report various ornaments and furniture which they considered requisite; that they had not been able to obtain an estimate of the cost of the whole, but they believed that the expense would not exceed £100.

That they had instructed the G. Treas., in accordance with the recommendation of the last G. Conclave, to pay the sum of Five Guineas to each of the following Masonic Charities, viz.:—The Girls' School, the Boys' School, and the Royal Benevolent Institution for Aged Freemasons and their Widows.

Whereupon it was referred back to the Committee to provide ornaments and furniture for the G. Conclave, pursuant to their Report.

The V.H. and P.D.G.M. presented the G. Conclave with a Bible, which was formerly the property of his late Royal Highness the Duke of Sussex, and which the D.G.M. had had bound in oak, cut from a tree which was standing in Bosworth-field, at the time of the battle in which Richard III. was killed.

The motion, of which the V.E.P.G.C. Fr. Dawes had given notice, namely, "That all Encampments to which Warrants have already been, or shall hereafter be granted, on the surrender of that under which they have previously acted, shall take rank in the G. Conclave according to the dates of their original Warrants," was then brought forward by him, and seconded by the V.E.P.G.C. Colonel Vernon, and after some discussion agreed to, with this addition proposed by Fr. Dawes, "And that the Grand Chancellor do send a copy of this resolution to all the registered Encampments, requiring those who desire to claim the benefit of this resolution, to send in their claims, specifying all particulars."

The M.E. and S.G.M., having called the attention of the Kts. present to the fact that three years had elapsed since he was re-elected to the office of G.M., and therefore the term of his office had according to the statutes of the office expired, vacated the chair.

The V.H. and E.D.G.M. thereupon proposed "That Fr. Col. Charles Kemeys Tynte be requested to resume the high and honourable office of M.E. and S.G.M. of the royal exalted religious and military Order of Masonic Knights Templar, which he had filled for these last nine years with so much credit to himself and advantage to the Order;" and the same having been seconded by Fr. H. Udall, was carried with acclamation.

Fr. Col. C. K. Tynte having resumed the chair, and expressed his willingness to accede to the unanimous wishes of the members of the Conclave, was proclaimed M.E. and S.G.M. of the royal and exalted religious and military Order of Masonic Knights Templar in England and Wales, and saluted accordingly.

Fr. H. Udall, after expressing his deep regret that he could not again propose

Fr. Wackerbarth as Treasurer, as that Fr. had felt himself obliged to retire from office, proposed Fr. John Masson as Treasurer for the year ensuing, and the D.G.M. having seconded that proposition, Fr. John Masson was unanimously elected accordingly, and he was thereupon proclaimed and saluted.

Fr. H. Udall proposed that the thanks of the G. Conclave be given to Fr. Geo. Wackerbarth for the very important and efficient services which he had rendered the Order during the last four years as G. Treas., and the same having been seconded by the D.G.M., was unanimously agreed to.

The M.E. and S.G.M. then appointed the following Frs. Officers for the year ensuing:—Frs. W. Stuart, D.G.M.; B. B. Cabbell, G. Prior; John Carnac Morris, G. Sub-Prior; Rev. Edw. Moore, G. Prelate; Sir John de la Pole, Bart., 1st G. Capt.; Michael Costa, 2nd G. Capt.; H. Emly, G. Chan.; J. H. Law, G. Vice-Chan.; J. A. D. Cox, G. Reg.; Jas. Alex. Henderson, G. Cham.; Wm. Berkeley, G. Hosp.; T. Ward, 1st G. Expert; R. W. Wheeler, 2nd G. Expert; Earl of Lincoln, 1st G.St.B.; Alex. Ridgway, 2nd G.St.B.; M. H. Shuttleworth, G. Almoner; G. B. Cole, G. Dir. of Cers.; Capt. Edw. Alleyne Dawes, 1st G. Aide-de-Camp; Samuel Rawson, 2nd G. Aide-de-Camp; Thomas Vesper, 1st G. Capt. of Lines; R. Costa, 2nd G. Capt. of Lines; William Macefield, G.Sw.B.; Chas. Beaumont, 1st G. Herald; Dr. H. J. Hinxman, 2nd G. Herald; W. H. Harrison, G. Organist; and R. Spencer, G.B.B.

Provincial Grand Commanders.—Col. C. K. Kemeys Tynte, F.S.A., &c., &c., Somersetshire; W. Stuart, Esq., Hertfordshire; Sir F. G. Fowke, Bart., Leicestershire; Rev. John Huyshe, Devon; Matthew Dawes, Esq., F.G.S., Lancashire; Colonel G. A. Vernon, Staffordshire; W. C. Cruttenden, Esq., Cheshire; Capt. W. J. B. McLeod Moore, Canada; Lieut.-Col. Wm. Pitt Macdonald, Madras, East Indies; Charles John Vigne, Esq., Dorsetshire.

Members of the Committee, for the Year commencing May 11, 1855.—The Most Eminent and Supreme G.M.; the Dep. G.M.; the G. Prior; the Prov. G. Comdrs.; the G. Chan.; the G. Vice-Chan.; the G. Reg.; and the G. Treas. Frs. Rev. Edw. Moore, H. H. Burchell Herne, R. J. Spiers, M. H. Shuttleworth, and Dr. Hinxman, elected by G. Conclave; Frs. Auldjo, Goldsworthy, H. Udall, and Tomkins, nominated by the G.M., who were respectively duly proclaimed, invested, and saluted.

The following Frs. were elected by the G. Conclave members of the Committee for general purposes for the year ensuing, viz., Frs. the Rev. Edw. Moore, H. H. Burchell Herne, R. J. Spiers, M. H. Shuttleworth, and Dr. H. J. Hinxman.

The M.E. and S.G.M. appointed Frs. Auldjo, Goldsworthy, H. Udall, and Tomkins, as members of the same Committee for the year ensuing.

The G. Almoner reported that there had been collected that day as alms the sum of £3 1s. 6d., which being added to the sum remaining in his hands at the last G. Conclave, constituted a fund of £13 19s. 10d., now in his hands to be applied to charitable purposes, at the discretion of the G. Conclave.

The G. Conclave was closed in ancient form, and with solemn prayer.

ROYAL ARCH.

CHAPTER OF FIDELITY (No. 3). A meeting of this Chapter took place on Friday, May 18. Bro. Arthur M. Moore, of the Bank of England Lodge, and Bro. G. Recknall, of the Lodge of Fidelity, were duly exalted in this, one of the oldest-constituted Chapters in London. The ceremonies were very ably performed by Comp. J. N. Tomkins, P.Z., assisted by Comps. Shackelton, Grant, Benwell, Figg, Jones, and Spencer. Among the visitors were Comps. Holman, W. F. Moore, and England, who expressed their approbation at the satisfactory manner in which the Chapter was conducted, as well as in the cordial reception they had met with. Since our last meeting we have to record the death of Comp. Partridge, a member very much respected and esteemed.

KNIGHT TEMPLARISM.

MOUNT CARMEL ENCAMPMENT.—London Tavern, May 6.—Sir Kt. Andrew, E.C., presided; Sir Kt. Llewellyn Evans and other visitors were present.

ENCAMPMENT OF OBSERVANCE. A meeting was held at the Thatched House

Tavern, on Thursday, May 17. Sir Kt. Masson, E.C., installed a Companion in his usual able manner. On this occasion the M.E. & S.G.M., Col. Sir Charles K. Kemys Tynte, the D.G.M., Sir Kt. Stuart, and other eminent Knights, were present. This influential Encampment still keeps up its pre-eminence in respect to working out the principles of Knight Templar Masonry, and intends holding in a short time a Sovereign Chapter of the R.C., &c.

[In the report of the proceedings of the Grand Lodge of England, we omitted the names of the newly-appointed Grand Wardens—Bro. Henry Stuart as Senior, and Bro. Henry William Eaton as Junior Warden.]

PROVINCIAL.

BUCKINGHAMSHIRE.

AYLESBURY.—*Buckingham Lodge* (No. 861), *White Hart Hotel*.—This Lodge, which has existed but three years, is in fair progress, its members steadily increasing. The members assembled on Monday, the 21st of May, for the purpose of installing into the chair Bro. the Rev. Arthur Perceval Cust, the Rector of Cheddington. The ceremony was performed by Bro. J. How, P.M. (No. 82) and Prov. G.D.C. of Surrey; and the W.M. was proclaimed and saluted in the several degrees. The W.M. then appointed as his officers Bros. Rev. Charles Lowndes, P.M.; H. B. Pickess, S.W.; Rev. W. Bousfield, J.W.; Rev. J. C. Wharton, Chap.; J. C. Farmbrough, S.D.; F. S. Irving, J.D.; T. Horwood, Sec.; Wharton, I.G. Bro. J. James was elected Treasurer. The members, including the founder of the Lodge, Bro. Rev. J. Read, at eight o'clock, adjourned to banquet.

DORSETSHIRE.

DORSET.—*Lodge of Hengist* (No. 230).—On the 26th of April, Bro. Bayley was installed Master of the Lodge of Hengist, at Bournemouth, by Bro. the Rev. Thomas Pearce, W.M., Lodge of Unity (No. 542), Wareham, and gave to the thirteen Brethren present a most handsome entertainment. The Brethren, having determined to return his hospitality, invited him to dine with them on the 10th, at the Bellevue Hotel, Bournemouth, when every Brother attended punctually, several coming from a great distance to do honour to the worthy W.M., who has been for twenty years an installed Master, and has been not only well versed in the Craft, but distinguished for practising the spirit of our Order. On the second occasion thirteen again sat down, the old saw not destroying the festal hilarity.

ESSEX.

PROVINCIAL GRAND LODGE.—On Thursday, the 18th of May, a Prov. G.L. for Essex was called, to install Bro. Robert John Bagshaw, of Dover Court, as Prov. G. Master.

The business of the day commenced, by a meeting in the Shire Hall, of the Lodge of Good Fellowship, No. 343, Bro. Major Skinner, Dep. Prov. G.M., the W.M., and Bro. Bagshaw, was installed into the Chair. Upon the Lodge being closed, the R.W. the Earl of Yarborough, the Dep. G.M. of England, took the chair, and held a Prov. G.L. The patent of Bro. Bagshaw's appointment was read, and seven Senior P.M.s were deputed to introduce the Prov. G.M. The O.B. being administered by Bro. John Hervey, P.S.D., the Prov. G.M. was saluted.

