

THE
FREEMASONS'
MONTHLY MAGAZINE.

APRIL 1, 1855.

“WHAT IS MASONRY DOING FOR INTELLECTUAL
PROGRESS?”*

WE take it, that in this utilitarian age, when even the amenities and courtesies of society are weighed before they are dispensed, in the scales of profit and loss: when friendship is valued by “how much it will fetch:” relaxation from the iron mill of weekly care, hardly allowed: amusement deemed needless, though the fingers and feet are blistered with scraping and running in the race for gold: in a word, when loss of life apparently is feared chiefly because it infers a more dreaded evil—loss of time;—many of our Fraternity have been asked by others, and have frequently asked themselves, the question of our present essay, and have received an unsatisfactory reply. It is true that Masonry is the breathing-place for philanthropy, flying from the niggard selfishness of the external world; an oasis of comparative seclusion, yet not inertness, amply needed in these days of noise, and strife, and brainwork; but this is no reason why the oft-repeated charges against it, of living for the past rather than for the present, of not fostering the intellectual expansion of the age, should continue unrefuted, and disparage the system in the eyes even of the Fraternity itself, which, allowing its fullest claim to the glory of promoting mutual Charity, yet is constrained to admit it sluggish and inefficient towards the mental development of the people.

We speak now of course of the publications connected with the Craft, not of schools, nor of those nobly-maintained endowments which reflect a lustre on our Ancient Order. How is it that the sensible Mason, whilst acting in strict concurrence with the obliga-

* The attention of our readers is particularly requested to this paper, and any co-operation in furtherance of its suggestions, will be gratefully appreciated.—
(Ed. F. M. M.)

tion to mutual kindness, feels no source of pride or gratification in the co-operation of his Fraternity with social improvement exhibited in proportion to what it might do? Suppose he is asked—Does the literature, emanating from your Order, *as such*, prove intellectual advancement to be their study? What does he reply? How does he regard the literary organ of his Craft, as it lies on the table? Does it challenge competition with any periodical, as containing whatever is brightest in science, noblest in history, rarest in literature, latest in intelligence? Why we are all of us compelled to acknowledge that, except by our schools and charities, there is no *ostensible* encouragement given by us to social improvement in letters at all; nothing eliminated in a literary sense to awaken desire for self-culture in the hearts of our children, nothing to improve ourselves; and that whatever social principles our Order may possess, their good is limited to the knowledge, intellectually speaking, of a by-gone age. The Mason is ashamed of his Craft, and of its literary organ, if the latter appears neither more nor less than the record of good eating, followed probably by dyspepsia, of which the first sign is the after-dinner speech, and the former soars no higher in its moral development publicly, than the rank of a powerfully organised benefit club. Now this may be sharp writing, and we should not indulge in it, were it inconsistent with the truth of every Brother's experience, and not indispensably necessary if we would restore our Order to its legitimate sphere of good. Moreover, whilst it is no wonder that from this mental inactivity, Masonic excellence has been dulled, and this Magazine, the expositor of the Craft, imperilled until now, the remedy is easy and specific, and we will therefore proceed to fearlessly show the mischief reparable, proving (as we shall) that mental torpor is the very antithesis to the elements of Masonic influence, and that if we pursue certain suggestions, relying upon the active co-operation of the Brotherhood, the result must issue in the restoration of Masonry to its due place of eminence as an important public instructor, and of our own self-esteem in being members of it.

The objects of interest to men, are three,—gain, politics, religion; by these their passions are excited, and their oppositions if not their virtues evoked. It is evident, therefore, that a system which especially cuts off sources of opposition, and reduces communication almost to the absolute “yea” and “nay” of unfermenting union, would be tiresome; for man cannot endure perfect harmony as yet, without danger of falling into lethargy. Now it is at this very point of peril, that one of the vital excellences of Masonry (like many of its other benefits, not sufficiently considered nor acted upon), may be peculiarly and most gloriously exhibited: we allude to scientific and literary intercourse, in all the ramifications of intellectual speculation. We have the myth, we possess the symbol; because we do not choose to go beyond both, or to ascertain the jewel hidden in the casket, we blame the system, when we should blame *ourselves*! Would the casket, the external case, be so rare and nobly carved and blazoned, if knowledge, one of earth's brightest jewels, did not lie within?

If the truth be told, it is, because the hidden principles of Masonry are not understood, that so little intellectual growth results from them. A man becomes a Brother, he is content merely with external knowledge, satisfying himself that he is able to satisfy others of his Masonic admission; the rest of the matter is to him nothing but a periodical series of banquets; he is proud of belonging to a powerful Fraternity, yet acknowledges he feels rather stultified that for his own improvement his admission has done but little, *though he perhaps has never visited even a lodge of instruction in his life!* How is it to be wondered at, that this half-and-half Mason should dishonour the ceremonies and rites of his Order, and so far from being an exponent of its irresistible claims, if fairly put, upon public esteem, should abet and involuntarily, but potently encourage, the but too general disregard of them?

Freemasonry, rightly enunciated, is not only a principle of systematic coherence, founded upon charity and sympathy, between members of a suffering world, but its very symbols—nay more, its absolute and inherent elements of existence, teach us that it regards *all* scientific knowledge as its legitimate object of speculation, whether eliminated in earth, air, fire, or water. It is at once a moral code, and a scientific investigation. It teaches us to “look through Nature up to Nature’s God.” It bars out the vices, but it encourages the freest ingress and egress of the intelligence. Its spirit walks beneath “the Great Fountain Spirit of the Sky,” upon every path permitted to human intellect to tread; exploring the foundations of the globe, with geology—soaring to its top, pillowed amongst the stars, with astronomy—tracing the marriage deed between the moon and waves with laws of gravitation—or chasing the lightnings to their lair, by electricity. It is said our Masonry is speculative; but where are its objects of speculation, if not whatever is grand in science, interesting in antiquity, elevating in history, purifying in ethics? The lives of “the Great of Old,” the analysis of recent discoveries, incidents of travel, the customs of nations, moreover, that materially of which our system bears the type, we allude to the study of architecture, besides a review of the literature of our own time, briefly, whatever tends to exalt the moral and intellectual faculty, is within the scope of true Freemasonry, so that indolence despoils it of its honour, and ignorance plucks a jewel from its crown. If, therefore, a ladder is fixed between earth and Heaven, on which the mind may ascend by successive steps of increasing knowledge, it would be absurd to suppose that the latter should not be encouraged by the very system which points to the Great Architect of the Universe as the object of its highest adoration.

It is the purpose, therefore, of this Magazine to endeavour, for the future, to realise, as far as possible, this most truly Masonic end. No expense nor trouble shall be spared to procure Articles replete with social benefit, and the very highest talent shall be employed in rendering this, their own authorised periodical, a work for Masons to

take delight in. It shall be shown that, if her charity is comprehensive, the intelligence of Masonry is expansive also; no cost shall weigh against the desire to procure the highest intellectual coadjutorship upon topics calculated to make Masons, "a wise and understanding people." Papers upon topics of present interest, upon science, the arts, history, &c., will constantly appear; yet, withal, ratifying, and not transgressing, the boundaries placed for the prevention of disputation; whilst as a calendar and compendium of strictly Masonic matters, measures have already been taken to ensure the earliest intelligence from the most influential to the remotest quarter. In this respect, the encouragement given by Masons to our efforts has, indeed, corroborated their character as a Confraternity for good; and, as we gratefully record our sense of the encouragement given to us, so we earnestly solicit literary Articles, especially upon architecture, history, science, &c., from our Brethren, generally, and for which we shall, in all cases, be ready to arrange, when required, a pecuniary compensation.

Whilst, however, to ourselves, as desirous of setting before the world the intellectual power of Masonry, success can only occur from the energy of the Fraternity in our aid, we yet cannot conclude our subject without pointing out, what appear to us, the most potent methods of achieving beneficial results as to the Craft peculiarly, and the public generally. Though our system be secret, let not our light be so; rather let the diffusion of the latter, like the blush of the morning, be the harbinger of every Mason's approach. If then it is lamented that so little knowledge of their own constitutions and real points, concealed beneath allegory, is possessed by Freemasons, why not dispense certain Brethren, "skilled Craftsmen," from the whole Body, to instruct the various Provincial Lodges regularly, at certain intervals, allowing the candidates for such office, upon due examination of their fitness for it, to be nominated and appointed from, and by also, if need be, the representatives of so many provinces, which should together constitute one Masonic educational district? We could name one province where, what has been done by the indefatigable exertions and peculiar habits of precision of a single Mason, is something astonishing; suffice it, that the whole district presents a marked excellency in the working of its several Lodges, entirely resulting from the thorough intelligence of their officers individually, who have been educated by this one man. Of course, the plan we have stated may be modified, as required; all we urge is that Craft instruction should be amplified, and—*quickly*.

Then, as to the world generally; the association of Literary Institutions of Masons, the delivery of lectures upon improving topics by the Brethren, to which the public might occasionally be admitted, could not fail to draw upon our Order the respect and grateful attention of the people, which would, of course, react to the benefit of the Fraternity. It is remarkable that the ancient "Confraternities" of religious or secular association, even those whose vows

of secrecy were strictest, never ignored the claim of the external world to be taught by them, *some* elements of general improvement; and even the Sacred Writing (hieroglyphic) of sacerdotal secrecy, did not prevent the possessor of esoteric knowledge, using "a common writing," wherein to convey some species of instruction to the people. Surely, then, we have said enough to cause every right-minded Mason to ponder over the measures which must enhance the estimation of the world for his Order, must elevate himself in the scale of social civilization, and induce him henceforward to corroborate our own efforts, that he should take a pride in his Magazine, causing it to take a place amongst the literary celebrities of the land, consistent with the excellency of the principle it advocates, the Fraternity it represents, the intelligence it diffuses, and last, not least, with that united patronage of it by all classes of the Order, on which must depend its entire success.

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

UPON tracing back the history of the different tribes of the great Germanic race to the earliest period, we find invariably that society consisted of two distinct portions, freemen and slaves, one portion being the masters, the other the cultivators of the soil they inhabited. Not that this is a peculiar characteristic of the Teutonic tribes, for the same state of things is discernible among other nations of antiquity, and in Russia a similar division of the population exists up to the present time. We have no historical account of the origin of this state of society; but many circumstances combine in leading us to the conclusion that *conquest* first originated this division, that the cultivators of the soil were the remnant of a preceding race which had been formerly subdued by foreign invasions. Afterwards, there were added to these captives made in warlike expeditions, persons sold into slavery by themselves or by others, and some who had been condemned for offences against the laws to a similar condition.

Perhaps the word *slave* scarcely conveys a just idea of the state of the class of society to which we apply it, although in many respects their position was as much, if not more degraded than the slaves in our colonies, in some circumstances they differed from them essentially. The better term, therefore, will be *serfs*, a name which has the same signification, but is used in a more restricted sense.

The historian Tacitus is the sole writer who furnishes us with any information relative to the condition of the German serfs before the period when the barbarians began to threaten the Roman provinces with their inroads; and it is remarkable that his description at this

* Condensed from a valuable paper on this subject by Thomas Wright, Esq., M.A., F.S.A.

early date may be applied, with very slight alteration, to the same class of persons under the Anglo-Saxons. Tacitus concludes some remarks upon the passion of the ancient Germans for gambling, by informing us that, when everything they had was lost, they often staked their own liberty on the last throw of the dice, and, if losers, patiently allowed themselves to be bound and sold into slavery. Slaves of this kind, indeed, were frequently sold into another tribe to conceal the disgrace of the transaction. The historian then goes on to say, "Their other slaves they employ, not in household affairs as we do, but each one governs his own house and household. His lord enjoins him to pay a certain portion of corn, or cattle, or apparel, as is enjoined [among the Romans] to the *colonus*, and just so much the slave performs. The other duties of the house are the province of the wife and children. It is a rare thing to beat a slave, or to subject him to chains or hard labour. They are accustomed to kill them, not by discipline or severity, but by passion and in anger, as they would an enemy, except that in this case they do it with impunity. The freed men rank not much higher than the slaves; they seldom have any weight in the house, never in the state, except only in those tribes which are governed by kings, for there they rise both above freeborn and above nobles. In the other tribes, the inequality of the freed man enhances the estimation of liberty."