The Prov. G.M. then addressed the Brethren, and appointed Bro. Major Skinner, D.G.M., who proposed that Bro. Andrew Merry be Treasurer of the G.L., the office being vacant by the decease of the respected Bro. Thomas Durrant, which was seconded by Bro. Wing, and carried unanimously.

The Prov. G.M. then appointed the following Brethren to their respective offices:—Bros. S. J. Surridge, S.G.W.; P. Matthews, J.G.W.; the Revs. H. Berwick and F. H. Gray, G. Chaps.; Thiselton, G. Reg.; Jos. Burton, G. Sec.; Devonshire, S.D.; Arthur Stone, J.D.; Brough, G. Sup. of Works; Capt. Robert Honeywood, G.S.B.; W. M. Wiseman, G. Dir. of Cers.; Lt. Crow, Assist. Dir. of Cers.; J. Dace, Organist; George Addison, G. Purs.; James Marion, Tyler; Cunningham, Moore, and four others, G. Stewards.

The Report of the Finance Committee was read and approved.

The M.W. Prov. G.M. was gratified to find on this, his visit, there was a general increase in the Province, and mentioned that the Lodge of Confidence, No. 662, having made no return for three years, the Prov. G. Sec. had taken some steps relative to that Lodge, which he desired Bro. Barton should make known, whereupon the G. Sec. stated he had obtained from the landlord of the house, at Castle-Hedingham, at which the Lodge meetings were held, the Warrant and the Jewels of the Lodge, he, the G. Sec., paying a debt alleged to be owing by the members of the Lodge.

Bros. Cardinal and Surridge, S.G.W., as subscribers to the Lodge, No. 662, stated that the claim made by the landlord was disputed by the members as unjust, and the former protested against the right or power of the Prov. G. Sec. obtaining thus the property of the Lodge, and also further stated that it was the desire of the members to remove the Lodge to Halsted, its original station.

The Prov. G.M. said he was most happy to learn that there was a prospect of the Lodge being reinstated, and that he would cheerfully lend his aid to assist the members. The M.W. the Prov. G.M. then called on the Brethren to unite with him in thanking the R.W. the Earl of Yarborough, the Dep. G.M., and the rest of the G. Officers for their attendance on that day, which was carried by acclamation. He next desired them to tender their united thanks to the R.W. Bro. Rowland Alston, whose ill-health had caused him to resign the office of Prov. G.M., which having been duly seconded, was also carried.

The Prov. G.L. was then closed in solemn form.

THE BANQUET.

The great room of the Shire Hall was prepared for the occasion, and about one hundred Brethren took their seats at the tables, which were substantially provided, the Prov. G.M. kindly furnishing an ample supply of champagne. As soon as the dinner was cleared, nearly two hundred of the fair ladies of the neighbourhood were admitted into the room to seats prepared for them. "The health of her most gracious Majesty the Queen," was drunk, also success to "The Army and Navy," with which was coupled the name of Major Skinner, who in the last war had seen active service as an artillery officer.

After "The Earl of Zetland, the M.W.G.M.," the Prov. G.M., called on the Brethren to give a hearty response to "The health of the Earl of Yarborough," who said that he felt most deeply the marked manner in which his name had been proposed and received; he was always ready and willing to perform his duty as a Mason, by carrying out to the fullest extent all our principles. As the meeting was graced by the presence of ladies, he could tell them that on the preceding evening, at the festival of the girls' school, the appearance of sixty-six daughters of Masons, who had fallen to decay, was such as would be sure to recommend that noble institution. He could also assure the ladies that our chief object in meeting together is not for our own personal gratification, but to aid in all good deeds, and, as in the case alluded to, promote the education of the rising generation. The large assemblage of the fair sex was such an one as he had seldom before witnessed, and he hoped that however they might view the way in which Masons set about their plans, the ladies would give them credit for good intentions (cheers).

Bro. SKINNER, Dep. G.M., then, in complimentary terms to the Officers of the G.L. of England present, proposed "The Masonic Charities," uniting with them "Bro. the Rev. J. E. Cox, G. Chap.," who observed in respect of the charities, that since the foundation of the Girls' School, in 1788, not one of its pupils had ever brought disgrace on the institution by bad conduct in after-life. He hoped that ere long we should be enabled to house the boys' also. We have also an

asylum for the aged, and an annuity fund for Masons and their widows, but he wanted to see less festivity, and Masonry taking a more active lead in human enlightenment.

"The health of Bro. Bagshaw" being proposed by the Dep. G.M., the former returning thanks, stated he had been a Mason for thirty years, and in India had opportunities of seeing the vast benefits it conferred on society. Many comforts he enjoyed in a foreign land he derived from Freemasonry, and he had especially remarked among military Lodges, that it induced the study of the Sacred Volume, and thus became a pioneer to better knowledge of Christianity.

The Prov. G.M. then gave "The Dep. G.M. Major Skinner, and Dr. Rowe, P.D. Prov. G.M." which was responded to by those eminent Brethren, the former addressing himself especially to the ladies, made his hearers acquainted with the precepts Masonry enforces in the duties we owe to God, our neighbour, and ourselves.

Several other toasts followed, and at half-past nine the proceedings were brought to a close, every one present being highly pleased with the day.

Among the visitors present were the Earl of Yarborough, D.G.M.; B. A. Kent, P.G.M., S. Australia; Rev. John E. Cox, G.C. of England; J. Hervey, P.S.G.D.; A. A. Le Veau, P.G.S.B.; E. Mingaye, G. Chap., Suffolk; C. Robinson, P.G.S.; J. Hopwood, W.M., No. 7; F. Adlard, P.M., No. 7; J. Symonds, P.M., No. 275; J. Bisgood, D.P.G.M., Kent; J. How, P.G.D.C., Surrey; G. M. Gurton, W.M., No. 201; H. A. Cooper, J.M.; W. Williams, P.M., No. 59; G. Cooper, P.M., No. 627; F. J. Law, P.P.S.G.W., &c.

The musical arrangements were conducted by Bro. Ransford, G. Organist, who, with his daughter, exerted themselves to the entire satisfaction of the company.

The band of the West Essex Militia was stationed on the staircase, and lent their aid to enliven the banquet.

GLOUCESTERSHIRE.

CIRENCESTER.—*Cotteswold Lodge* (No. 862).—This Lodge, which has only been established a little more than three years, has, by the zeal of its members, and especially by that of its first W.M. Bro. Newmarch, arrived at nearly forty members, and received an accession lately from the Royal North Gloucester regiment of militia, quartered in the town, amongst whom the Masonic spirit prevails strongly. Nine of its officers are members of the Lodge. Amongst the newly-initiated Brethren are Viscount Andrews, Lieut. R. N. G.M.; the Hon. James L. Dutton; Allen Alexander Bathurst, Capt. R. N. G.M.; Sir J. Maxwell Steele, Bart., Capt. R. N. G.M.; W. Brooks, Lieut. R. N. G.M.; J. Beccles Hunter, Lieut. R. N. G.M. The newly-elected joining members are Bros. Lord Gifford, Charles Castle, P.M., Capt. R. N. G.M.; T. G. Palmer, and A. Sleed. Since the death of the late Duke of Beaufort the office of Prov. G.M. has been vacant. We hope to see this vacancy soon supplied, as nothing advances Masonry so much as a good P.G. Lodge.

LEICESTERSHIRE.

LEICESTER.—*Masonic Address to the Provincial Grand Master*.—The worthy and universally respected Provincial Grand Master, having been suffering from severe illness during the past four months, the members of the John of Gaunt Lodge (No. 766), have presented him with an address, expressive of their high estimation of his Masonic services, and of their wishes for his speedy recovery. The address, which has been beautifully executed upon vellum, with illuminated capitals and appropriate devices, by Mr. Thomas Willson, of Leicester, was presented to Sir Frederick Fowke, on the 7th instant, by the W.M. Bro. Goodyer, accompanied by the Prov. G. Sec. Bro. Kelly, to which a most feeling reply has been received. We regret our limits are so curtailed this month as to debar our publishing these two interesting memorials of mutual goodwill and regard.

LANCASHIRE.

BLACKBURN.—*Lodge of Fidelity* (No. 336) meets at the "Angel Inn," King-street, Friday evening, on or after full moon. The W.M. is Bro. Daniel Thwaites, of West Bank.

Lodge of Perseverance (No. 432) meets at the "Old Bull Hotel," Church-street, Monday evening, on or after full moon. The W.M. is Bro. Charles Boardman.

OLDHAM.—*Lodge of Friendship* (No. 344).—The members, at their meeting on the 2nd of May, were honoured with the presence of their R.W.D. Prov. G.M. Stephen Blair, Bro. John Bell, Prov. S.G.W., and others of the Prov. Gr. officers of East Lancashire. The ceremonies were performed in a very able and impressive manner by the W.M. Bro. Daniel Evans, whom the R.W.D.P.G.M. highly complimented on the excellent working of himself and officers, as deserving his warmest approval. After the transaction of other ordinary business, the W.M., in a very feeling address, presented Bro. W. Hudson, P.M., with a P.M.'s jewel and a purse, bearing the following inscription: "Presented with a purse of 20*l.* to Bro. W. Hudson, by the Brethren of the Lodge of Friendship (No. 344), in acknowledgment of his long and valuable services as Secretary." Bro. Hudson, under strong feelings, expressed the deep sense he entertained of the kindness of his Brethren, and his determination to merit its continuance. The R.W.D.P.G.M., from the very satisfactory manner in which the books of the Lodge were kept, expressed the gratification which this presentation to Bro. Hudson afforded him. The Brethren afterwards adjourned to refreshment, and the remainder of the evening was spent in a very pleasing and instructive manner, the Brethren being highly gratified by the kindness of their R.W.D.P.G.M., who, wherever he is known, whether as a man or a Mason, never fails to carry away with him the fraternal regards and best wishes of all.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Lodge de Loraine* (No. 793).—A Lodge of Emergency was held on the 8th of May, at Freemasons' Hall, to pass to the Second Degree a Bro. Master Mariner, who had been initiated at Hull; and another Lodge on the 10th, to initiate a gentleman going abroad.

Northern Counties Lodge (No. 586).—The Brethren of this Lodge assembled on Wednesday, April 25, at Freemasons' Hall, for the installation of Bro. William Dalziel, the W.M. elect for the ensuing year. The ceremony of installation was performed by Bro. E. D. Davis, P.M., No. 56. The W.M. then appointed and invested the following Brethren as Officers for the year, viz.:—Bros. H. P. Mörk, P.M.; E. D. Davis, S.W.; J. T. M. Harrison, J.W.; William Punshon, Treas.; G. W. Fenwick, Sec.; J. C. Gibson, D.C.; J. Shield, S.D.; G. Hardy, J.D.; H. Bell, I.G.; L. Haslam and E. Holloway, Stewards; and A. Dickson, Tyler. Bro. E. D. Davis presented to the Lodge three beautiful Tracing Boards. The Brethren then proceeded to the Queen's Head Hotel, where Bro. Miller had a sumptuous entertainment provided for them, to which forty Brethren did full justice. The W.M. presided, supported by Bros. Richard Metcalf, D.P.G.M. for Northumberland; H. P. Mörk and Wm. Berkley, P.M.s, No. 586. Amongst the visitors were Bros. Geo. Weatherhead, P. Prov. G.J.W., and J. S. Challoner, Prov. G.J.W. for Northumberland; George Fenwick; J. Hodge, P.M., No. 24; William Johnson, W.M., No. 24; F. P. John, P.M., No. 56; J. Hopper, P.M., No. 614; John Cook, W.M., No. 706; D. W. Spence, and — Neimitz, J.W., No. 706. The usual Masonic and loyal toasts were given, and warmly responded to, and the Brethren retired highly pleased with the day's proceedings.

BYKER, NEAR NEWCASTLE-ON-TYNE.—*St. Peter's Lodge*.—This Lodge has subscribed the sum of three guineas to the Building Fund of the Newcastle Infirmary; and one guinea to the Royal Benevolent Institution for Aged Freemasons and their Widows.

OXFORDSHIRE.

OXFORD.—*Provincial Grand Lodge*.—Tuesday, May the 8th, will be long remembered by the Oxford Masons, as not only themselves, but many eminent Brethren from all parts of the Empire, assembled in the Masonic Hall, to witness the installation of Bro. Henry Atkins Bowyer, of Steeple Aston, as R.W.G.M. of the Province. A magnificent public breakfast ushered in the ceremonial, and at twelve o'clock, the Lodge Room being crowded, Bro. Hall, Prov. G.M. for

Cambridgeshire, presiding as representative of the G.M. of England, observed that by this meeting they were painfully reminded of the great loss sustained by the death of the late Prov. G.M. Bro. Ridley, who had endeared himself to all by his many amiable qualities, and by his zeal for Masonry. He was gone to his rest, and in obedience to command of G.L., they were assembled to install a worthy successor to that office, which he had filled with so much ability and fidelity.

The Prov. G.M. was then introduced and presented by P.M. Sadler, Mayor of Oxford, who, in a short address, adverted to Bro. Bowyer's high qualifications for the honourable office conferred on him by the G.M. of England. The Prov. G. Sec. read the Patent of Office and the ancient charges.

The presiding Prov. G.M. administered the O.B., and inducted Bro. Bowyer to the Chair, congratulating him and the Province on the appointment, and expressing an earnest hope that he might long be spared to rule, and exemplify those great Masonic qualities for which he was so distinguished. The Brethren then saluted the Prov. G.M. in the customary manner.

The Prov. G.M. then said, that his first duty was to appoint a Dep. Prov. G.M., and that it afforded him the highest gratification to confer that office on Bro. R. J. Spiers, who was not only highly esteemed in the Province, but also ranked in the G.L. of England. He knew that Bro. Spiers's services to Masonry would be gratefully acknowledged by the whole Province, as constituting sufficient grounds for his conferring upon him that important office.

The P.G.M. said, that the Reports from the Lodges in the Province were of a gratifying nature, and showed them to be in a high state of prosperity.

On the motion of Bro. Beach, P.M. of the Apollo Lodge, seconded by the Prov. G.M., Bro. T. Randall (425), was unanimously elected Treasurer to the Lodge.

The Prov. G.M. then appointed and invested the following Brethren to be his G. Officers for the year, and expressed his regret that he had not more offices at his disposal to confer on many other Brethren, whose merits he should have been pleased to recognize by marks of distinction :—S.W., James Wyatt (425); J.W., Malcolm, Ch. Ch. (460); Chaps., the Rev. J. Sedgwick, Mag. Col., and Rev. J. S. Sidebotham, New Col. (W.M. 702); Reg., W. Martin Atkins (460); Sec., the Earl of Lincoln, Ch. Ch. (460); S.D., J. T. Hester (425); J.D., W. J. Birch (873); Sup. of Works, Looker (873); Dir. of Cer., Hon. W. J. Vernon, Ch. Ch. (460), and T. Houghton (425); Org., Dr. S. Elvey; Sw.-B., Jos. Plowman (702); Purs., J. Bossom (425); Stew., Hon. G. Dillon, Hon. W. H. North, Wodehouse, Rev. T. Russell, Rainsford, E. G. Bruton.

The following subscriptions were then voted to the under-mentioned Charities :—Masonic Boys' Schools, 2 Guineas; Masonic Girls' School, 2 Guineas; Annuity Fund, £2; Widows' Fund, £2; Masonic Asylum, £1; Oxford Baths and Wash-houses, 2 Guineas; Radcliffe Infirmary, 3 Guineas; Medical Dispensary, 2 Guineas; Blue Coat School, 1 Guinea; Anti-Mendicity Society, 1 Guinea.

The Prov. G.M. then handed to Bro. Barter the Charity Jewel, voted by the Prov. G.L. to that Bro., for having acted as steward to the Boys' and Girls' Festivals.

The Prov. G.M. said he could not look on the many distinguished Masons around him, many of whom had come from a long distance to pay honour to him and to the office which he held, without feeling truly grateful to them for their kindness and assistance. He thanked especially the Prov. G.M. of Cambridgeshire, who had done him the honour to conduct the installation in so masterly a manner, and begged to move that the names of the visiting Prov. G. Officers present be entered on the records of the Lodge, by way of acknowledgement. The Dep. P.G.M. seconded the motion, which was carried unanimously. The Lodge was then closed, after which the Brethren separated.

THE BANQUET.

In the evening the Installation Festival took place at the Town Hall, which was decorated in exceedingly good taste with Masonic banners and devices. Elegant vases and other ornaments, filled up with choice flowers, were interspersed

on the tables, and a nosegay was placed in every plate. The banquet comprised everything that could be desired ; it did credit to Bro. C. Brazier, as well as the arrangements of Bro. W. Thompson and twelve stewards, who had the superintendence of the day's proceedings. The presence of a large number of ladies at the end of the Hall imparted additional brilliancy to the scene.

We must severely animadvert, however, upon the arrangements for the Musical Department, which was shamefully conducted, the tunes being of that legal antiquity "to which the memory of man runneth not to the contrary," and very poorly executed. It was evident that the musicians considered many of the guests as "infants," by furnishing them with the earliest recollections of their childhood, "By baby by!" was almost the only one we did not recognize, and this in the city of choirs!

We would recommend also that when similar great meetings occur, the guests be severally introduced to the host, who may thus be enabled to do justice to their individual rank and position. On this occasion many Brothers went away without having experienced the common civility of introduction to their entertainer, and we may assure our readers that such slights and discourtesies are not forgotten.

The Prov. G.M. presided, and amongst those present, besides the Officers appointed on that day, and other P. Prov. G. Officers, were:—Bros. Sadler, P.S.G.W., Mayor of Oxford; T. H. Hall, Prov. G.M. of Cambridgeshire; Dr. Kent, P.G.M. of South Australia; Col. Burlton, P.Prov.G.M. of Bengal; Robt. T. Bagshaw, Prov. G.M. of Essex; Lieut.-Col. G. H. Vernon, Prov. G.M. of Staffordshire; Henry C. Vernon, Prov. G.M. of Worcestershire; Bisgood, Dep. Prov. G.M. of Kent; Dep. Prov. G.Ms. of Wiltshire and Staffordshire; Dawes, P. Prov. S. G. W., Lancashire; Fardel, P. G. Chap.; John Hervey, P.G.D.; J. How, Prov. G. Dir. of Cer., Surrey; A. A. Le Veau, P.G.S.B.; Rev. W. H. Lyall, W.M., No. 10; Bro. Masson, P.G.S.B.; Rev. O. F. Owen, P.G.Chap. for Surrey; E. H. Patten, P.G.S.B.; Rev. T. Pearce, P.G.Chap., Dorset; Rev. C. R. Pettat, P.Prov. G. Chap., Oxon; Rev. A. Roberts, Prov. G.Chap., Berks; J. Symonds, P.M., No. 275; Spencer, P.M., No. 329; Rev. J. Sedgwick, P.G.C., Oxon; J. Sydenham, P.G.R., Dorset; Thorp, W.M., No. 425; Wing, P.M., No. 21; Rev. J. G. Wood, P.Prov. G.D.; F. Symonds, P.Prov. G.W., Oxon; Watkins, P.G.S.; E. Cripps, W.M., No. 862; Wyndham S. Portal, S.W., No. 10; Rev. G. R. Portal; Beach; J. C. Dudley; Harrison; Leslie; Fraser; Rev. J. Sidebotham, P.G. Chap., Oxon; Dr. Elvey; Bruton; Lord Garlies; Rev. T. Russell; Hon. H. Wodehouse; Houghton; Cox, No. 460, &c. &c. The number present exceeded two hundred.

The Prov. G.M. gave, as the first toast, "The Queen and the Craft;" after which the Band played the National Anthem, and the French air, "Partant pour la Syrie."

The Prov. G.M. next proposed "The health of the G.M. of England, the Earl of Zetland." Air—"Auld lang syne."

The Prov. G.M. of Bengal (Bro. Col. Burlton) proposed "The D.G.M. of England, the Earl of Yarborough, and the Grand Officers of England," which was responded to by the G. Chap. Bro. Rev. E. Moore, of Brasenose Coll.