Amongst the Romans, the *servi* or slaves, in the strongest sense of the word, were altogether a distinct class from the serfs of the soil, or *coloni*; and it is singular that Tacitus should have fallen into the error of comparing the German serfs with the former instead of the latter. The explanation of this error may be looked for, in a circumstance of considerable importance to the history of the class of men of which we are speaking. It is probable that in the time of Tacitus, the German servile class was in course of formation, that race gradually extending towards the west, itself and its dominion; and as the number was daily increased by foreign captives, or voluntary slaves, similar to those before mentioned, the historian compared them naturally, rather with the slaves whose ranks were constantly augmenting by the importation of new captives, and who might be set at liberty by manumission, than with the *coloni*, who received no such increase, and whose condition could not be changed.

The Roman codes of Theodosius and Justinian afford a tolerably correct view of the condition of the *coloni* under the Christian emperors; and in enumerating their more prominent characteristics, we shall perceive points of comparison useful for reference hereafter. The *coloni* were irremovably attached to the soil (*servi terræ glebæ inhærentes*); they could on no pretext quit the domain to which they belonged, and if they ran away, or, as it was expressed, "stole themselves from their masters," the proprietor could claim and seize them wherever they had settled, or whatever profession they had embraced. The greatest difficulty was encountered upon the entrance of a *colonus* into the ranks of the clergy; a first enactment directed that no *colonus* should be ordained except in the church of the place where

he dwelt, in order that he might have no excuse to quit the ground to which he was attached, or to interrupt the duties to which he was bound by his condition: this was afterwards altered, and the bishops were forbidden to ordain any *colonus* without the consent of his proprietor; but this was finally overruled, and a *colonus* permitted to be ordained at will, without the proprietor's consent, provided that he continued, after ordination, to execute all the duties of his original condition. In certain cases (though much less commonly than the slaves) the *coloni* were subject to chastisement by flogging, a punishment never inflicted on a free man; this is what the Anglo-Saxon and Frankish laws term, *paying with the hide*. The *coloni* were entirely subjected to the judgment of their masters, and were permitted neither appeal from the latter's decision, nor of action against them, except in two cases—that wherein the proprietor exacted a greater rent than had been fixed by ancient usage, and that of a criminal action of public interest committed against them by their patron; under either of these circumstances, the *colonus* could lay his complaint before a magistrate. The *colonus* might possess property, and transmit it to his family, but he could not alienate it without his lord's consent. It appears, as before observed, that the *colonus* could not be enfranchised—such at least, is the opinion of Savigny. Certain guarantees, nevertheless, protected his security, for he could by no means be separated, by the will of his owner, from the domain to which he was attached; if sold, he must be sold with the land, not the land without him, the proprietor not even possessing the liberty of removing him from one domain to another. Also in the partition of lands, it was strictly forbidden to separate the different members of a family, while the tax on rent due from the *coloni* to their masters, could never be legally increased. The former were amenable to the capitation taxes ordered by the state, the proprietor being held responsible for the payment.

With the German *serfs*, as with the Roman *coloni*, we find trace of no laws fixing or restricting the power of the proprietors over their agricultural dependents before the introduction of Christianity, which constantly exerted itself for their protection. The early codes of barbarian laws must be regarded as imperfect attempts, originating with the influence of the clergy, to reduce to some standard of justice, customs which had been before capriciously neglected or enforced, or to check others which had been in themselves oppressive or unjust. Our first code of Anglo-Saxon laws was made under the influence of St. Augustine; and the few regulations relating to the serfs, which are contained in it, and in the various codes which followed, must probably be regarded as being contrary to the customs by which the law between proprietor and serf was then regulated, until by degrees the old customs were superseded by the new laws. This explains why, as the power of the clergy became gradually extended, and people were more accustomed to their interference in such matters, in each succeeding code of laws, the articles relating to the condition of the serfs are more numerous, and more minute. We also observe

that there are many injunctions on this subject in the ecclesiastical canons, where the civil laws did not interfere; where the clergy had not sufficient power to obtain the proscription of an evil custom, they endeavoured to banish it by the censures of the Church.

It is only possible to arrive by deduction at an idea of the component parts of the agricultural or servile class in England, in the earlier period of the Saxon rule. The old chronicles tell us that the Angles and Saxons came in such numbers to settle in this island, that they left their original country entirely destitute of population; they must, therefore, have brought with them a servile class of settlers, ready to cultivate the lands that were to be shared amongst them. As the Saxons extended their conquests, the vanquished Romano-British population was added to the servile class. The change in their condition was much smaller than we are in the habit of supposing. There can be no doubt that the agricultural population under the Romans presented the same physiognomy; it was only a Roman *colonus* who changed his lord and became a Saxon *theow*. But the free inhabitants of the cities, and captives of every class, were (perhaps with exceptions) reduced to the same condition. We thus observe in what respect the rural population differed, as regards the proportions of its component parts. In the first Anglo-Saxon kingdoms, Kent, Essex, Wessex, &c., the foreign race of serfs, who came in as invaders, must have formed the largest part; perhaps, in some districts, the whole mass of the agriculturists. In the later conquests,—Mercia, the extreme parts of the Northumbrian kingdom, and the Western parts of the island,—there must have been a large, and sometimes a preponderating mixture of the older British population. To the gradual melting together of these races we may attribute much of the difference which is still observed in the physical characteristics of the peasantry of different counties, and perhaps some of the variations of dialect.

We may conveniently arrange the Anglo-Saxon laws in two distinct divisions: one, from the sixth century to the earlier half of the eighth, includes the period during which the primitive customs of the different tribes of invaders remained more or less in force, and the different tribes independent of each other; while the second belongs to that period following the union of the older Anglo-Saxon kingdoms under one head. The most common name of the serf, under the Anglo-Saxons, was *theow*, a bondman. He is sometimes named an *æht*, as being part of his lord's property. A female serf is termed a *wyln*. The earliest name we meet with as given to this class is *esne*. The Kentish laws of Ethelbert, promulgated "in Augustine's days," and of Hlothere and Eadric (A.D. 674—726) have a few articles relating to the *esne*, chiefly fixing the proportion of his *bot*, or fine, for personal injuries inflicted on others, in comparison with that of freemen. By one of the laws of Ethelbert, it is enacted that if a man corrupt a female serf or *esne*, whose husband is living, he shall make twofold *bot*, but we find ample proof that the unmarried *esnes* were unprotected by law from the outrages of the landlords.

Judging by analogy from the laws of the other Germanic tribes of nearly the same period, a *theow* of one lordship could not intermarry with one of another lordship. This provision was necessary, not only to hinder the disputes which would naturally arise between the two lords, but to provide against the division of the members of a family, which had been so strongly condemned by the Roman law. Marriages between *theows* were considered by the Anglo-Saxon laws perfectly legitimate; but there was an exception which the clergy, after the introduction of Christianity, combated with much zeal, and which was probably afterwards laid aside; not only was the marriage between two persons of servile condition looked upon as rendered void by one obtaining his liberty, without being able to free the other, so that the party freed was at liberty to contract a new marriage with one who was free; but if a free-born man married a female *theow*, either his own or another's, he was at liberty to break the union at his pleasure. The object of this exception was, without doubt, to enable the freeman to secure the freedom of his children, born after the act of manumission.

The whole tenor of the laws appears to show that the *theow* had no appeal from, or action against, his master. The secular laws restricted in nothing the jurisdiction of the lord over his *theows*, for he had power of life and death over them; and although capable of possessing and being masters of personal property, they were exposed to their lords' violence and extortion. This answers to the description given by Tacitus of the German slaves. The *theow* thus enjoyed far less protection of person, from the laws of the country, than the Roman *colonus*. In one case alone, the law appears to have stepped in between the proprietor and his *theow*, which was when the latter worked on Sunday; according to the laws of King Ina, of Wessex (A.D. 688—726), if he worked on the Sunday by his lord's command, the lord lost all right over him, and he became free; but if he did it without his master's knowledge, he was to suffer "in his hide," that is, he was to be flogged. So low, indeed, was the *theow* in the eyes of the law, that his testimony appears not to have been received as a witness; and the only trial to which he was subjected was that of the ordeal, by which it is probable that he nearly always proved guilty. From his lord the *theow* received much the same kind of protection as would have been given to a horse or a dog; any one who had received injury from him must complain to his master, who alone had the right of judging and punishing; he who slew or maimed him, must pay proportionate damages to the master for his loss.

(*To be continued.*)

BIOGRAPHIES OF CELEBRATED MASONS.

LIFE OF SIR CHRISTOPHER WREN.

CHRISTOPHER WREN was born on the 20th of October, 1632, at East Knoyle, in Wiltshire, the rectory of his father, Dr. Christopher Wren, who was a learned divine, descended from an ancient English family of Danish origin, was educated at Merchant Taylors' School, became a fellow of St. John's, Oxford, was Chaplain in Ordinary to Charles I., and was ultimately installed Dean of Windsor, and made Registrar of the Order of the Garter. His tastes and habits led him to associate with the learned of the age; and he himself possessed considerable attainments, both in science and literature; he had also turned his attention to the cultivation of that art, in the pursuit of which his son was afterwards to become so eminent. Christopher's mother was the daughter and heiress of Robert Cox, of Fonthill, in Wiltshire; and he was the nephew of Dr. Matthew Wren, successively Bishop of Hereford, Norwich, and Ely; a person eminent in the ecclesiastical history of England, who, having devoted himself to the royal cause, was impeached by order of the House of Commons in 1641, shortly after the impeachment of Archbishop Laud; but he was never brought to trial, though he suffered a protracted imprisonment of nearly twenty years; an injustice not singular in those troublous times. Cromwell sent a message to him by his nephew Christopher (whom he often met at his son-in-law, Claypole's), to the effect that he might come out of the Tower if he pleased: but he preferred remaining there, to acknowledging Cromwell's authority by accepting his favour. Christopher seems to have inherited from his father a taste for scientific and literary studies, and it is highly probable that he was initiated into architecture by parental example, since he was not educated professionally to the practice of it, but applied himself to it only theoretically, and might never have distinguished himself in it, if peculiar circumstances had not led to the exercise of his talents. Though he had in his childhood a weak bodily constitution, Wren was of most precocious mind, and that too as youthful genius most rarely displays itself, not in poetic fancy and feeling, but in the abstruser paths of science and philosophy; he was one of those whose future eminence was early foreseen, and whose riper years redeemed the promise of his youth, while his genius and acquirements laid the groundwork of his happiness through a long series of years. At the age of thirteen, we are told he invented an astronomical instrument, a pneumatic engine, and another instrument of use in gnomonics. These inventions probably served no other end than that of causing him to be regarded as a prodigy; and the fame thus acquired no doubt helped to procure for him at Oxford, where he was entered as Gentleman Commoner at Wadham College in his fourteenth year, the notice of the ingenious

Bishop Wilkins, and Seth Wood, Savilian professor of astronomy. A philosopher and mathematician of the age of sixteen was a phenomenon; and even before then he had been distinguished by his proficiency in anatomy, and had been employed by Sir Charles Scarborough as his demonstrating assistant. In 1645, Wren formed one of a sort of club of scientific men, chiefly connected with Gresham College, who met weekly for the discussion of all subjects relating to philosophical inquiries, and from which meetings originated the "Royal Society." In 1653, Wren was elected a Fellow of All Souls' College, Oxford. By the time he was twenty-four, he was known to the learned of Europe by his various theories, inventions, and improvements. He had imbibed the true spirit of Bacon, and now applied himself to the prosecution of experimental science in the true spirit of the Baconian philosophy;—reasoning gradually from effects to causes, instead of labouring to detect a general cause, in order to pursue it into its consequences. In his twenty-fifth year, Wren left his retirement at Oxford for the more extended field of the metropolis, being chosen in 1657 to fill the professor's chair of astronomy at Gresham College. His inaugural oration in Latin at once established his reputation, and his lectures were attended by the most eminent and learned persons of the time. In this discourse, among other things, he proposed several methods by which to account by the laws of nature, for the shadow returning backward ten degrees on the dial of King Ahaz. One subject of discussion was the telescope, to the improvement of which he greatly contributed. Another head comprised certain properties of the air, and the barometer. In 1658 Wren acquired fresh fame as a mathematician, by the solution of the celebrated problem of Pascal, who had challenged the learned of all England for a solution; and in return Wren proposed another to the mathematicians of France, which had formerly been proposed by Kepler, and solved by himself geometrically; but this challenge was never answered.

Wren's pursuits were alien to the fury of party and the politics of the day, and to this, and his connection with Claypole, it is probable he owed his escape from that persecution to which the other members of his family were exposed. On the death of Cromwell he fled from London to Oxford, where he remained during the confusion that ensued; and soon after the return of Charles II., he was chosen to fill the Savilian professor's chair at Oxford, then one of the highest distinctions that could be conferred on a scientific person. About this time Wren discovered a method for the calculation of solar eclipses;—he devised many curious machines in order to illustrate the temperature, weather, productions, and diseases of the "seasons," of which he wrote a history; he improved the pendulum, and originated its use as a natural standard for measure. He effected many improvements in the theory of navigation, and in making astronomical observations; he invented the art of engraving in mezzotint; and from 1660 to 1720 he employed himself in a series of papers on longitude. To enter into a detail of all the studies and

discoveries of this ornament of his age and country, would, in fact, be to give the whole history of natural philosophy in his times. Perhaps, amongst literary and scientific men, there is scarcely to be found an example of one held in more high and general estimation than this gifted man. In 1665 he went to Paris, for the purpose of studying all the principal buildings, and the various inventions in the different branches of mechanics. The Louvre was then in progress, a thousand hands being daily employed on the works, which formed a school of architecture, at that day the best in Europe. Soon after the Restoration, Charles II. contemplated the repair of the Cathedral of St. Paul's, which had become dilapidated during the barbarities of the commonwealth, its revenues having been confiscated, and the choir converted into horse-barracks by Cromwell. In 1660 a commission was issued (in which Wren was named) to superintend the restoration. He was long employed in designing the best mode of effecting this. The cathedral had been previously repaired by Inigo Jones, by the addition of a beautiful Corinthian portico at the west-end, not, however, in character with the style of the building. Wren proposed to rebuild the steeple with a cupola, a form of church-building then unknown in England.

This project was at once defeated by the desolating fire of 1666, which so injured the cathedral as to make its restoration impossible. Out of its ashes a phoenix arose, which has given to Wren the proud title of Architect of St. Paul's; but before his brow received its crowning laurels, he had planned the restoration of the City; and if his designs had been carried into execution, London would have far exceeded every capital in the world: but the selfishness of individuals, their disputes, intrigues, and conflicting interests, deprived Wren of an opportunity for the display of inventive genius, which had never before been given to any architect. The whole city was laid waste by fire. Wren took a survey of the ruins, and made a plan for laying out the devastated space, in a regular and commodious manner, with wide streets, and piazzas at intervals; but in direct opposition to his views, the new streets fell into that dense and intricate maze of narrow lanes, which are now but slowly disappearing before modern improvements. Thus frustrated in his idea of planning a new city, and doomed to see his "New London," like Inigo Jones's Whitehall, among the things that might have been, Wren was compelled to confine his ambition within narrower limits, and to turn his attention towards individual edifices. The old Royal Exchange, the old Custom House, Temple Bar, the Monument, and some churches, including that gem of modern architecture, St. Stephen's, Walbrook, were all erected before St. Paul's was begun. Wren was doomed to be thwarted in his conception of a plan for the Monument, and the "tall bully," which now "lifts its head and lies," was substituted for it. In his original design, the shaft was adorned with gilt flames, issuing from the loop-holes; but as no such pattern was to be found in the "five orders," the present very common-place affair was preferred before it. Greenwich Hospital,

Hampton Court, Windsor Castle, Marlborough House, St. James's Palace, Pembroke Chapel, and Trinity College Library, all contributed their quota towards earning for Wren the title of the "English Vitruvius." Such was the scantiness of his remuneration, that Sarah, Duchess of Marlborough, complains of the sums charged her by an architect in her employ, comparing him with Wren, "who," she observes, "was content to be dragged up in a basket three or four times a week to the top of St. Paul's, and at great hazard, for £200 a year." Her Grace drew no distinction between the zeal of the great architect and the mercenary spirit of the hired surveyor of Blenheim.

In 1672 Wren received the honour of knighthood; and in 1674 married a daughter of Sir John Coghill, after whose decease he took for his second wife a daughter of Viscount Fitzwilliam, an Irish peer.

After the death of Anne, the last of his royal patrons, little to the credit of George I., Wren was dispossessed of his office of Surveyor-General, which he had held for forty-nine years, and which proved rather a welcome release than otherwise to Wren himself, who was verging towards ninety, and whose worldly ambition must have been previously amply gratified. In the close of his career he was not so much to be pitied as envied, for if he passed the last five years of his life in retirement and comparative obscurity, they were spent in serenity and contentment. He was found dead in his chair after dinner, February 25th, 1723, in the ninety-first year of his age. His remains were deposited in the Crypt of St. Paul's; on his tomb was inscribed, "*Si monumentum quæris, circumspice.*"

Sir Christopher Wren was W.M. of the Lodge of Antiquity, and Grand Master of the Masons of England.

MASONIC CURIOSITIES.

A Paper read in the United Lodge of Instruction and Improvement, No. 425, Oxford, on Wednesday, March 7, 1855,

BY BRO. THE REV. J. S. SIDEBOTHAM, B.A.,

NEW COLLEGE.

(Continued from p. 153.)

" 1. To be true to the king.

" 2. To the master they serve, to love well together, to be true one to another, fellows not servants, nor miscall one another, as knave, &c.

" 3. To do their work truly, that they may duly deserve their wages.

" 4. To ordain the wisest to be master of work, whereby their lord may not be evill served, nor their master ashamed.

" 5. To call the governour of their work Master, and to have such competent and reasonable wages that the workmen may live; and

many other charges too tedious to mention; and to all these charges he made them swear the great oath, as men in those days used to swear.

“ 6. To come to and assemble once a year, to take council in their craft, how they may work best to serve their lord and master, for his profit and their own credit, and to correct such among them as have trespassed or offended.

“ N.B. That Masonry heretofore by the worthy Master was termed Geometry, as it was then, and since that the people of Jerusalem came to the land of Bethell, which is now called Emencin, the Country of Jerusalem. King David began a temple, called Templum Dei, or The Temple of Jerusalem. King David loved Masons well, cherished them, and gave them good pay, and a charge as Euclides had given them before in Egypt. After the death of King David, Solomon, his son, finished the temple his father began, having masons of divers lords to the number of twenty-four thousand, elect and nominated master and governour of the work, and Hiram, king of Tyre, who loved well King Solomon, and gave him timber for his work. This Hiram had a son, called Amnon, who was a master of geometry, and chief master of the masons of carved work, and all other their works of masonry, that belonged to the temple, as appeareth by the Bible, in the fourth chapter of Kings. King Solomon confirmed all things concerning masons that David his father had given in charge. These masons travelled into divers countrys to augment their knowledge in the said art, and to instruct others. It so happened that a curious mason, named Mamon Grecus, that had been at the building of Solomon's Temple, traveled into France, and taught the science of masonry to the Frenchmen. *Carrolus Martor*, then king of France, sent for Mamon Grecus, who had been at the building of Solomon's Temple, and learnt of him this science of Masonry, and became of the Fraternity; thereupon, he began great works, and liberally paid well his workmen, confirmed them a large charter, and was yearly present at their assembly, which was a great honour and encouragement to them; England stood void for any charge of Masonry, until St. Alban came hither, and instructed the king in the said science, as also in divinity, who was before a Pagan. He walled the town of St. Alban's, and came in favour with the king, insomuch, that he was made a knight, and also the king's chief steward. The realm was governed by him, under the king, and he greatly cherished, and loved well, Masons; made their payment right good standing wages; truly paid them 3s. 6d. per week to their double wages; for before that time, throughout the land, a Mason took but one penny a day; and St. Alban purchased Masons a large charter, from the king and his council, to hold a great assembly and council yearly. He made many Masons, and gave them such charge as is hereafter declared. It happened presently, right after the martyrdom of St. Alban, who is truly termed England's proto-martyr, that the science of true Masonry was much destroyed, through a certain king that invaded the land, and destroyed most

part of the natives with fire and sword, untill the reign of King Athelstone, who brought the land to peace and rest from the insulting Danes. He began to build abbies, monasterys, and religious houses, as also castles and forts for the defence of his realm, whereby Masonry was revived and exercised. He had a son called Hedvie, that loved Masons much more than his father did; he greatly studied Geometry, and sent into other lands for men expert in the same science; he was made a Mason himself, communed with Masons, and Learned of their Craft. He got of his father a large charter and commission, to hold an assembly yearly, to correct offences in the said science, &c. He caused a generall assembly of all Freemasons in the realm, at *York*, and their Made many Masons, and gave a deep charge for observation of such articles as belong to true Masonry; he delivered them this Said Charter to keep. When this assembly was gathered together, he caused a proclamation to be made, that if any Mason had any writing or understanding concerning Freemasonry, or could inform the king in any matter or thing that was wanted in the said science already delivred, that he or they should deliver or recite it to the king; and there were some in Greek, some in French, some in English, and some in other tongues, whereupon the king caused a roll or book to be made, which declared how this science was first invented, afterwards preserved, and augmented, with the utillity and true intent thereof,* which roll or book he commanded to be read, and plainly recited, when a man was to be made a Freemason, that he might fully understand what articles, rules, and orders he laid himself under, well and truly to keep and observe to the utmost of his power; and, from that time to this day, true Masonry hath been well and truly preserved and much esteemed; and divers new articles have been aded to the Freemasons' worthy charge, by the free choice, and good consent, and best advice of the perfect and true Masons, Masters, Brethren, and Fellows, of this worthy science:—*Tunc Unus Ex Senioribus tennit Librum Itlivel Ille ponnet vel ponet mamun Super Librum et tam Articulee Precepta debent Legi.*†

“Saying this by way of exhortation; my loving and respectfull Brethren and Fellows, I humbly beseech you, as you love your own credit and your country's good, be very carefull in the observation of these Charges, or Articles, that I am about to read to this deponent, if you find your Selves guilty of anything therein forbid, amend you again, and do so no more; and especially you that are to bee charged take good heed that you keep your charge, for it is a great perill to forsware yourself on a book, and every one that is a Freemason, is obliged to perform his Charge as well as you; So hoping of your care herein. *Answer.*—I will by God's grace enabling me.