Dr. Kent, Prov. G.M. of South Australia, proposed "The G.M's of Ireland and Scotland." After some remarks on the nationality of Masonry, Bro. Kent observed, that in Australia, all distinction of rank and nation was lost in the simple fact, that they were Masons; and that when he went to Australia in 1839, there was but one Lodge there, whereas now there were, at the present time, no less than eight in Adelaide alone. He was initiated at the Lodge of Harmony, Richmond, Surrey, over which their present Prov. G.M. had presided; and out of respect to that Lodge and its worthy Brethren, one of the Lodges in Australia was called the Lodge of Harmony. The Craft was making great progress in that country, and, as a proof of the estimation in which it was held by those who were not Masons, he mentioned that a short time since, when the Masons had the use of the cathedral granted to them, on which occasion the G. Chap. preached, they found the dean and senior canon there, prepared to take their part in the services.

Bro. Clay, in a spirited address, responded to the toast, and expressed the

pleasure it afforded him to represent on this occasion the G.M. of Ireland, the Duke of Leinster, who, for Masonic zeal and worth, was not exceeded by the distinguished Brother who presided over this meeting. He congratulated the Province on the elevation of two such worthy Masons as Bros. Bowyer and Spiers, the latter of whom had evinced his sympathy for Ireland, when visiting that country recently, by becoming a Governor of her Masonic Schools, and his courtesy had won the good opinions of all with whom he came in contact.

Bro. Masson, P.G.S.B., acknowledged the toast on behalf of Scotland, and remarked that he had the happiness and delight of first seeing the light of Masonry in 1812, and on a late return to his native land, found 188 Brethren assembled to greet him; generally, Masonry was on the increase, and its benefits extending, as it was universally seen, that the morals they inculcate and the virtues they practise are worthy of all praise.

The Mayor, Bro. Sadler, proposed "The Army and Navy," with a handsome eulogy to our troops and allies, not forgetting those noble-minded women who had forsaken their homes in the true spirit of Masonry, to alleviate the sufferings of the wounded.

Bro. Col. Vernon responded to the toast.

The Dep. Prov. G.M. Bro. Spiers proposed the health of the Prov. G.M. Bro. Bowyer, who, in reply, said he trusted he should never show himself insensible to the honour or unmindful of the responsibility conferred upon him.

The Prov. G.M. proposed the healths of his distinguished visitors, the various Prov. G. Officers, who had done him the honour to attend on this occasion, and more especially the Prov. G.M. of Cambridgeshire, who had performed the ceremony of Installation with so much zeal, kindness, and ability.

Bro. Hall, Prov. G.M. of Cambridgeshire remarked, that he presided over a Province in which the Sister University was situated, which made him feel deeper interest in the Masonic progress at Oxford. Joyous as was the present meeting, he could not but express his sincere grief for the loss of their lamented Prov. G.M. Bro. Ridley, than whom a more estimable man, or better Mason, never lived. Where could Masonry be expected to flourish more than here and in the Sister University, where they were surrounded by its noblest records, and where the pursuits humanise the disposition, and enlighten the understanding? Many of those who now took an active part in these Masonic ceremonies are destined to play important parts in the great theatre of the world, in the Senate or the Church, and he was assured that they would never have effaced from their minds the important lessons they received in our temple.

Bro. Rev. G. R. Portal proposed "The Mayor, and prosperity to the City of Oxford," and expressed his conviction that the increasing unity between the University and City had been in a great measure owing to the fact, that for the last four years the civic chair had been filled by Masons.

Bro. Sadler returned thanks.

The P.G.M. of Cambridgeshire proposed, in complimentary terms, "The health of the D. Prov. G.M."

Bro. Spiers said — In the office to which I am this day appointed I hope I shall be able to satisfy your expectations. I will endeavour to carry out those great principles which have been inculcated in the Lodge-room. I well know that all my success, when presiding as chief magistrate of this city, was to be attributed to following out the principles Masonry inculcates. I have spent much time in the study of its duties; and if I have been useful in society, it was only by putting in practice that which Masonry at every step enjoined, viz., to promote the welfare and happiness of our fellow-men.

At this stage of the proceedings a splendid silver candelabrum, convertible into an *épergne*, and intended as a testimonial to Bro. W. Thompson, was placed on the table. It is of chaste and elegant design, weighing about 300 oz., and was supplied by Bro. Sheard, of this city.

Bro. Beach rose and said, that there was nothing more gratifying in every phase of life than to reward merit, and that the Masonic body had never been backward in manifesting that spirit. As a proof of it, they had embraced this opportunity of testifying to Bro. W. Thompson their sense of his unwearied exer-

tions and long services in the cause of Masonry, by presenting him with the piece of plate before them, on which was inscribed—

“Presented, by the Freemasons of the Province of Oxford, to Bro. W. Thompson, P.M., P. Prov. S.W. Oxon, and P.Z., in grateful acknowledgment of the valuable services rendered by him to the cause of Freemasonry during a long series of years, May 8th, 1855.”

Bro. Thompson said, that if on any ordinary occasion he had felt at a loss to convey his acknowledgments, how much more must he feel on this, when he found himself in the presence of so many distinguished Masons, from various parts of the kingdom and abroad, assembled to do honour to their newly appointed Prov. G.M. There were times when the heart was overcharged, and the tongue could not give utterance to its emotions; and he was in that position at the present moment, in having to acknowledge one of the most gratifying testimonials that could have been presented to him. For a quarter of a century he had been a Mason; and to it he had been indebted for much happiness, and for many valuable friendships which he had formed. He thanked the Brethren, and Bro. Beach in particular, for their kind expressions; and while he should ever retain a grateful recollection of this occasion, he trusted that he never should do anything to forfeit their good opinion, or to lose that confidence which they had been pleased to repose in him.

Bro. Col. Vernon proposed “The health of our gallant Allies,” and remarked that the Emperor of the French was a Mason. He expressed a hope that they should for a long series of years be bound in bonds of union with that most warlike and gallant nation, and that the recent visit of the Emperor and the Empress would serve to cement that union.

Bro. Monsieur Beaume responded to the toast, and remarked that it must be a proud reflection to both countries to see England and France taking part, side by side, in the war of civilization against barbarism. England was renowned as a commercial nation; but when the great principles of freedom were endangered, there was no nation who threw aside the scabbard more readily, or wielded the sword more nobly. England and France were now united in that common object of protecting the weak against the strong, and to such a union Russia must succumb; for both countries were prepared to shed their best blood, and to spend their treasures, in defence of those principles of liberty upon which they had taken their stand, and which they were bent upon carrying out.

The Prov. G.M. then proposed “The Visitors who had that day honoured him with their presence,” which was responded to by Bro. Dawes, P.G.S.W., of Lancashire.

Several other toasts of local interest were given; and as the “small hours” were commencing, Bro. Randall proposed “Success to the Masonic Charities,” and strongly urged the Brethren to give the best practical illustration of Masonry, by affording them all the support in their power.

The Brethren then withdrew to tea and coffee, which were served in the Council-chamber; after which the proceedings were brought to a close.

The Prov. G.M.’s Paraphernalia, which is exceedingly rich, was much admired, and does much credit to Bro. C. Robinson, the manufacturer.

The Alfred Chapter (No. 425) met on May the 7th, and after the business was transacted a large party of Masons assembled at the house of Bro. Spiers, D.P.G.M., whose reception realized the hospitality for which he is so universally distinguished. Amongst other beautiful specimens of plate one was exhibited as belonging to the Mayors of Oxford, through whom it had successively descended from the time when their civic predecessor held the office of cup-bearer to Charles II., who bestowed this gift upon the town as a small token of gratitude to a place which had sacrificed its citizens’ lives and riches freely for his father. The carving of the cup would have been more generally noticed had not a few Brethren exhibited so much eagerness to appropriate its contents, as to be “glued” to it, like flies to treacle, so long as a drop remained!

NUNEHAM.—*Churchill Lodge* (No. 702).—The members assembled on Monday, May 7, at their Lodge Room, at the Harcourt Arms, in Nuneham, when Bro.

the Rev. J. Sidebotham, of New College, was installed into office by Bro. J. Thorp, W.M., of the Alfred Lodge. The W.M. then appointed as his officers for the ensuing year : Bro. T. Joy, P.M. ; Bro. Fraser, S.W. ; Bro. Rev. T. Russell, J.W. ; Bro. Rev. J. G. Wood, Chap. ; Bro. Gardiner, Treas. ; Bro. Jos. Plowman, Sec. ; Bro. G. Druce, S.D. ; Bro. Bigge, J.D. ; Bro. Cartwright, Dir. Cer. ; Bro. Vincent, J.G. ; Bro. Gordon, Org. ; Bros. Hon. W. J. Vernon and Faber, Stewards ; Bros. Bull and Tipton, Tylers. Bros. Hurst, Hutton, Robbins, and Strother were admitted as joining members ; and Bros. Coleridge, Elvey, Bliss, Haywood, and Hope were proposed.

STAFFORDSHIRE.

TIPTON.—*Noah's Ark Lodge* (No. 435).—At the monthly meeting of the Brethren, held at the Navigation Inn, on the 20th of April, the Rev. Bro. Gwynne, W.M., after the minutes were confirmed, proceeded to pass Bro. Taylor ; and the lecture having been delivered by the Senior Warden, the W.M. presented Bro. Warner, the immediate P.M., with a purse of ten sovereigns, subscribed by the members of the Lodge, as a small token of their respect and esteem and to mark their sense of the very great interest he has invariably taken in the prosperity of the Lodge. The worthy P.M. replied in suitable terms. The visitors present included the following Brethren : Renaud, W.M., No. 730 ; Bristow, W.M., No. 313 ; Williscroft, W.M., No. 838 ; Jevons, J.W., No. 786 ; Watts, No. 724, &c. On Friday, May 18, there was a very full attendance of the Brethren, who were honoured with a visit from the R.W.P.G.M. Lieut.-Col. Vernon, Bros. Masefield, P.G. Treas. (Worcest.) ; Dennison, P.M., No. 313 ; Bristowe, W.M. ; Bassett, Smith, and Foster Lloyd, of the Home Lodge ; Rev. Bro. Herbert, &c. The W.M. performed the ceremonies of Initiation and Raising most efficiently, which elicited the encomiums of several of P.M.'s present.

NEWCASTLE.—*Chapter of Perseverance* (No. 674).—The Quarterly Chapter was held at the Castle Hotel, in this place, on Tuesday, May 15, when the Officers of the year were elected. The three principals were :—William Kenwright Hervey, Z. ; William Cartwright, H. ; Alfred Glover, J. They were all installed the same day by Bro. T. Ward, D.D.G.M. Banquet after, at 7, at which four P. 1st Principals and numerous Companions were present.