* One of these rolls I have seen in the possession of Mr. Baker, a carpenter, in Moorfields.—*Dr. Rawlinson.*

† I beg to observe that I am not answerable for the Latinity of this passage, nor, indeed, for any of the quaint spelling or expressions throughout the paper, which is an exact transcript of Dr. Rawlinson's MS.—J. S. S.

THE CHARGE.

“ 1. I am to adminish you to honour God and his Holy Church, and that you use no error, nor heresie in your understanding.

“ 2. To be true liegemen to the King without treason, misprison of treason, or falsehood; and if you know of any one committing treason, you shall give notice to his Majesty's Privy Councell, or to some Magestrate commissioned to enquire thereof.

“ 3. To be true to one another, and do as you would be done unto.

“ 4. To keep secret the obscure and misterious part of the Science Abstruse and true Councell of that which ought to be kept by the way of true Masonry, not discloseing the same to any but such as study and use the same.

“ 5. To do your work truly and faithfully, endeavouring the profit and advantage of him that is the owner of the work, and to be true to the Master and Lord you serve.

“ 6. To call Masters Brethren or Fellows, without the addition of knave, or any other bad or indecent language.

“ 7. That you shall not * * * *

“ 8. That you shall not* * * *

“ 9. That you shall well and truly pay for your meat and drink where you are tabled, and do no manner of villany in the house, whereby the Craft may be slandred.

“ 10. That you shall not take any man's work knowing yourself unable, and unexpert to perform and effect the same, that no aspersion or discredit be imputed to the science, or the lord of the work any ways prejudiced thereby.

“ 11. That you shall not take any work at any unreasonable rates, to deceive the owners thereof, but so as he may truly and faithfully be served to his own good, and that the Master may live honestly by it, and pay his Fellows truly their pay as the Craft directs.

“ 12. That you shall not supplant any of your Fellows of their work, that is to say, if they or any of them have taken work upon him, or them, or any of them, or stand Master of any lord's works, or owner's, that you shall not put him or them out or from the said worke, altho you perceive him or them unable to finish the same.

“ 13. That you shall not take any Apprentice to serve in the Science or Craft of Masonry under the term of seven years, or any but such as are desended of honest parents, and of reputable birth and life, that no indignity may be layd to the charge of Masonry.

“ 14. That you shall not take upon you to make any one a *Free Mason* without the privy or consent of five, or seven, right fellows; and shall be assured that he who is to be made a Mason is free born, and no bond-man, desended of parents of good name and fame; hath his right and perfect limbs, as a man should have, and is personable of body, and worthy the science.

“ 15. You shall not pay any of your fellows more than he, or they deserved, that you may not be deceived by false or slight work, and the owner thereof much wronged.

* Some portions of this MS. are necessarily omitted.

“ 16. You shall not slander any of your fellows behind their back, to impair either their temporall estate or good name.

“ 17. You shall not without good cause answer any of your fellows dogedly, or ungodly, but as becometh loving Brethren of the same science.

“ 18. You shall duly reverence your fellows, prefer them, put them to credit, that the bond of charity and mutual love may augment and continue, and be stable amongst you.

“ 19. You shall not use any games whatsoever, as cards, dice, tables, and the like, except at seasonable time, for recreation and diverson.

“ 20. You shall not frequent any * * * house, or be aiding to any of your fellows or others, which will be a great scandall to the science. You shall not goe out to drink by night ; if occation happen that you must goe, you shall not stay till past eight of the clock at night, haveing at least one of your fellows to bear witness what place you goe to, and of your good behaviour, to avoid evil.

“ 21. You shall come to the yearly meeting or assembly of Free Masons if you know where its kept (being within ten miles of the place of your abode), submitting to the award of masters and fellows wherein you have ered, to embrace councel, and reproof, and to make satisfaction, or to defend by order of the king's laws.

“ 22. You shall not make any mould, square, or rule, to mould stones, but such as are allowed by the Fraternity.

“ 23. You shall receive, cherish, and sett strange fellows at work, haveing employment for them, at least a fortnight, and truly pay them their wages ; and if you want work for them you shall relieve them with money to defray their reasonable charges unto the next Lodge.

“ 24. You shall truly attend your work, mind the same, and truly make an end thereof, whether it be taken by journey, or otherwise (if you have your wages and payment truly), according to your bargain made with the master and owner thereof.

“ These articles and charges which I have rehearsed, you shall well, and truly observe, and keep to the utmost of your power, through the aid of Divine grace, so help you God, and the contents of this roll.”

ANIMAL AND HUMAN INSTINCT.

(No. I.)

OUR object in selecting so trite a subject for the pages of our Magazine, is not to copy a few passages from this, that, or the other writer on natural history, for the purpose of patching up an article readable only from the interest of the subject. We propose to go a little deeper into the matter. People admire the sagacity of the dog, and the horse, and the elephant, and call it “ a wonderful *instinct*.”

Nonsense, it is no instinct at all; sagacity is not instinct. Again, people call the lower animals "*irrational* creatures:" this is a libel; they are as rational as we are, and often (as *Sam Slick* says) much more so. We pride ourselves on our being more than superlatively *rational* creatures. We look down upon the various genera of living beings which are placed under our dominion, and dub our race "*homo sapiens*." In this we lack both the wisdom of the serpent and the harmlessness of the dove, for we say that which is not true, and by repudiating the guidance of that *human* instinct which Almighty Wisdom has given us to supply *our lack* of wisdom, we become guilty of greater folly (as we shall by-and-by prove) than bird, beast, or fish ever perpetrated in his own proper sphere of air, earth, or ocean. We say we shall prove all this; but first let us get at the subject a little systematically, let us observe and study nature for ourselves, apart from books and philosophers, who are very apt to clothe these kind of subjects in scholastic armour, which, in addition to being naturally hard and cumbrous, may, in these foggy days, get marvellously encrusted with rust. Now, then, let us take a walk out of school, and have a look at Nature.

Notice the brute creation first: mark the readiness and facility with which every species of animal, from its early youth, provides, first for its own wants and then for the helplessness of its offspring; and yet the creature seems to have no forethought, no ingenuity, no means of calculating the distant approach of danger. Placed in circumstances of constant jeopardy, exposed to peril and death from a thousand sources, it is perfectly marvellous that any race of animals, undomesticated, should long escape extermination. Looking closer, however, we discover in these creatures a peculiar faculty, with which they are all more or less endowed, and which, in its nature and origin, is quite distinct from sagacity, or reason, or forethought, or intelligence. This faculty, act as it may, is always securing the well-being of the animal or his race. Its protective, providing, sustaining power is omnipresent, unerring, and indispensable. Like the fairy of olden times, only more majestic, and even more romantic, instinct presides over the birth, the infancy, the youth, and the age,—the perils, the hair-breadth escapes, the summer activity and winter hybernation, the battles and victories, the migrations and flight, the provision for defence, for season, and for famine, which every animal, and insect, and worm exemplifies in its little day of active existence. In our domesticated animals we see less of it, but it is ever ready at need. Like the good fairy, it appears ever at the last pinch, magical, mysterious, incomprehensible—but not supernatural, as she. Indeed, instinct is a prompting, whispering elf in every particular, except only that she is real, and not fabulous, and always good and gracious, never spiteful, vengeful, nor malicious. Does she not teach these dumb and helpless animals, by suggestions less erring and more wise than the highest human sagacity, how to meet their enemies in battle when really provided with the means of defence? how to retreat gracefully and elude their vigilance when the combat would prove disastrous?

how to pursue and secure their prey? how to seek and select, and sometimes even to harbour and store their food? how to find a shelter from the storm, or even, frequently, to become the best of *masons*, and to build a model cottage or a downy nest? how to protect, and shelter, and feed their young, or face their assailants with a courage indomitably fierce? how, and when, and where to emigrate to winter quarters? how and when to return, with balmy spring, to fodder or to flowers? or, more marvellous still, when circumstances press, to take to sea, to row a boat, to hoist a sail, to sink a shaft, to excavate a mine? But to tell the whole tale, would occupy twenty annual volumes of our Magazine. The instincts of insects alone would fill half a dozen.

Our object at present is rather to inquire into the nature of instinct, than to rehearse its prodigies. What is instinct? Wherein does it differ from reason? Is it the distinctive and exclusive endowment of the lower animals, or does man partake of it also? Is instinct given to animals *instead* of reason, or in addition to it? These are the questions which we propose to investigate and expound. But the ground is tender and the path untrodden, and we beg the reader's forbearance as we venture, by cautious steps, to feel our way into one of the most charming recesses of nature. True, philosophers and physiologists, metaphysicians and naturalists, have pursued the subject over hedge and ditch with a ready pen, but there is one thing to be observed which makes us shun their wandering paths, and that is, they are all divergent from each other, and never meet. There is little inductive reasoning, and no one point of universal concession. Take a few examples:—

Des Cartes referred all the actions of the lower animals to the simple laws of mechanism, considering brutes as mere automata, never acting themselves, but always acted upon by external agency or impulse; thus placing the animal in a scale of being, even below the vegetable. This is turning the *mouse* into a *mouse-trap*.

Helvetius and *Darwin* came to the rescue, and, like true knights, endowed the injured with exaggerated and imaginary honours; maintaining that most of the actions of the lower animals were the result of a process of reasoning.

Smellie reversed the order, and viewed both man and brute as under the domination of a common instinct, of which he represented the reasoning faculty as the result.

Buffon referred all instinct to sensation impelling the animal to seek the pleasures and avoid the pains of the moment, without any ulterior design.

Paley disputes the truth of this theory, and endeavours to illustrate its fallacy.

Addison, enveloped in this literary fog, gravely opined that "there is nothing more mysterious than instinct."

Mystery, however, is not the child of science, and truth generally lies artificially concealed between the extremes of error; and here it will be found in the present instance. Both man and beast partake

of animal nature. Whatever, then, is purely animal in its nature man must partake of, for man is an animal, and something more. But the brute partakes not of that which constitutes the exalted nature of man. It is not reason, however, in its popular sense, which distinguishes man from the brute, although it is just possible (as Dugald Stewart has suggested) that the higher processes of ratiocination, such as abstract induction, or even the faculty of generalisation in its more subtle and recondite development, may be peculiar to man.

We shall now endeavour to trace the links of this ravelled chain, by observing the actions or movements of animate and inanimate matter, in a series commencing in the lowest order of being, the inorganic, and rising to the organized tribes of vegetables and animals, and, ultimately, up to man himself. We shall then see where instinct begins in the series, and where it ends; and next, we shall learn what it is, and for what purposes it was bestowed.

Action, or motion, is the constant condition of all created matter. We know of nothing in the whole universe absolutely at rest. But the sources of motion are various. Inorganized matter, or that which has no life, moves. Every atom of which this globe consists, every grain of sand, every drop of water, every particle of gas, is spinning perpetually round the axis of the earth, as well as whirling incessantly round the sun. The sun himself, and all his fellow stars, are ever revolving round some distant centre, and this around others yet more distant. Here, then, is motion, perpetual motion, the source of which is a universal principle of attraction in all matter, called, when it acts on vast masses, the *attraction of gravitation*. This motion is strictly mechanical, and is uninfluenced by the laws of chemistry, as well as by the laws of life. The discharge of a bullet or cannon ball, or of ignited gunpowder, the effervescence of soda-water or champagne, is another kind of motion, depending upon *chemical attraction*. Lightning, galvanic action, &c., originate in *electric attraction or repulsion*; the movements of the magnetic needle in the *attraction of magnetism*. All these are instances of spontaneous action in inorganic or dead matter. But living beings move or act in obedience to other laws—the laws of *vital attraction*. The vital principle gives rise, first, to simply organic or *involuntary* actions; secondly, to *instinctive* actions; thirdly, to *rational* actions.