SUSSEX.

BRIGHTON.—*Royal Clarence Lodge* (No. 338).—May 18. At this meeting a gentleman was initiated, and which the W.M. explained the Lodge board in the first degree, and worked the first and second sections of the first lecture with several of the Brethren.

SOUTH WALES.

CARMARTHEN.—*St. Peter's Lodge* (No. 699).—At the last meeting of this Lodge, our old friend, Bro. Davies, Captain in the R.N., presided, and heartily glad were the Brethren to welcome him again amongst them. Bro. Davies resided for many years in the United States, where he was in the habit of meeting hundreds at a time, at the Lodges there ; and it is exceedingly pleasing to hear the account he gives of the harmony which prevails amongst the members of our Trans-Atlantic Brethren. Our Bro. Davies is ever alive to the appeal of Charity, and no one enjoys the doing of a good act more than he does.

ON THE DEATH OF BRO. PHILIP GRIFFITH JONES, P.M. (No. 699).

INSCRIBED TO HIS WIDOW.

“ There is a tear for all that die,—
The great, the good, the low, the high,—
When summon'd to the final bourne.
Whether in madd'ning battle's strife—
Whether in peaceful, social life—
'Tis sad a faithful friend to mourn.

Though sad, 'tis sweet to mourn him gone,
And of his conduct say, "*Well done!*"
Good steward of the Great Most High."
Let's imitate our Master here,
And blessed memory's soft tear
Shall yield pure faithful sympathy.—CLIO.

WARWICKSHIRE.

BIRMINGHAM.—*Howe Lodge* (No. 837).—The customary jewel was voted by the Brethren of this Lodge to their immediate P.M. Bro. Isaac Hawker Bedford, on his retirement from office in January last; but many of the members being of opinion that as Bro. Bedford already possessed this mark of distinction, as a P.M. of St. Paul's Lodge, No. 51, such a gift was superfluous, resolved to substitute a more substantial token of the regard which they entertain for him as a man, and of the obligations which they are under to him as a Mason. A subscription was accordingly proposed, and filled immediately, for the purchase of a costly silver tea-service, which was presented to Bro. Bedford, at the meeting in April, by Bro. John Ward Lloyd, the first Master of the Lodge. Bro. Lloyd prefaced the act by an address delivered in a tone of kindest feeling and brotherly love, and was responded to by Bro. Bedford in a manner which evinced how sensibly he appreciated this token of regard from a Lodge of which he was one of the most active originators, and has been one of the most energetic supporters; observing that, whilst he thanked the Brethren very cordially for this splendid token of their esteem—a token far exceeding in value anything of a similar nature which, for many years past, had been awarded in this part of the province to a member of a private Lodge—he could not but be aware that it was not so much intended by them to reward his personal services, as to express their approbation of, and their unflinching adherence to, that course of pure Masonic theory, and corresponding practice, which he, in conjunction with the other founders of the Howe Lodge, had strenuously endeavoured to uphold.

YORKSHIRE.

BRADFORD.—*Lodge of Harmony* (No. 874).—This Lodge, which was consecrated April 17, 1852, we are pleased to learn, under the excellent working and zeal of the W.M. and Officers, has been steadily progressing since its opening, and thirteen Brethren from other Lodges joined the Lodge of Harmony, and twenty-four worthy men were initiated into the mysteries of the Craft. Having paid off all expenses for furnishing the new Lodge in the first year of its existence, sufficient funds accumulated to vote in 1853, £10 to the Royal Annuity Fund; £5 in 1854, and £2 2s. in 1855, which falling off may be accounted for by the present erection of a new Masonic Hall, for the exclusive use of the Lodge, the furnishing of which will partly be contributed from the Lodge fund, and partly by voluntary subscriptions among the Brethren.

The one year's collections of our Charity box, for the benefit of the building for the Boys' School, will add no doubt an acceptable sum to this laudable purpose. We have further to record from the Minutes of previous years that W. Bro. Unna, P.M. and P.P.G.A., was presented on the 19th of January, 1854, with a P.M.'s jewel and collar, in acknowledgment of his zeal and past good services during his year of office. A similar testimony of respect and esteem was given to his successor, W. Bro. Newman, P.M., on the 29th January, 1855, in open Lodge, by the present W.M. Bro. J. Ward, accompanied by a feeling address in the name of the Brethren, and his personal thanks, for having relieved him of his office during a period when family affliction kept him from it.

On our last meeting, 19th April, Bro. F. Sutcliffe, Zetland Lodge, No. 877, was elected as a joining member, after which S. O. Bailey and S. Jackson were balloted for, and duly elected and initiated in the mysteries of Freemasonry; the charges and working tools were given by the W.M. Bro. Ward, in his usual impressive manner. A committee was then appointed to report on and execute the furnishing of the new Lodge rooms. The Lodge was then adjourned from labour to refreshment, and a cordial evening was spent, intermixed with many loyal

and Masonic toasts and songs. In the adjourned Lodge, on the 26th April, Bro. Edel was passed to the degree of Fellow Craft, the working tools were explained to him, and charges given by the W.M., which will be indelibly stamped on his mind. The Lodge was further adjourned to the 3rd of May, for the purpose of raising Bro. Lewis to the sublime degree of M.M., which ceremony was most effectively performed; the working tools and charges will be presented to him on our next regular Lodge night, the third Thursday of this month.

On the 17th of May this Lodge initiated Mr. William Henry Johannes Meyners, the ceremony, embellished by Bro. Dr. Bronner presiding at the organ, was conducted in a very efficient manner. The Lodge then elected the W.M. for the ensuing year. The following Brethren were announced as duly qualified:—Bros. Unna, P.M., Newman, P.M., Barker, P.M., Ward, P.M., Steinthal, P.J.W., Barsdorf, S.W., Wolffsohn, J.W., and Smith, J.W., when the election fell, to the general satisfaction of the Brethren, on Bro. Barsdorf, now acting S.W. Bro. Engelmann was re-elected Treasurer for the third time, and Bro. Holmes likewise re-elected as O.G. The arrangements for the coming festival of St. John the Baptist were referred to a committee of the P.M.s, W.M., and S.W.; the festival will be held on the 27th of June, and the supper be provided by Bro. Lupton. The Lodge having adjourned to refreshment, and the cloth removed, the W.M. Bro. Ward, greeted with a few remarks Bro. Meyner's entrance in the Craft, and his health having been drunk with honours, he confessed himself, being a foreigner, unable to express the feelings with which the ceremony had filled him, but promised strictly to follow the charges given. The Brethren separated, after having enjoyed a very pleasant reunion.

DONCASTER.—*St. George's Lodge* (No. 298).—The Brethren assembled on Friday, the 25th of May, to instal Bro. the Rev. J. G. Fardell, P.G.S.W., as Master for the third time; after which they adjourned to a banquet, prepared for them by Bro. Clarke, of the Reindeer Hotel. The usual loyal and Masonic toasts were proposed; and Bro. Liddle, in introducing that of "Success to the Lodge," took the opportunity of explaining what the duties of a good and upright Mason were. His address was listened to with much pleasure, and, it may be added, with profit also. Some other addresses were delivered, and the Brethren spent a very pleasant evening. We may add that the duties of Installing Master were performed by Bro. Bales, of Sheffield; and that Bros. George Brooke (Secretary) and Clarke were appointed Senior and Junior Wardens. The other officers were also appointed.

ROYAL ARCH.

LENNOX CHAPTER (No. 338), Ship Hotel, Brighton.—The members met, May 25, for the Installation of the Principals.

ALFRED CHAPTER (No. 425), Masonic Hall, Oxford, May 7.—Comp. Rev. Edward Moore, M.E.Z., exalted into the sublime degree ten Brethren. There was a very full attendance of members and visitors.

THE HOWE CHAPTER attached to the Howe Lodge, No. 857, was constituted and consecrated on the 10th May, by the E. Comp. John Savage, M.E.Z. (assisted by the E. Comps. W. H. Reece and Thomas James), at the Masonic Rooms, Newhall-street, Birmingham. The Principals, Comps. B. W. Goode, J. H. Bedford, and J. S. Goode, were then installed, and the other Officers of the Chapter invested. Eight Brethren were elected to the Royal Arch Degree, and other candidates announced for that distinction. Many valuable Companions honoured the new Chapter by their presence, and the whole proceedings went off with great *éclat*. Comp. John Savage, in testimony of his services to the Chapter, and his general Masonic worth, was unanimously elected honorary member.

SURREY.—*Grove Chapter* (No. 593).—Spring Hotel, Ewell.—The Companions of this Chapter held their first meeting for the year, on Saturday, May 26; Comp. How, as M.E.Z. presided; Comp. R. L. Wilson was elected Z.; A. L. Bellinger, H. and I. M. Thearle, J.; Comp. Wilson was re-elected Treas.; Comp. F. Slight, of Chapter No. 109, P.S.; Comp. How enrolled Bro. G. T. Thane, of Lodge,

No. 742, and installed Comp. Thearle into the Third Chair. Among the visitors present were Comps. F. Burges and J. Robins, of Chapter, No. 661.

KNIGHT TEMPLARISM.

NEWCASTLE-ON-TYNE.—*Royal Kent Encampment of Knights Templars* (No. 44.)—The Companions held their Anniversary at the Freemasons' Hall, Newcastle-on-Tyne, on Friday, the 6th of April. The following Companions were installed officers for the ensuing year:—Fra. E. D. Davis, E. C.; Fra. John Barker, 1st Capt.; Fra. Henry Bell, 2nd Capt.; Fra. Thos. Pattinson, Registrar; Fra. W. Punshon, Prior; Fra. V. C. V. Surtees, Almoner; Fra. Jas. Donald, Herald; Fra. Wm. Dalziel, Sub-Prior and Expert; Fra. F. P. Jonn, Capt. of Lines; Fra. Thomas Hornsby, Equerry. The E.C., Fra. E. D. Davis, presented the conclave with a richly ornamented altar. After the conclusion of the ceremonies, the Kts. Comps. sat down to a sumptuous repast, at the Queen's Head, Grey-street, the evening being spent in love and harmony.

OXFORD.—*Cœur de Lion Encampment*.—On Wednesday, the 9th of May, the Fras. of this Encampment had their annual meeting, at the Masonic Hall, to instal Sir Kt. William Thompson, E.C. elect, into his office. The Encampment was opened by Sir Kt. W. W. Beach, E.C., who installed into the Order the following Comps.:—Capt. Heidemann, N. Gloucester Militia; Edw. Trinder; G. Drummond, Ch. Ch.; Hon. H. Wodehouse, Bal. Col.; J. H. Arkwright, Ch. Ch.; J. Maund, Brasenose Col.; J. Rainsford. The E.C. elect was then installed by Sir Kt. Beach, and appointed as his officers:—Sir Kt. Sidebotham, Prelate; Bowyer, 1st Capt.; Earl of Lincoln, 2nd Capt.; Spiers, Treas.; Harrison, Reg.; Russell, Expert; Wodehouse, 1st St. B.; Vernon, 2nd St. B.; Bevers, A.D.C.; Trinder and Heidemann, Heralds; Wood, Dir. of Cer.; Drummond, Almoner; and Rainsford, Capt. of Lines. It is impossible for us to express in too high terms our gratification at witnessing the excellent manner in which all the ceremonies were performed by Sir Kt. Beach. The Kts. present, in number thirty, retired to an elegant banquet. Among the visitors present were Sir Kts. G. Vernon, Lieut.-Col. Vernon, T. Ward, Col. Burlton, M. Dawes, J. Masson, J. How, Rev. O. F. Owen, W. Manfield, W. K. Clay, and C. Robinson.

SURREY ARCHÆOLOGICAL SOCIETY.

A general meeting of this society was held last month, at the Town Hall, Chertsey; Col. Challoner, V.P., in the chair.

The large room in which the company to the number of two hundred assembled was amply supplied with objects of archæological interest, amongst the more prominent of which may be mentioned a large collection of architectural fragments and encaustic tiles discovered during recent excavations made upon the site of Chertsey Abbey; a series of carvings from the Palace of Cardinal Wolsey, at Esher, representing the armorial bearings of the bishops of Winchester; a variety of ancient arms and armour; rubbings of Surrey and other monumental brasses; an early painting by Turner, of Walton-bridge, by moonlight; and one by Russell, R.A., of St. Catherine's-hill, Guildford; various water-colour drawings by Mr. J. H. Le Keux, photographs, &c. Upon the tables were a number of ancient deeds, books, coins, medals, seals, and specimens of ancient pottery, glass, and jewellery.

After a brief address from the Chairman, the following papers were read:—

1. On Chertsey Abbey. By Mr. W. W. Pocock, B.A.
2. A Description of a series of Encaustic Tiles, recently discovered on the site of the Abbey. By the Rev. Charles Boutell, M.A. The interest of this paper was much increased by the illustrations to it, supplied by numerous very beautifully executed drawings made by Mr. Shurlock, local secretary to the society at Chertsey, whose indefatigable exertions to preserve and arrange the collection were highly commended by the author.
3. Upon an Anglo-Saxon Grant of Land, made by Alfred the Great to Chertsey

Abbey. By Mr. G. R. Corner, F.S.A. This paper was of much local interest, inasmuch as it described most minutely the boundary line between the parishes of Chertsey and Thorpe at that remote period.

The company then proceeded to visit Cowley House, a quaint specimen of the domestic architecture of the seventeenth century, interesting as having been the residence of Abraham Cowley, the poet, who died here in 1667. The ancient tenement has been carefully preserved by its present owner, the Rev. J. Crosby Clark, to whose kindness the society were indebted for this opportunity of inspecting it, as well as the grounds attached to the house, and in which remains "Cowley's Arbour." The members next visited the site of the abbey, where excavations have for some time been in progress, under the direction of the officers of the society. The foundations of the walls have been partially traced, and several stone coffins discovered, besides quantities of tiles, some stained glass, and other fragments of this once magnificent abbey.

At five o'clock, a collation or dinner was served at the Crown Inn, adjoining the Town Hall. Upwards of a hundred ladies and gentlemen did justice to the good fare provided. Col. Challoner presided; and on the removal of the cloth proceeded to give a series of toasts, which were duly honoured by the company.

FRANCE.

GREAT MASONIC CONGRESS IN PARIS.

We have much pleasure in drawing the attention of our Brethren to a great Masonic Congress, which will take place during the time of the Exhibition in Paris. We have no doubt of its complete success and great interest in uniting the Brethren of the north, south, east and west, under the common banner of love and charity. The following is a translation of the decree convening the Congress:—

GRAND ORIENT OF FRANCE.

Supreme Council for France and the French Possessions.

We, Prince Lucien Murat, G.M. of the Masonic Order in France, have decreed and decree:—

1. An universal Masonic Congress shall assemble in Paris on the 1st of June, 1855, in the Hall of the Grand Orient of France, Rue Cadet, 16.
2. All foreign Masonic constituencies with which the Grand Orient of France is in relation, shall be invited to represent themselves by deputations, furnished with the requisite powers.
3. The Grand Orient of France shall be represented by our two G.M.'s adjunct, and the members of our Council.
4. We reserve to ourselves the right to nominate as part of the Congress such Masons as we shall deem worthy thereof.
5. The Committee already nominated shall submit to us the programme of the Congress convoked by the present decree.
6. Our G.M. adjunct Heullant is charged with the execution of the present decree.

Given in the Orient of Paris, 27th February, 1855,

The G.M. L. MURAT.

Sealed and Registered.

The Grand Chief Sec. of the Order,

P. CLAUDE.

COLONIAL.

PROVINCIAL GRAND LODGE OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND.

(HOLDING UNDER THE GRAND LODGE OF SCOTLAND.)

The Hon. A. Keith, R.W. Prov. G.M.

The Annual Meeting of this G.L. took place at Freemasons' Hall, Halifax, N.S., on St. Andrew's Day, 1854. The R.W. Prov. G.M. in the Chair.

Present.—The representatives of the several Scottish Lodges, the Prov. G. Office Bearers, and several members of sister English Lodges.

The Prov. G.L. being opened in due form, the R.W. Prov. G.M. appointed as G.L. Officers for the ensuing year:—

R.W. Bros. John B. Fay, D. Prov. G.M. ; W. D. Cutlip, D. Assist. Prov. G.M. ; E. J. Lordly, S.G.W. ; W. E. Grigor, J.G.W. ; Geo. Fraser, G. Sec. ; Rev. G. W. Sprott, G. Chap. ; Robert J. Romans, G. Treas. ; James Thompson, G.S.D. ; D. R. Cutlip, G.J.D. ; James H. Drake, G. Arch. ; Wm. Grant, G. Dir. of Cer. ; James Fortune, G. Sw.B. ; L. G. Casseres, G. Dir. of Music ; Charles Major, Andrew Campbell, A. Blackader, A. K. Doull, Thos. Shehan, Thomas Veacy, G. Stewards ; James Wallace, G. Pur. ; John Baxter, G. Tyler.

The R.W. Prov. G.M., after thanking the Brethren for their numerous attendance, congratulated them on the unanimity and good feeling prevailing amongst the Craft, and earnestly hoped that they would continue to find an exalted enjoyment in the practice of Brotherly love, relief and truth ; and that the present good understanding existing between the English and Scottish Lodges under his jurisdiction would continue to grow stronger and stronger, and that no contention should exist among them, "but that noble contention or emulation of who can best work and best agree." The R.W.P.G.M. concluded by expressing the great interest which he entertained in the prosperity of our ancient institution, and his readiness at all times to aid and assist in the promotion of Faith, Hope, and Charity.

The Prov. G.L. was then closed in due form, and with solemn prayer, and adjourned.

At five o'clock in the afternoon, upwards of fifty members and their guests sat down to a banquet prepared for the occasion ; the R.W. Prov. G.M. presiding, in his usual fraternal manner. On the removal of the cloth, the usual loyal, Masonic, and patriotic toasts were given, and heartily responded to ; especially that of "Our Brethren in the Crimea," which elicited "three times three," and all the honours. The evening being spent in volunteer songs and toasts, the Brethren and guests retired at an early hour, in peace and harmony.

INDIA.

MADRAS PROVINCIAL GRAND LODGE.

Masonic Address to the Marquis of Dalhousie, March 7, 1855.

My Lord,—Anticipating that your lordship would visit this city on your way to the Neilgherries, the resident body of Freemasons had prepared themselves to welcome you on your arrival.

It has however been to them a source of deep regret that the state of your lordship's health has deprived them of the opportunity they so much desired of tendering to you personally the expression of their homage and respect.

But unwilling that your lordship should come within the limits of this province without receiving from the Craft the honour due alike to your eminent Masonic

qualities and your position of patron of Masonry in the East, the Brethren in Madras have entrusted me, as Grand Master, with the accompanying address, which at their request I now do myself the honour to lay before you.

I have the honour to be, my lord, your most obedient servant,

R. H. WILLIAMSON, Pro. Grand Master.

To the Most Noble the Marquis of Dalhousie, K.T. &c.

Madras, 20th February, 1855.

To the Most Noble James Andrew, Marquis of Dalhousie, K.T., Lord Patron of Masonry in the East, Governor-General of India.

My Lord,—On the part of the Masonic Fraternity of Southern India, we eagerly profit by your lordship's visit to this presidency, to offer our respectful greeting, and to express our affectionate sympathy in the universal acclaim which has attended your rule over this vast empire.

The Masons of Madras entered most warmly into the sentiments of their Brethren in Bengal, when hailing as an omen of deep significance and value, your lordship's consent, at the dawn of your administration, to be identified with the Craft as its Patron. They would not offend your lordship by using any language which went to detract from the lofty eminence which the principles of our Order in their unsullied purity cause it to occupy; but we shall not be deemed to forget this, when we acknowledge how Masonry is capable of receiving an added lustre, where its true characteristics shine broadly conspicuous in a member commanding the world's attention, no less from his exalted position, than from those public and private virtues which awaken an universal regard. In this view, we feel that we are only exercising a happy privilege, in tendering the humble expression of our gratitude and admiration at a career of government, which in your lordship's association with the Craft, has so greatly contributed to gild its fame, while advancing the substantial happiness of mankind.

That this happiness has been promoted in India, we are sincerely confident must be the deepest gratification to your lordship, as it has been your highest aim. Herein we recognize that the pure flame of a fervent charity, that distinguishing feature of Masonry, has burnt brightly and abidingly in your breast; and it is permitted to us to offer our grateful homage at its shrine, although forbidden to touch upon the tendency and scope of political acts, however their aim may have taken its inspiration from the same source, and their course been dictated by the same spirit of universal benevolence.