1. *Involuntary actions*. These are of the lowest and simplest order, and appear to be but one step removed from the changes in inanimate matter, produced by chemical or electro-magnetic attraction or affinity. In fact, these actions are in part chemical, in part mechanical, and in part vital: for we find the influence of the living principle controlling, and directing, and modifying the agencies of gravitation, chemistry, electricity, and magnetism. These actions are constantly going on in every portion of every structure endowed with life, from the most simple of vegetable forms to the complicated structure of the animal, and even the human mechanism. Some writers have confounded these with instinctive actions, but they have a very

different origin. They obey the laws of *organic irritability*, independently of sensation. For plants have no sensation nor sensibility. Some plants, those especially of the genus *Mimosa*, are called "sensitive plants," but we have no proof of the existence of sensation in these curious specimens of vegetative life, any more than in the corollæ, which open in obedience to the influence of the solar rays, and close again at nightfall. The branches of a tree, however crowded, seldom touch each other, each branch seeking air, and light, and sunshine, and thus arranging themselves in elegant order. Here, also, there is organic irritability, but no sensibility. And every animal structure is called into action on the same principle and at all times, even during sleep and other periods of insensibility. Thus, the human heart is literally destitute of sensibility, whatever poets may say or sing to the contrary. By disease in the bony covering of the chest, the heart has been exposed to view, and when irritated by a probe, even to the excitement of excessive action, the patient has remained unconscious of the touch, and insensible to pain. So the leaves of the sensitive plant feel, but not sensibly; move, but not voluntarily or consciously. *All* the vital movements of vegetables, the rise of the sap, the growth of the branches, the budding of the leaves and flowers, the deposit of the seeds, and their germination in the ground—all these are involuntary movements. And so in man, and in the lower animals, the proximate movements of life are without the consent of the will. The respiration, circulation, digestion, and elimination, the sustenance, growth, and reproduction of decayed matter, in fact, the whole economy of organic life, and all its important actions and changes, are—involuntary. And a merciful, and protective, and providential contrivance it is, that these essential processes should go on without our voluntary concurrence or consciousness. Great and manifold would be our dangers if the vital functions were entrusted to the keeping of a guardianship so fickle and vacillating as the human will. If we should become, in an evil hour, weary of life, no effort of ours can arrest the action of the heart or suspend the respiration for five, or even for two minutes.

We now come to notice the second class of vital actions, those, namely, which, resulting from the will or volition of the animal, are called *Voluntary* actions. And these, again, are of two kinds—1. *Instinctive*, 2. *Rational*; and this leads us to inquire into the difference between the actions of instinct and those of reason.

(*To be continued.*)

CONTINENTAL FREEMASONRY.

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

(Continued from p. 140.)

I HAVE had the pleasure of seeing performances of all three degrees in Paris, together with that of the Royal Arch, and have found much instruction in comparing them with the mode of working which is used at present in England. As I observed in my last paper on this subject, there is much that we may advantageously copy, while there is more that we should scrupulously avoid.

How can I tell the things which I saw there? I cannot describe them, as so doing would violate every principle of honour, although the greater part of the ceremonies might be put on paper without the slightest fear of disclosing any Masonic secret. Perhaps Brethren may understand me when I say that everything which we symbolize is there enacted in reality. I have often felt most thankful that I was an Englishman, but I never felt more inclined to do so than when witnessing the introduction of a French candidate into Freemasonry. The ordeal through which that persecuted individual went was trying in the extreme, while every sense was in its turn subjected to proof. By the way, the candidate whom I first saw initiated was an American, and the difficulty of the matter was much increased by his imperfect acquaintance with the French language. But, before I commence my description of proceedings within the Lodge, I will first tell our Brethren how we got there.

On the evening appointed, we made our way there, and stumbled into the gateway of No. 35, Rue Grenelle, St. Honoré, with surprisingly few mistakes, and, being stopped by the *concierge*, now in all the glory of blue and silver collar, were conducted by him into his private apartment, where we were instructed to robe. Here the *concierge* and another T.C.F., whom curiosity had led there, were overwhelmed with awe and amazement at our full dress Prov. Grand clothing. How they held up their wondering hands, shrugged their eloquent shoulders, and evoked showers of guttural r r r r's, cannot be adequately described. Even their feminine relatives timidly peeped round the corner, and at last came boldly into the room, to have a good look at the wonderful *frères étrangers*, with their superb ornaments. Apron, collar, jewels, each elicited marks of approbation as they were withdrawn from their box; but the crowning hit of all was achieved by the resplendent gauntlets, with their glittering circle, acacia branch, ear of wheat, and emblem in the centre. The spectators evidently thought that the white gloves were the termination of our toilet, so that when the gauntlets were superinduced, their politeness could restrain them no longer, and they broke out into an ebullition of rapid exclamations that amused us exceedingly. We could hear the burring of the r r's after we had mounted to the first floor, and had been ushered into a square room, in which we were instructed to wait until we could be admitted into the Lodge-room itself.

Being left there to our own devices, we were slightly embarrassed as to our future proceedings, and waited in some perplexity. Presently a scarlet gentleman made his appearance, and a glance convinced us that he was a Brother Mason. We responded, and he asked if we had brought our Grand Lodge certificates. We gave these documents, with which he retired and vanished from our sight. A very long half hour elapsed without any further proceedings, and we became rather tired, and felt disposed to leave the house. But our invaluable certificates were in custody, and we could not leave them. However, patience worked its usual wonders, and the looked-for relief came in the person of our former friend, who beckoned us to follow him to a door. Here two highly-decorated Brethren took possession of us, and conducted us in grand style to the centre of the room. All the Brethren were standing, the Master included, and we were forced to remain in the centre of the room while we listened to an exceedingly complimentary address.

Le Vénérable was charmed to be able to speak for that respectable Lodge over which he had the pleasure to preside. The Lodge was honoured in welcoming *les frères visiteurs*, who had given themselves the trouble to gratify that assembly by their presence. The Ancient Order was a bond that united Brethren in every portion of the habitable globe, and he felt in his bosom that the English and French nations were Brethren, who were allied together not more by Freemasonry than by the national alliance of our armies. He felt honoured to be able to welcome to his Lodge any visiting Brethren, and he therefore felt more honoured when he had the pleasure of introducing into that assembly Brethren, English Brethren, Brethren so eminent, so distinguished, so acceptable. He called on the members of the Lodge to salute the English visiting Brethren with proper honour.

This ceremony performed, we acknowledged our gratitude at so kind a reception, and were advanced to the Master, who after shaking hands most cordially, conducted us to seats at his right hand. Being thus placed, we bowed to the chair, to the Brethren on the right, and the Brethren on the left, after which we seated ourselves, and the Lodge followed our example.

The visiting Brethren having been thus introduced, the arrears of subscriptions were hunted up and paid, the passes relative to a certain profane, or candidate for initiation on that evening, were examined and approved, and finally, the candidate was summoned. Of the actual initiation I can say nothing, except that I felt very thankful that I was initiated in England and not in France. The candidate is very strictly examined, and here the office of Orator comes into play. The Orator is a Brother of much experience, who is supposed to make himself acquainted with the laws of Freemasonry, and to whom in consequence all difficult questions are referred. If, for example, an answer of the candidate is not satisfactory to the Master, the Orator is called upon for his opinion, which he always delivers in the form of a speech, sometimes of considerable length. He is also frequently requested to elucidate a troublesome point, or to perform similar

services. It is a very useful office, and might with much benefit be restored to our own list. It has existed in many Lodges, and in the secretary's book of one Lodge the office of Orator is still printed, although no officer has been appointed to it for many years. There are so many occasions on which it would be useful to have the power of instant reference to an accredited authority, without being forced to look through the constitutions or the bye-laws, that most Masters of Lodges would feel themselves materially assisted by the presence of such an officer.

The candidate on this evening went through the ceremony with great coolness, but was sadly puzzled by the questions, the drift of which he did not always comprehend, and he therefore several times answered wide of the mark. At the request of the Master, my friend officiated as interpreter, and thereby set matters right again, to the infinite relief of officers and candidate. The ceremony lasted nearly double the time which is occupied in an English initiation, the length of time being partly occasioned by the difficulty of candidate and Master understanding each other, for the Master spoke no English, and the candidate spoke very imperfect French. In all important respects, the ceremony was identical with ours, only it was overlaid, as it were, with sundry additions and excrescences, some of which are rather distressing to the spectator. The room was very well filled, as the seats were occupied by nearly one hundred and fifty Brethren, the variety of whose costumes was extremely pleasing.

The arrangement of officers is that which was formerly adopted by our own Lodges, both the warders, or *surveillants* as they are called, taking their seats in the portion of the room occupied by the S.W. in the English Lodges. There are no deacons, but their place is supplied by two Masters of Ceremonies, who are distinguished by a scarf round their left arms.

The care that is taken before a candidate is permitted to enter the Craft is very great, and might be advantageously copied by ourselves. When a candidate, or profane as he is termed, wishes to become a member of Freemasonry, he is proposed and seconded as usual, and gives certain references besides. To each of these individuals, who must be Freemasons, the following circular is sent:—

L.: DE LA JÉRUSALEM ÉCOSSAISE.

Or.: de Paris, le 18 (E.: V.:).

RAPPORTEUR, LE F.:

T.: C.: F.:,

Je vous invite à prendre les plus scrupuleuses informations sur le profane demeurant rue n^o , et de me faire remettre votre rapport le de ce mois, au plus tard.

La mission que je vous confie, mon T.: C.: F.:, est de la plus grande importance, car nous ne saurions prendre trop de précautions quand il s'agit d'admettre un nouveau membre dans la grande famille; je compte à cet égard sur votre zèle maçonnique.

J'ai la faveur de vous saluer,
Le Vén.:

RAPPORT.

- 1° Quel âge a le profane ?
- 2° Est-il marié ?
- 3° A-t-il des enfans ?
- 4° Est-il de bonnes mœurs ?
- 5° Quelle profession exerce-t-il ?
- 6° Depuis combien de temps habite-t-il son quartier ?
- 7° Y jouit-il d'une bonne réputation ?
- 8° Sait-il lire et écrire ?

On the opposite side of this paper is printed :—

“ RAPPORT PARTICULIER.”

A large blank is then left, at the bottom of which are the following words :—

“ Paris, le 18 .

SIGNATURE DU RAPPORTEUR.

“ Enumérer dans le rapport particulier tous les renseignements que l'on a pu se procurer sur le prof. . proposé.”

Satisfactory answers are required to each of these questions, and particular stress is laid on the eighth.

The Second Degree I have seen in two forms. If there is sufficient time, it is given in full, when it is a very pretty ceremony, introducing much graceful symbolism. In such a case, considerable alterations are made in the adornment of the room, with especial regard to those arts and sciences more particularly inculcated in this degree. The degree thus given is much fuller than the ceremony which is practised in England, and occupies rather more than two hours. At all events, it did so when I saw it ; but perhaps that might have been occasioned by the number of the candidates who were admitted into it. Seven were passed to the Second Degree that evening, which was dedicated expressly to that object. Many portions of the ceremony were exceedingly striking, and several very effective *tableaux* were presented. As in the former degree, the candidates were closely questioned, and some very curious answers resulted. Indeed, the responses of one individual were quite startling. This degree in its compressed form is short and rather uninteresting, as all the imagery is cut off, and only the bare facts given. I may here observe, that in each degree, the candidate is asked at its close whether he has any objection to repeat the O.B. This is never refused, and the last portion of the ceremony consists in the repetition of the O.B.

I have already mentioned that the usual time that must elapse between each degree is one year. If, however, the candidate has any particular wish to take the degree before the prescribed time, he addresses a form of petition to the Supreme Council, of which I give a copy.

SUPRÈME CONSEIL RIT ÉCOSSAIS

DE FRANCE. ANC.: ACC.:

A.: L.: G.: D.: G.: A.: D.: L'U.:

La resp.: L.: N° sous le titre distinctif

sollicite l dispense nécessaire pour conférer le

Degré au F.:

né à le profession de

demeurant à initié le

enregistré à la matrice particulière de la L.: sous le n° et à la matrice

générale du Rit, sous le n°

MOTIFS.

ORIENT DE PARIS, LE

*Le Vénérable,**Le 1^{er} Surveillant,**Le 2^{me} Surveillant,**L'Orateur,*Par mandement,
Le Secrét.:

A few days after witnessing these degrees, I learned that the Third Degree would be given under the auspices of the Grand Orient of Paris. I went there accordingly, and was admitted with the usual ceremonies. Of the room I cannot say too much in its praise. It is the most perfect room that can be conceived, and being built and decorated exclusively for the third degree, the effect may be imagined. Everything is appropriate. The room is a very large one, as may be judged from the fact that nearly two hundred Brethren assisted in the ceremony, exclusive of those who sat as spectators. The ceremony was magnificently performed, and I never witnessed anything more striking. It was a most perfect dramatic performance, and a tremendous effect was produced by a blow on an unseen gong, at the culminating point of the ceremony. There were only two detrimental circumstances. One was, that a woman had taken up a station just under the front, with a horrible hand-organ, very loud in tone, and terribly out of tune. There was a young child with her, about four years old, who turned the handle during several parts of the day, and at night was accommodated with a bed on the top of the organ. What will not habit do? When I left the house the mother was grinding away perseveringly, and the child was lying in its little bed fast asleep, in spite of the horrible sounds that were calculated to force a human being to die of them, let alone a cow.

Vu et enregistré au Secrétariat-
général sous le n°Vu par le F.: G.: Trés.: de la
G.: L.: O.: de France, qui
a reçu les droits.
O.: de Paris, le

The second drawback was that very unpleasant habit of spitting, which is so general in France. People spit everywhere, even in their churches, where it is found necessary to affix placards, entreating the people not to spit on the floor, but where they do spit nevertheless. Even the priest at the altar spits. Moreover, a Frenchman performs this operation with so hearty a zeal, that it is impossible to close the ears to it, even if the eyes can be guarded. Truth compels me to say, that I lost a considerable portion of the Third Degree simply through annoyance at this habit, which at times—for it had periodical *fortes* and *pianos*, like an Eolian harp—nearly rendered it impossible to hear a word that was said. I several times felt as if it would be a relief to be opposed to a volley of musketry, or anything which would drown the sounds that floated before, behind, at the right, and at the left. My serenity of temper was quite discomposed, for I was always either suffering affliction by hearing my right-hand neighbour indulging noisily and voluminously, or waiting in agony until my left-hand neighbour was going to begin. Habit works wonders; and those who are accustomed to the practice may not feel disturbed by it. There is no need for us to cross the Atlantic in order to laugh at our American friends for this custom—two hours will take us from Dover to Calais.

I went once to a chapter of Royal Arch Masons, but found that it was a different degree bearing the same name. It was rather a good ceremony, although partaking too much of the active nature of the First Degree.

If I could publish the things that I have seen in Continental Lodges, my paper would be much more worth the trouble of perusing than it is at present; but I have necessarily been forced to omit everything which took place within the doors of the Lodge. I hope, however, that at the forthcoming Exhibition in Paris, English Brethren will visit the Parisian Lodges. From conversations held with some of the Parisian Masons, I gather that they are making preparations for the reception of English Brethren. To such I give my advice to visit the Lodges, and to those who determine to do so I say, "Go, and be sure that a most cordial welcome awaits you."

SONNET ON MARCH, 1855.

Old creeping Time, your rusty scythe let fall,
 Perhaps you then may go a little faster;
 Now like a mourner at a funeral,
 You tortoise it along. Oh! earth's Great Master,
 Do spread your wings and through heav'n's azure arch,
 Take just one flight and put an end to March.
 "Hark ye," a deep gruff voice exclaims, "You stupid,
 D'ye see, I'm no octogenarian Cupid;
 And not for you my jog-trot will I alter,
 To bring my dissipated daughter, Spring;
 My dancing days are over; I should falter
 Should I attempt to fly with such a wing:"
 So saying he displayed, as stiff as starch
 His pinions bright with icicles in March.

INTRODUCTORY LECTURE DELIVERED TO LODGE OF
UNITY, WAREHAM, DORSET,

BY BRO. THE REV. T. PEARCE, VICAR OF MORDEN.

BRETHREN,—

My mind has been for some time dwelling upon the fact, that there is not in the Masonry of present times, and indeed that there cannot be, the instruction or light that formed a principal part of the Science in former ages.

There can be no reasonable doubt, in the earlier ages of the world, when the Arts were undeveloped and knowledge was a precious coin, that our Ancient and Ancestral Brethren made their meetings serve the purpose of books and literature, and their *manuscript* instructions take the place of printing.

Mystery and the dust of ages have hidden from our view and observation much of the lore they handed down. The jealousy of the uninitiated, and the bigotry of certain sects, the names of which the spirit of the craft bids me omit; these, for a time, damped the fire that was the beacon light of all true morality, and the guardian angel of liberty and truth.

And, when the time had come for the re-utterance of the beautiful and symbolical language of Charity and Brotherly Love, and Lodges were planted throughout the length of the British Empire (let us hope, never again to be overthrown), the rush to join the ranks of Masons became so impetuous, as to preclude the possibility of anything like serial instruction, except in Lodges held solely for that purpose.

I take this to be as far as I can discover, a true ungarbled statement of facts, made without prejudicial feeling, absolutely the truth.

It has been patent, some course was needed, which should open up Masonic instruction to the Brethren. It has been well understood by the best Masonic authorities, that the Art of Masonry has been known to many, the Science has been a hidden thing. Masonic publications have been to a great extent a failure, because the minds of the Brethren have been unprepared to receive publications, assuming they knew certain things they did not know.

To raise the standard of a science, is to recommend it to all thinking men.

There are those who conceive they best advance the interests of this first of all Orders and oldest of all Societies, by procuring (for no milder term can be used) fresh candidates for our mysteries, and constantly enticing a respectable attendance, from the repetition of our ceremonies.

There can be no more deadly zeal to Masonry than this, when it is not borne in mind that virtue and Brotherly love must be part and parcel of the candidate's character.

We are taking a man from the mass, to make him a Brother, a

friend. We are pledged to him, he to us. Suppose we are rash and hasty—we may admit one who, though the Order is irreproachable, may bring reproach on us, and discredit from the popular world.

There are those who think that banquets do good to Masonry.

Let us give this matter a passing thought. Masons are made up of men of all grades of life, for virtue, like the sun in the heavens, shines in cottages and ancestral castles, and in our land, by the blessing of the Grand Architect, is most conspicuous in our Royal Palace.

And as of all grades, so our Brethren are both rich and poor. In the Lodge these men of unequal means are all equal; but take them from labour to refreshment, you make them unequal, or you burthen your Lodge with incumbrances, to take from her power of doing good.

I am not one of those myself, who would truckle to the cry of the public; but the fact is well known, we must respect the opinions of the world, and give no occasion to the adversary to speak reproachfully: and to keep the Science in good favour with that public, I would earnestly commend in Lodge attendance, firm punctuality and early hours; if the financial condition of the Lodge permits, moderate Banqueting—*always on the square.*

But it has occurred to me and I find it has appeared to others, that much good will accrue to Masonry if on what may be called the “off nights” of Lodges, the Brethren will in turn (or as they may agree) give to each other the results of their Masonic experience and research. The good of such a system is incalculable. It accords with the enterprising spirit of the age. It is part of the intelligence of present times, and we shall see the giant, refreshed with sleep, arise (I trust by this means) to ten-fold labour and usefulness.

There is no Brother who cannot give something to the general stock; no Brother whose disadvantages are so great, that he cannot instruct in one night, and on another receive instruction.

I would, however, seriously recommend *brevity*. It has been called the soul of wit; certainly it is the life current of instruction. And I would very humbly go farther, and commend short sentences, as more easily grasped by the mind, and less likely to pass over the ear.

I would urge upon the Brethren, that this is a plain, sensible, straightforward course. It is in fact reduced to two propositions. Either, Brethren, instruct, or be instructed.

The Brethren who built the solemn and gorgeous temple, that awful symbol of the presence of the Grand Architect, and a pledge that He would for ever dwell with man and guide and direct his heart, met when their hours of labour were passed and over, to mutually instruct each other, and to gain wisdom. They threw aside the selfish mystery that enveloped liberal sciences like a cloud, and taught and were instructed mutually. They excluded from these their kindly meetings, the Pagan Craftsmen, who would have used the noble science (could they have learnt it) to the honour of ghastly idols, formed from a prostitution of the very highest flights and noblest efforts of the genuine Master Mason.

How could the Brethren prevent the impertinent intrusion of false worshippers, but by the institution of such tests and proofs, as should effectually exclude them?

From this intention, we trace the development of free and accepted, or speculative and symbolical Masonry.

They connected of old the noble originators and possessors of the highest arts in stone-craft, and formed a holy guild or Brotherhood, which should impart only to proper candidates by a legitimate apprenticeship, the first rudiments of the Order, who should pass then, after due trial and probation, to the degree of a superior kind, yet inferior to the following grade, and after raising to the more sublime position of a Master or Journeyman, justly earning his daily bread, should exalt and place the most able and dignified, by talent, and genius, and *inspiration*, to the rank even of our G. M.

The ancient Greeks derived their arabesques from the Oriental tapestries of our first Masons. It is remarkable that the arabesques of the Alhambra have in them no animal representations nor imaginary monsters. Showy flowers, beautiful foliage, agreeably entwined, are examples of this decorative art; and, notwithstanding the censures of Vitruvius and Pliny, it increased and multiplied in Rome.

This was the *extent* of Masonic science. It led the mind to the imitation of the noblest works of God, consistently with His command.

Masonry began in arithmetic. The 24-inch gauge was the groundwork of mensuration and solidity.

Geometry follows—a science beyond all calculation—a science laying down the first principles of construction and bearing, measuring points, angles, and solids.

Then follows Masonry, or constructive science; the raising perpendiculars—the turning arches; then surveying, levelling, hydrostatics—enabling the skilful workman to comprehend valuable situations, to correct them when bad, to drain ground, and to bring to bear on his building all the effects of landscape, by the construction of basins, lakes, fountains, and cascades.

Next succeed mechanics—enabling the Mason to construct machines, which are “the geometry of motion,” and to connect genius with common sense. The whole of these sciences qualify the skilful Mason to have in view design, composition, convenience, strength, and beauty, and to use advantageously, decoration, or the choice and distribution of ornament.

The venerable relics of such men as formed the grandest of all Temples to the honour of the Supreme Being, convey to us the notions we have of that mighty people now scattered over all nations. We learnt from them the art of geometry, of construction, the fusion of metals, the flowing lines of the arabesque and sculpture, hydrostatics, and all grand sciences. From their labours, we trace the walls of Babylon, the pyramids of Egypt—and from *symbolical* Masonry, the obelisk of the piazza, the arrow characters, and the wedge, of Nineveh.

The screw, the lever, the plumb rule, the saw, all these came

originally from hands that held the gavel, and first divided the 24-inch gauge; and all parts of this handicraft had a sign and symbol, raising the mind to the Heavens, and giving better emotions to the heart.

Arithmetic was to lead man to calculate months and hours, conducting us to the point when months, and hours, and time should be no longer.