It has been with true sympathy that the members of the Craft in Southern India have been acquainted with the cause of your lordship's present visit, and they earnestly pray that the Great Architect of the Universe will take you into His special keeping, and in an early restoration of health and strength, bring comfort to your lordship's family, and a prolonged opportunity to yourself of continuing to advance the benefit of your fellow-creatures, and the welfare of this great country.

We remain, my lord, your lordship's most obedient servants, and

Faithful Brethren,

(Signed by seventy-four Brethren.)

Ootacamund, March 19, 1855.

Right Worshipful Sir and Brother,—I have had the honour of receiving, since my arrival at this place, your letter of the 7th instant, together with an address which the Masonic Fraternity of Southern India had done me the honour of preparing, to welcome me on my expected visit to Madras.

It was a matter of great regret to me that the state of my health compelled me to relinquish my intention of landing there. I now regret it the more that it has deprived me of the opportunity of personally offering my acknowledgment to the Craft in Southern India, for the compliment they have paid me.

I pray you, Right Worshipful Sir, to assure the Masonic Fraternity, on my part,

of the sense which I entertain of their goodness, and of my gratitude for the kind and Brotherly feeling which they have shown towards me.

I beg to remain, Right Worshipful Sir and Brother,
Faithfully and fraternally yours,

DALHOUSIE.

R.W. Bro. R. Williamson, Prov. Grand Master, Madras.

AMERICA.

A National Masonic Convention was held at Washington in January last, and from a report of the proceedings, we gather that the object of this assembly was, to bring the various G.L.'s in the United States into communication with each other, that a uniform system of usages and laws might be adopted. But few of the G.L.'s were however represented on the occasion, and the proceedings were closed by a rather lengthy address to the Brethren of the States, setting forth the desirability of a bond of union to arrange an uniform code.

THE LIVING AND THE DEAD.

BY A MASON'S WIFE.

WEEP for the early dead !
Whose funeral dirges Alma's wave is singing,
While far off England's bells are gaily ringing
A peal for victory won :
While the pale stars a solemn watch are keeping,
Above those gallant hearts, now calmly sleeping,
With all their duty done.

Weep for the young and brave !—
How many an English hearth is dark and dreary,
And loving hearts are mourning weak and weary,
O'er those ne'er more to wake ;
Those in that early home so dearly cherished,
Who in that far off struggle nobly perished,
For mother England's sake.

Weep for the dearly loved !—
How many once bright eyes with tears are flowing,
How many a young life's hope and promise glowing,
Fell on that fatal shore ;
Small consolation is the sad proud story
To them,—the honour, and the brightest glory,
Cannot the lost restore.

Yet do not only weep,—
The living need our aid, the hundreds lying
In hopeless misery,—the sick and dying ;
Let the good work be sped,
Each one and all their labour freely giving,
And be our utmost efforts for the living
A tribute to the dead.

F. S. B.

METROPOLITAN LODGE MEETINGS FOR JUNE.

1st. Friday.—Chapter No. 324, Prince of Wales, Thatched House Tavern, St. James's-street.

2nd. Saturday.—Committee Boys' School, at 4 p.m.

No. 125, London Lodge, Freemasons' Tavern.

4th. Monday.—No. 107, St. John's, Radley's Hotel, Bridge-street, Blackfriars. No. 168, St. Luke's, Builder's Arms, Russell-street, Chelsea. No. 223, Lodge of Joppa, White Hart, Bishopsgate-street. No. 257, Euphrates, George and Vulture, Cornhill.

5th. Tuesday.—No. 33, United Mariners', Chequers, Providence-row, Finsbury. No. 201, Old Concord, Freemasons' Tavern. No. 264, Lodge of Stability, George and Vulture, Cornhill. No. 784, La Tolérance, Freemasons' Tavern.

Chapter No. 196, St. John's, Radley's Hotel, Bridge-street, Blackfriars.

6th. Wednesday.—Quarterly Communication, at 7 for 8 p.m.

7th. Thursday.—No. 29, Egyptian, George and Blue Boar, Holborn. No. 53, Strong Man, Falcon, Fetter-lane. No. 158, Lodge of Good Report, Radley's Hotel, Bridge-street, Blackfriars. No. 281, St. Andrew's, Freemasons' Tavern. No. 812, Yarborough, George Tavern, Commercial-road, East.

Chapters.—No. 2, St. James's, Freemasons' Tavern. No. 9, Moriah, Freemasons' Tavern.

8th. Friday.—No. 183, Bedford, Freemasons' Tavern.

11th. Monday.—No. 206, Domatic, Falcon, Fetter-lane. No. 228, Lodge of Confidence, Anderton's Hotel, Fleet-street.

12th. Tuesday.—No. 196, St. John's, Holly Bush Tavern, Hampstead. No. 247, Lodge of Israel, St. James's Tavern, St. James's-place, Aldgate. No. 805, Wellington, Railway Tavern, Lewisham.

13th. Wednesday.—Committee Royal Benevolent Institution, at 3 p.m.

No. 3, Lodge of Fidelity, Freemasons' Tavern. No. 13, Union Waterloo, Queen's Arms, Woolwich. No. 15, Kent, Three Tuns Tavern, Southwark. No. 70, Royal Naval, Radley's Hotel, Bridge-street, Blackfriars. No. 103, Vitruvian, White Hart Tavern, College-street, Lambeth. No. 156, Caledonian, George and Vulture, Cornhill. No. 172, Lodge of Justice, Royal Albert, New-cross-road, Deptford. No. 205, Caveac, Andeson's Hotel, Kensington. No. 752, Zetland, Adam and Eve Tavern, Kensington.

14th. Thursday.—No. 6, Lodge of Friendship, Thatched House Tavern, St. James's-street. No. 248, Lodge of Friendship, George and Vulture, Cornhill. No. 329, Bank of England, Radley's Hotel, Bridge-street, Blackfriars. No. 778, Polish National, Freemasons' Tavern.

15th. Friday.—No. 78, Lodge of Prosperity, Earl of Durham, Murray-street, Hoxton.

Chapter No. 109, Moira, London Tavern, Bishopsgate-street.

18th. Monday.—Chapter No. 223, Joppa, 38, Mansel-street, Goodman's Fields.

19th. Tuesday.—No. 200, Lodge of Amity, Crown and Sceptre Tavern, Greenwich.

Chapter No. 11, Enoch, Freemasons' Tavern.

20th. Wednesday.—No. 164, St. George's, Yacht Tavern, Greenwich. No. 203, Lodge of Sincerity, Crooked Billet Tavern, Tower-hill. No. 225, Oak, Radley's Hotel, Bridge-street, Blackfriars. No. 902, Beadon, Star and Garter, Kew Bridge, Ealing.

21st. Thursday.—House Committee Female School, at 4 p.m.

Chapters.—No. 745, Chapter of United Pilgrims, Horns Tavern, Kennington. No. 812, Yarborough, George Tavern, Commercial-road East.

22nd. Friday.—Chapter No. 6, Chapter of Friendship, Thatched House Tavern, St. James's-street.

25th. Monday.—No. 93, Pythagorean, Globe Tavern, Royal Hill, Greenwich.

26th. *Tuesday*.—Board of General Purposes, at 3 p.m.

No. 219, Lodge of Industry, Swan Tavern and Lord Dover Hotel, Hungerford-Market. No. 324, Prince of Wales, Thatched House Tavern, St. James's-street.

27th. *Wednesday*.—Lodge of Benevolence, at 7 precisely.

No. 2, Lodge of Antiquity, Freemasons' Tavern. No. 40, Mount Moriah, Freemasons' Tavern. No. 745, Lodge of United Pilgrims, Horns Tavern, Kennington.

28th. *Thursday*.—General Committee, Female School, Freemasons' Tavern, at 12 a.m.

No. 72, Lodge of Peace and Harmony, London Tavern, Bishopsgate-street. No. 116, Shakespeare, Albion Tavern, Aldersgate-street.

LODGES OF INSTRUCTION.

Meeting under Sanction, in conformity with the Laws of the Grand Lodge.

SUNDAY.

Albion Lodge, No. 9, Union, Marylebone-street, Piccadilly, at 7 p.m. Royal Athelstan Lodge, No. 19, Albion, Vernon-place, Bloomsbury-square, at 7-30 p.m. Royal Jubilee Lodge, No. 85, Falcon, Fetter-lane, at 7 p.m. Lodge of Sincerity, No. 203, Crooked Billet, Tower-hill, at 7 p.m. Lodge of Joppa, No. 223, Crooked Billet, 1, King-street, Tower Hill, for the working of the ceremonies and lectures as follows :—1st Sunday in the month, initiation and lectures in the first degree ; 2nd, passing and lectures in the second degree ; 3rd, raising and lectures in the third degree ; 4th, lectures in the various degrees. In order to prevent disappointment, Brethren in the inferior degrees will take notice of the nights on which they can be admitted.—Open at Seven and close at Ten o'clock.

MONDAY.

Union Waterloo Lodge, No. 13 (for M. M.) Queen's Arms, Woolwich, 2nd and 4th Monday, at 7 p.m. Strong Man Lodge, No. 53, Sun, Long Acre, at 8 p.m. Old Concord Lodge, No. 201, Lord Keith Tavern, 21, York-street, Portman-square, at 8 p.m. Lodge of Industry, No. 219, Swan, Hungerford Market, at 8 p.m.

TUESDAY.

Universal Lodge, No. 212, Falcon Tavern, Fetter-lane, at 7-30 p.m. Percy Lodge, No. 234, Marquis of Granby, Down-street, Piccadilly, at 7-30 p.m. Euphrates Lodge, No. 257, White Hart, Bishopsgate-street, at 7 p.m. St. Andrew's Lodge, No. 281, 1 A, George-street, Euston-square, at 8 p.m. Yarborough Lodge, No. 812, George, Commercial-road East, at 7 p.m.

WEDNESDAY.

Constitutional Lodge, No. 63, Jolly Sailor, Back-road, Shadwell, at 7 p.m. Lodge of Faith, No. 165, Gun Tavern, Pimlico, at 7 p.m. St. John's Lodge, No. 196, Hollybush Tavern, Hampstead, at 7 p.m. Lodge of United Strength, No. 276, Stafford Arms, Stafford-place, Pimlico, at 7 p.m. Zetland Lodge, No. 752, Swan, Mount-street, Grosvenor-square, at 7-30 p.m.