Geometry was to intimate the fact, that all man's rest and bearing, and dependence, were to be placed on the mercy of the Divine Being, given him through a Messiah.

Masonry, or constructive science, was to instil the truth that, whilst man builds a temple for the day, the Grand Architect one, which age and time would neither crumble nor destroy.

Surveying and levelling, severally, teach man that he must look for a fit field for his exertions, before the time should come when he would be on the level with all who had passed through this mortal state; whilst hydrostatics recalled the day when the windows of Heaven were opened, because our brothers' wickedness was great on the earth.

Mechanics were to direct the Mason's inward eye to notice, that what man does by complicated, the Grand Architect does by simple means; as arabesques and sculpture lead the Mason's spirit from Nature up to Nature's God.

The screw, the lever, the plumb rule, and the saw, represent trials and afflictions, the wise dispensations of the Great Creator, and his upright and unerring justice.

Brethren, in an address intended to be inaugural, and which, I trust, will be the beginning of a new Masonic era, I have trespassed beyond the bounds of brevity, and yet have more to say. I can but add, I am led on by the best of all good wishes for the prosperity of the Craft; and that I shall be most grateful to the Brother who will follow in my steps, and to my mind help to restore the grandest ruins of antiquity.

"Speculative Masonry" (to quote the words of Preston) "is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness."

"It leads the contemplative to view with reverence and admiration, the glorious works of Creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator."

It destroys all party spirit, and conciliates private and opposed opinions, rendering those originally of one blood, by their supreme origin, immortal, of one heart, one mind, bound together by their homage to the Grand Architect, and love of all mankind.

The structure of the Lodge, the moveable and immoveable jewels, the emblems, the symbols, the working tools, the dress, the habits of the Order, the system of government, all point one way; and the perpendicular line is one, when they stand upon the margin of that black sea, "the waves of which are years."

REVIEWS OF NEW BOOKS.

[The Publishers are requested to send works for review not later than the 20th of the month, addressed to the Editor of the "Freemasons' Monthly Magazine," 74-5, Great Queen-street, Lincoln's-Inn-Fields.]

The Chinese Empire: forming a Sequel to the Work entitled "Recollections of a Journey through Tartary and Thibet." By M. HUC. 2 vols. London: Longman and Co., 1855. 8vo.—This is the narrative of a journey undertaken by a well-known missionary traveller and historian, from the western frontier of China, and through the central provinces of that enormous empire, to Canton; and forms one of the most interesting books extant upon a most interesting subject. M. Huc is, it seems, perhaps the only European who has since the seventeenth century travelled under the imperial escort, and had the advantage of free intercourse with all classes, and unlimited opportunity of becoming conversant with the public and domestic history of a people, amongst whom to travel at all, argues no small amount of courage, independence, and tact. He was accompanied by M. Gabet, a brother missionary, and presents us with some most amusing anecdotes of "hair breadth 'scapes" which befel the pair, from the ridiculous account of their squabble with the "Tribunal of Rites" relative to costume—they appeared in robes of sky blue, of the latest Peking fashion, black satin shoes, with soles of dazzling whiteness, red sashes, and yellow caps! through two volumes of entertainment and instruction.

A few extracts will best illustrate the nature of the work. Of polygamy the author writes much and well. Polygamy and opium, he says, are the two grand curses of the empire. They smoke tobacco also to an excessive degree—a recent improvement introduced by the Mantchoos—and at the gaming-table, one of their most favourite resorts, at cock fights, and other "fast" sports, the Chinaman is scarcely to be discerned through the clouds of smoke enveloping his head and shoulders:—

"By a curious coincidence this plant is called in the Mantchoo language *tambacou*; but the Chinese designate it simply by the word meaning *smoke*. Thus they say they cultivate in their fields the 'smoke leaf;' they chew smoke, and they name their pipe the 'smoke funnel.' The use of tobacco has become universal throughout the empire; men, women, children, everybody smokes, almost without ceasing. They go about their daily business, cultivate the fields, ride on horse-back and write, constantly with the pipe in their mouths. During their meals, if they stop for a moment it is to smoke a pipe; and if they wake in the night, they are sure to amuse themselves in the same way. It may be easily supposed, therefore, that in a country containing 300,000,000 of smokers, without counting the tribes of Tartary and Thibet, who lay in their stocks in the Chinese markets, the culture of tobacco has become very important. The cultivation is entirely free, every one being at liberty to plant it in his garden, or in the open fields, in whatever quantity he chooses, and afterwards to sell it, wholesale or retail, just as he likes, without the government interfering with him in the slightest degree."

In proof of the ill effects of the Chinese system relative to marriage, M. Huc gives some anecdotes, premising that it aggravates beyond expression the sufferings of the unfortunate matron of the Celestial Empire:—

“ When she is no longer young, when she has no children, or none of the male sex, her husband takes a second wife, of whom she becomes in some measure the servant. The household is then the seat of continual war, full of jealousies, animosities, quarrels, and not unfrequently of battles. When they are alone they have at least the liberty of weeping in secret over the cureless sorrows of their destiny. The state of perpetual humiliation and wretchedness to which the women of China are reduced does sometimes drive them to frightful extremities; and the judicial annals are full of the most tragical events arising from this cause. The number of women who hang themselves, or commit suicide in various ways, is very considerable. When this catastrophe occurs in a family, the husband shows usually a great deal of emotion, for, in fact, he has suffered a considerable loss, and will be under the necessity of buying another wife.

“ In some cases, pecuniary interest is the only motive capable of restraining within some limits the harshness of the Chinese towards their wives. When they do treat them with gentleness and moderation, it is usually on a principle of economy, as you might spare a beast of burden because it costs you money, and because, if you killed it, you would have to replace it. This hideous calculation is by no means a mere supposition of ours. In a large village to the north of Peking, we were once witnesses of a violent quarrel between a husband and wife. After having for a long time abused each other in the most furious manner, and even hurled at each other some tolerably inoffensive projectiles, their anger still increasing, they began to break everything in the house. Several of the neighbours tried in vain to restrain them; and at length the husband, seizing a great paving-stone from the court yard, rushed furiously into the kitchen, where the wife was expending her wrath upon the crockery, and strewing the floor with the ruins. When the husband rushed in with the paving-stone, everybody hurried forward to prevent a calamity that seemed imminent—there was no time—but the fellow dashed his paving-stone, not against his wife, fortunately, but against his great cast-iron kettle, which he stove in with the blow. The wife could not out-do this piece of extravagance, and so the quarrel ceased. A man who was standing by then said, laughing, to the husband: ‘ You are a fool, my elder brother; why didn’t you break your wife’s head with the stone instead of your kettle? Then you would have had peace in your house.’ ‘ I thought of that,’ replied the kind husband, coolly; ‘ but it would have been foolish. I can get my kettle mended for two hundred sapecks, and it would have cost me a great deal more to buy another wife.’ ”

Married Women. The Story of a Nun. The Warhawk. T. C. Newby. Welbeck-street.—The last of these novels is a tale of the sea, by F. Claudius Armstrong, Esq.; the second by Mrs. A. Crawford; the first by the author of “ Broomhill.” As to the last, we remark all the free and bold manner of writing which reminds us much of Gleig, and we regret that the author has not given his eagle a bolder flight, for which he has all the power, into a regular historical novel. The writer does not lack concentration of events whereby to produce thrilling interest, and his heroine’s character is admirably drawn. It is a novel altogether framed after a peculiar model, and we have little doubt that the author will reach a high position of public esteem, founding, as he does, his graphic points upon the combined excellences of Cooper and Marryatt.

The “ Story of a Nun ” is sure not to lack interest, for what-

ever is associated with the secrecy of the cloister rivets at once public attention. There is, however, far less *forced* spirit and party prejudice about this tale than meet us in most of those which are framed upon antagonism of creeds. The characters are well drawn, the feelings natural, and the incidents pathetic, without reducing the reader to the verge of melancholy insanity. We only regret the termination, which though happy, is so much so, that we should have liked to hear it less curtly developed. It is a story well worth perusal.

“*Married Women*” accomplish here what they generally achieve in actual life,—a powerful plot; and the author of “*Country Beauties*” has well supported her claim to be considered as an admirable decypherer of human life. There are scenes in this book so well drawn, and personalities so well put forth, that had the volume come earlier to hand we should have given extracts from them. The only fault we find in this novel is what occurs in those preceding, namely, that the authoress fails in doing herself and her subject justice, by writing too rapidly. She throws off thrilling positions, and produces sketches of individuality, which, had she allowed herself time, would have assured a finished picture. We must, however, congratulate Mr. Newby on his “*mille ressources*” of clever writers, when he can send us three such good specimens—would they had arrived earlier!—in a batch.

Curiosities of London. By JOHN TIMBS, F.S.A. Bogue, Fleet-street.—We have in this full and very compendious volume, the result of twenty-seven years’ elaboration, and something like the recollection of fifty, and it fully justifies the fame of the author of “*Laconics*,” “*Knowledge for the People*,” “*The Year-Book of Facts*,” and many others equally erudite and valuable. It is the work of an industrious and learned man, who has been engaged for years upon the diffuse labours of the press, and has enjoyed opportunities for collecting and acquiring information upon the specialty which he has selected for illustration. His book is a “full” book—full of anecdote, full of information, full of good readable ratiocination. All his brethren have united to praise him for it, with, we believe, a solitary exception. As the necessity for such a work was urgent, so its diffusion will, we predict, be extensive, as a standard reference upon points unsparingly investigated as to “dates, names, and circumstances,” and clothed moreover in a popular and extremely entertaining form.

Life of William Etty, R.A. By ALEXANDER GILCHRIST. Bogue, Fleet-street.—Etty, the seventh of a family of ten, was born at York, in the year 1787, and, the son of a spice-maker, “derived his first notions of art from the gilt gingerbread his mother sold.” After being in a printing-office until the age of nineteen, he commenced painting, came to his relatives’ house in London, obtained an introduction to Opie, and gives this account of his first idea of devoting his pencil to female form:—“When I found that all the great painters of antiquity had become thus great through painting Great

Actions and the Human Form, I resolved to paint nothing else. And finding God's most glorious work to be *Woman*, that all human beauty had been concentrated in her, I resolved to dedicate myself to painting, not the draper's or milliner's work, but God's most glorious work, more finely than ever had been done!" Etty used to ask but small sums for his pictures, one of which was sold to a piano-forte-maker for £30, and was afterwards re-purchased by Sir Francis Freeling for 370 guineas. His purity of life was no less conspicuous than his excellence in art. To paint from the life by candle-light was his favourite practice, and throughout his vocation it is recorded of him that he resorted to prayer, that he might the better "conquer and command those passions that war against our peace, and corrupt the purity and innocence of the soul." The greatest discouragement he ever experienced in his art was from the the Court, fifty pounds having been the *munificent* (!) tender made for each of his frescoes. His last sketch—taken, we believe, only a fortnight before his death—is in the possession of Bro. Spiers, of Oxford. We heartily commend Mr. Gilchrist's work to all those who would trace the labours of inspired genius under the superincumbent weight of adverse influences, together with its final victory.

Symbolik und Mythologie der alten Völker, besonders der Griechen. Dritte verbesserte Ausgabe ("Symbolism and Mythology of the Ancient Nations, especially of the Greeks. Third and improved edition.") By FREDERICK CREUZER. Leipsig and Darmstadt. 4 vols.—No man has done so much as Creuzer to make us behold the existence of the ancients in connection with their religions, such as it really was. Before he wrote those religions were, in general, regarded either as gross materialisms, as priestly frauds, as monstrous fables, or as an artistic homage to ideal beauty. It is therefore well that we should have in Creuzer a man who, born with the finest genius for symbolism, made every pursuit subordinate and subsidiary to one single-pursuit; and thus he is in his realm what Homer, Æschylus, and Sophocles were in theirs.