THURSDAY.

Lodge of Fidelity, No. 3, Yorkshire Grey, London-street, Fitzroy-square, at 8 p.m. Globe Lodge, No. 23, Talbot, Little Chester-street, Belgrave-square, at 7 p.m. Vitruvian Lodge, No. 103, White Hart, College-street, Lambeth, at 8 p.m. Lodge of Israel, No. 247, St. James's Tavern, Aldgate, at 8 p.m.

FRIDAY.

Kent Lodge, No. 15, Halfway House, Webber-street, Blackfriars-road, at 8 p.m. Robert Burns' Lodge, No. 25, Union, Marylebone-street, Piccadilly, at 7-30 p.m. Lodge of Prosperity, No. 78, Durham Arms, Murray-street, Hoxton, at 7 p.m. Lodge of Friendship, No. 248, White Lion, High-street, Shadwell, at 7 p.m. Lodge of Stability, No. 264, George and Vulture, Cornhill, at 7 p.m. Lodge of Unions, No. 318 (Emulation), (for M. M.) Freemasons' Tavern, at 7 p.m. Lodge

of United Pilgrims, No. 745, Clayton Arms, Kennington Oval, at 7 p.m.
Wellington Lodge, No. 805, Lord Duncan, Broadway, Deptford, at 7 p.m.

SATURDAY.

Phoenix Lodge, No. 202, Freemasons' Tavern, 1st, 3rd (and 5th when it occurs),
Saturdays, at 7-30 p.m.

CHAPTERS OF INSTRUCTION.

Meeting under Sanction, in conformity with the Laws of the Grand Chapter.

Robert Burns Chapter, No. 25, Sussex Stores, Upper St. Martin's-lane,
Wednesday, at 8 p.m.

Domatic Chapter, No. 206, Falcon, Fetter-lane, Friday, at 8 p.m.

Obituary.

BRO. JOHN EALES WHITE.

At Taunton, on the 3rd of May, in his sixtieth year, Bro. John Eales White, P.M. of the Lodge of Unanimity and Sincerity at Taunton, P.G.S.W., and Grand Treasurer of Somerset. He was also P.Z. of the Chapter No. 327, a Member of the Knight Templars and Rouge Croix Degrees. He was initiated in 1827. Bro. Eales White's celebrity was universal in Masonry; he was one of the most energetic Masons, and ever active in good work. It is to be regretted that his career should have closed, ere the subscription for a Testimonial in reward of his long services, recently set on foot, was completed. We hear, however, that our Taunton Brethren will not let the matter fall to the ground, but intend to avail themselves of what is already begun to found some enduring memorial of our departed Brother.

BRO. RICHARD WOOD.

At Margate, on the 11th of May, aged fifty-one, Bro. Richard Wood, P.M., of the Union Lodge, Margate, and P.P.G. Reg. for Kent, sincerely and deservedly regretted by all who had the happiness of being acquainted with his many Masonic and social virtues. He received his first Degree in the year 1826, and served all the various offices of the Lodge, with credit to himself and advantage to the Brethren, till he attained the rank of W.M., which exalted position he occupied several times. He was Treasurer of the Margate Lodge for the last fifteen years, during the whole of which time his exertions for its interests were so unremitting and consistent, and his general conduct to the Brethren distinguished by so much uniform consideration and urbanity, that his loss will be most severely felt, and his memory long cherished in affectionate remembrance by all.

BRO. JOHN OLIPHANT.

At Woolwich, on the 16th May, in his fifty-first year, Bro. John Oliphant, Serjeant, Royal Horse Artillery, P.M. of the Union Waterloo Lodge (No. 13), and Second Principal of the Chapter. His remains were interred on the 23rd, with military honours, in the old churchyard. The coffin was placed on a gun-carriage, with his sword on the top. All the officers and the whole of the brigade off duty, with the band attending, together with nearly all the members of the Lodge and Chapter. The service in the church and at the grave was impressively performed by the Rev. Bro. Walter M. Wright, Chaplain, B.A., assisted by the Rev. Bro. Shabo. Freemasonry is very much indebted to the deceased Brother for his zeal in promoting the interests of the Order for many years past, not only in Woolwich, but wherever his services were useful. He was a man respected and beloved by all who knew him.

NOTICE.

THE EDITOR requests that ALL COMMUNICATIONS may be sent to him at 74-5, Great Queen-street, Lincoln's-Inn Fields, by the 20th of each month AT LATEST, to insure their insertion.

TO CORRESPONDENTS.

J. B.—The voucher's recommendation and examination, he being a P.M., was certainly sufficient; and we never saw a visitor so vouched for refused admission. With regard to giving the visitor a higher degree, we think the application should have been from the W.M. of the Lodge in which he had been initiated. A letter from the Secretary is not sufficient. The W.M. does not, in consequence of his presiding, lose any of the rights he possesses as a subscribing member. He could, of course, move an amendment.

A. L. B.—We hope that the universal disapprobation of the Brethren will cause the removal of the badge from the girls' dress.

H. M.—The clothing of the G.M. of Essex was, we understand, made by Bro. C. Robinson.

"A MEMBER OF No. 585."—An immediate communication shall be instantly made—in fact, has been already instituted—relative to your complaint. Many similar delays have been commented upon.

"SEC., No. 857."—We do not know how sufficiently to thank our cordial supporter for his efforts in our favour. He may rely upon it that with such men to encourage us as himself, failure would be impossible. We thank him heartily for his good wishes, and can assure him that his communications will always be acceptable.

"AN INQUIRER."—*Vide* Correspondence, page 83, in the March Number of the *Freemason's Quarterly Magazine* for 1854, suggesting the alteration of the work to a monthly publication.

"M. M."—Apply to Bro. Spencer, our Masonic publisher, for particulars relative to the new edition of Dr. Oliver's "Theocratic Philosophy of Freemasonry."

"A YOUNG BRO."—Send your real name in confidence, and your letter shall be inserted; but we must have the names of our correspondents in all cases.

"BRO. BLAKE."—The whole proceeding about this most worthy Mason is, we understand, informal, and the petition which has gone up to G.L. on his behalf seems unnecessary, so far as reinstating him goes, since he virtually is uncensured. His case justly excites the sympathy of every honourable man; and of all those who prefer a venial indiscretion to low treachery and disgraceful tale-bearing. As an old, untiring, zealous Mason and Past Officer, and an uncompromising honest Bro., he has won the affection of all; and the sympathy with him manifested recently at Oxford must have proved a thorn in the breast of his mean assailant. The sooner that the latter quits the Craft the better.

"P. G. O."—Your desire to see our banquets other than mere sensualities is fully shared, and your admirable letter relative to the great mistake at Oxford should have been inserted, had you sent your name. We thank you for the spirit of brotherly kindness which animates every line of your note towards the Craft; but do not despair: mind will triumph, and "*le bon temps viendra!*"

"**ENOCH.**"—We entirely agree with you that the Brethren of the Moira Lodge have exercised a wise decision in resolving that the annual festival for their ladies should take place at the London Tavern ; it is a proper and handsome return for the care of their furniture, and the inconvenience to which the hotel-keeper is occasionally put in the busy season, that at a time of year when his house is empty, and a large meeting of the Brethren and friends assemble, he may have his reward in receiving them. Bro. Bathe promises that his entire establishment shall, on that day, be devoted to the "Moira ;" and as we know what Bro. Bathe can do, we anticipate such an entertainment as the ladies who are so fortunate as to be present will not forget. The W.M. announced the festival is not to be exclusive, and so we are sure that all the Brethren who have acquaintance with No. 109 will endeavour to obtain tickets.

"**ESSEX.**"—The Prov. G.M. acknowledges, that being a stranger, he was guided by others in the appointments. We think the Lodge had cause of complaint in a non-resident being placed high in office, when a W.M. of a family of long standing in the Province is overlooked.

"**S. W. P.**"—**FREEMASONS' TAVERN.**—Messrs. Watson and Co. have seceded from this establishment, and their successors are the new firm of George Elkington and Co. Bro. Elkington is, from his Masonic attainments and courtesy of demeanour towards all whom business led to the G. Sec.'s Office, well known to the Craft ; and hence, without desiring to depreciate former management, we may safely augur that nothing will be wanting to afford the Brethren every comfort.

"**W. GAYLOR.**"—Our correspondent's attention is solicited to the letter in our pages this month from Mr. T. Rittie ; and should his statement be unsatisfactory, Mr. Gaylor had better communicate with that gentleman in Aberdeen. It is our earnest desire to deal fairly by both parties, but we are not the proper instruments of analyzing questions which hinge upon mere dates.

"**THE EARLY-CLOSING ASSOCIATION.**"—We beg to acknowledge the receipt of a statement embodying the principles of this excellent Association, with which we heartily concur. Souls are sacrificed, bodies impoverished, disaffection to governments and discontent engendered, and the poor wasted atomy of man offered up as a holocaust to Mammon ! We wish the Society every prosperity, and trust that selfishness and avarice will at last be roused by it to remember that each of us is "his brother's keeper." We thank Mr. Lilwall, the Secretary, for drawing our attention to this Institution, and hope that many supporters will visit the Offices, 32, Ludgate Hill.

"**W. P. MELLEN.**"—We thank our Bro. Editor much for his polite letter and good wishes, and will cause inquiries to be made about the postage. We will also forward the numbers of the **FREEMASONS' MONTHLY MAGAZINE** he wishes, and shall be glad to get the proceedings of the G.L. Mississippi, for which we shall willingly pay the expense of transmission. We wish hearty success to the paper he so ably conducts.

"**P.G. STEWARD OF No. 21.**"—We rejoice in having elicited your encomium, and shall ever be ready to prove our appreciation of praise from such writers as yourself. On all sides we continue to receive testimonies of the Craft to our exertions in its elevation, but if we published your kind letter, it would savour of injustice to hundreds of a similar character, and of egotism in ourselves. We only do our duty, and look to the Brotherhood we desire to serve, for power, under the G.A.O.T.U., to perform it.

"**BROCTUNA.**"—The information with which you intend kindly to present us will be always gratefully accepted, and we hope that you will obtain similar intelligence for our pages from other Lodges.