The Dream of Pythagoras; and other Poems. By EMMA TATHAM. Second Edition. London: Longman & Co.—A beautiful collection of poems, now issued in a second edition. They augur a very high rank of estimation by the public towards the fair author.

LIST OF NEW BOOKS.

- Annual of Scientific Discovery for 1855, edited by Wells, 7s. 6d., cloth.
 Assault of Sevastopol, Sketches by Captain Biddulph, fol. 4s., sewed.
 Bell's English Poets: Chaucer, Vol. III., fcp. 2s. 6d., cloth.
 Bickersteth's (E. H.) Sabbath Evenings at Home, 18mo. 1s. 6d., cloth.
 Bohn's British Classics: Addison's Works, by Hurd, Vol. IV., 3s. 6d.
 Bohn's Classical Library: Demosthenes on the Crown, translated by Kennedy, 5s.
 Bohn's Extra Volumes: Cervantes' Exemplary Novels, translated by Kelly, 3s. 6d.
 Bohn's French Memoirs: Philip de Commines, edited by A. Scoble, Vol. I., 12mo. 3s. 6d., cloth.

- Bohn's Scientific Library : Handbook of Domestic Medicine, 5s.
 Bohn's Standard Library : Smyth's Modern History, new edition, Vol. I., 3s. 6d.
 Clark's (W.) History of British Marine Testaceous Mollusca, 15s.
 Clytemnestra and other Poems, by O. Meredith, fcp. 8vo. 7s. 6d., cloth.
 Colenso's (Dr.) Ten Weeks in Natal, fcp. 8vo. 5s., cloth.
 Danvers, and Friend of the Family, by T. Hook, new edition, 1s. 6d.
 Doomed Ship, by William Hurton, fcp. 8vo. 1s., sewed.
 English, French, Turkish, and Russian Vocabulary, 18mo. 2s., sewed.
 Fowler's (George) History of the War, fcp. 8vo. 2s., sewed.
 Inez, a Tale of the Alamo, cr. 8vo. 6s. 6d., cloth.
 Kinghorn's (Joseph) Memoir, by M. Hood and S. Wilkin, 8vo. 8s.
 Lund's (Rev. T.) Geometry as an Art, 12mo. 2s., sewed.
 Nature and Human Nature, by the Author of "Sam Slick," 2 vols. 24s.
 Royle's Fibrous Plants of India fitted for Cordage, &c., 8vo. 12s., cloth.
 Thomson's Military Forces and Institutions of Great Britain, 15s.
 Thorney Hall, by Holme Lee, cr. 8vo. 6s., cloth.
 Traveller's Library : De Foe and Churchill, by J. Forster, 2s., cloth.—Autobiography of Francis Arago, 1s., sewed.
 Vicar of Wakefield, 32 Illustrations by Mulready, sq. 8vo. 10s. 6d.
 Woman's Educational Mission, 8vo. 3s. 6d., cloth.

CORRESPONDENCE.

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

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,

I SHALL feel obliged by your allowing me to make some remarks on two letters by B. C. V., dated from Bath, which appeared in the last number of the *Freemasons' Magazine*. Those letters are characterised by a peculiar, and by no means commendable assertion of influence and power, which, if really possessed by the writer, would have been announced with at least some real or assumed modesty. Also by a statement that "the 18th and other Degrees" are "perfectly impious." It is evident that B. C. V. is not a member of those Degrees, or he would not have made such a charge; if ignorant of them, he had no claim to make it; and if he has made it on surreptitiously acquired information, I leave him to settle the account with his own conscience, fully assured that in every society where honour and virtue are prized, he will meet with well-merited censure. B. C. V. believes "Masonry to be the prototype of Christianity, for every symbol has a direct reference to our religion." In a word, to Christians Masonry is veiled Christianity, so also is the 18th and other Degrees above it. The Three Degrees of Craft Masonry are essentially Christian; and the brightest jewel in the diadem of Craft Masonry, is the chief in the coronet of Christianity, namely, Charity; a word which ill describes the extent and full fervour of the original *ἀγάπη*, which is a purely Christian word, and no example of its use occurs in any heathen writer, and which is the *only* word descriptive of what ought to prevail throughout the Masonic brotherhood. The combination also of F. H. and C. is derived from Christianity, besides many other points spoken of very distinctly. On the ground that none but Christians are admissible to the Higher Degrees, B. C. V. declares them to be exclusive, and tending to destroy the universality of Masonry. Though limiting the admissions to the Higher Degrees to a certain class be exclusive, the principles of those Degrees are universal; and as the Great Head of Christianity expiated

by death the sins of *the whole world*, so to the true follower of that Head is every human being a Brother, entitled to his warmest sympathy, benevolence, beneficence, and charity,—Craft Masonry cannot claim a higher ground for its principles. B. C. V. thinks that the Grand Lodge has done “wisely” in confining pure and ancient Masonry to the Three Craft Degrees, including the R. A. This step rendered the ruling of the Craft more facile, but whether it was “wisely” done is an open question. The sister Grand Lodge of Ireland does not suffer, I imagine, because it does not despise either the Noachite or the Templar. B. C. V. also thinks that individuals are tempted by the prospect of higher sounding titles, orders, &c., to enter the higher degrees. I am disposed to believe there are to be found with many Craft, and only Craft Masons, as strong a love for precedence, purple, jewels, and tawdry in general, as in the high grades,—men who love gongs and gunpowder! In reference to this, B. C. V. alludes to the case of Bro. Tucker,—who, when his letter was written, was yet alive, but while I write he is lying dead! But B. C. V. never knew, I feel assured, the worth of Bro. Tucker as a Mason. The records of Masonry do not present, and I trust never will again present, an example of a true Mason, and a man of social rank, deposed from a position of usefulness because he wore non-Masonic with Masonic emblems. He was sacrificed to a love for jewels, not for Masonic principles. Bro. Tucker laboured incessantly, and lived for Masonry, and through Masonry he received that blow which helped to sap the current of his life, and gave poignancy to the sufferings of sickness. He drew somewhat aside, a deeply wounded man,—“*hæret lateri lethalis arundo*,”—and so he died! As to the charge of Sov. G. Inspectors reading certain ceremonies, as B. C. V. had no intention of becoming “a common informer,” or obeying his O. B., he knew, when he wrote the charge, he did so in safety.

I beg to apologise for the length of my letter, but as I am not to be led into a discussion, shall not trespass on you again respecting this matter.

I remain, Sir and Brother, yours fraternally,

March 16, 1855.

TILE.

NOTES AND QUERIES.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—

Will you kindly inform me whether a book written on parchment containing annals of the art and mystery of Masonry, which was found in the chest of the Worshipful Company of Masons in London and subsequently lost, has ever been rediscovered? Also at what period Peter of Colechurch was Grand Master?

It has oozed out that you are about to make the Freemasons' Monthly Magazine, a work second to none, upon matters of sound information relative to the Craft, and generally. This I rejoice to hear, and have several questions which I wish to submit to your readers through your columns, relative to some singular points of antiquity.

“ANTIQUUS.”

SIR,—

Will you inform me whether “pickadils,” or “peccadilloes,” were articles of dress, and whether the name of Piccadilly arose from them? also at what earliest time the word occurs in history?

“Σ.”

SIR,—

I am preparing some papers on Masons' marks to submit to you; meanwhile, I wish to inquire to what family the arrow and target, inscribed as a device at Canonbury, Islington, refer to, and whether you can inform me as to the several possessors of that property?

“J. L. F.”

MASONIC INTELLIGENCE.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *March 7, 1855.*

Present.—The Right Hon. the Earl of Zetland, M.W.G.M., on the throne; the Right Hon. the Earl of Yarborough, D.G.M.; Bonamy Dobree, Jun., S.G.W.; Fred. Pattison, J.G.W.; Alex. Dobie, Prov. G.M. for Surrey, and G. Reg.; C. S. Cooper, Prov. G.M. for Kent; Revs. J. E. Cox and E. Moore, G. Chaps.; S. Tomkins, G. Treas.; J. Hervey, S.G.D.; H. Faudel, J.G.D.; G. R. Rowe, P.S.G.D.; J. Havers, P.S.G.D.; H. Girand, P.S.G.D.; J. Hodgkinson, P.S.G.D.; J. B. King, P.G.J.D.; J. Masson, P.G.S.B.; Spiers, B.G.S.B.; E. H. Patten, P.G.S.B.; A. A. Le Veau, P.G.S.B.; W. H. White, G. Sec.; W. Farnfield, Assist. G. Sec.; G. G. Elkington, G.P.; the Grand Stewards of the year; the Master, Past Masters, and Wardens of the Grand Steward's Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last quarterly communication of December 6, were read and confirmed.

Bro. JOSEPH SMITH, P.M., of Lodge No. 209, proposed that the R.W. the Earl of Zetland, be G.M. for the ensuing year, which being duly seconded, was carried unanimously.

R.W. the G.M., with true Masonic feelings, acknowledged the favour of his re-election, and assured the Brethren that his wishes were only to hold that high office so long as he gave them entire satisfaction, and when they considered him inefficient, he only required the hint to withdraw.

The R.W. the G.M., then, pursuant to notice of the last quarterly communication, proposed—"That £1,000 be voted from the fund for general purposes, as a subscription from the United G.L. of England to the Royal Patriotic Fund," which was seconded by the R.W. the D.G.M. Bro. Barrett, and Bro. Cooper, Prov. G.M. for Kent, and other Brethren, offered some observations thereon, but no amendment was proposed, and the motion was carried unanimously.

Bro. JOHN SAVAGE rose and moved, "That the sum of £30 be granted to the widow of Bro. Nixon, as recommended by the Lodge of Benevolence," which was seconded, and carried unanimously.

The G. Reg. proposed that a new edition, to consist of 3,000 copies, of the Book of Constitutions, be forthwith printed; when Bro. Spiers moved and Bro. Portal seconded, that besides the usual-sized edition, a pocket edition, to consist of 2,000 copies, be printed: some discussion passed, and eventually it was resolved that 1,000 large, and 2,000 small be printed.

The G. Reg. proposed an addition to the law, to give the Master of a Lodge a casting vote when necessary; on this point a desultory conversation took place, and it was finally decided that such addition should be made.

All business being concluded, the G.L. was closed with ample form and solemn prayer.

MASONIC CHARITIES.

ROYAL MASONIC INSTITUTION FOR BOYS.

THE anniversary festival of this Institution, established for the purpose of clothing, educating, and apprenticing the sons of indigent and deceased Freemasons, was held at the Freemasons' Tavern, on Wednesday last—the Right Hon. the

Earl of Yarborough, R.W.G.M., presiding, supported by Bro. Bonamy Dobree, S.G.W.; Edwd. Baldwin, J.G.W.; J. Hervey, S.G.D.; Rev. J. E. Cox, G.Chap.; Bagshaw, Prov. G.M. for Essex; Spiers, P.G.S.B.; and about 180 other brethren.

The dinner, which was served in a very elegant and liberal manner, having been concluded, the R.W.G.M. proposed the "Health of her Majesty, the Patroness of the Institution, H.R.H. Prince Albert, Albert Prince of Wales, and the rest of the Royal Family," which was drunk with all the honours.

The R.W.D.G.M. said the next toast he had to propose was one which, under ordinary circumstances, might be well left out in an assembly like theirs, but were they to do so upon the present occasion, they might, perhaps, be accused of injustice and ingratitude. He alluded to the Army and Navy (cheers). He was sure that they must all have noticed with admiration, not only their gallantry, but the patience the troops had exhibited in the East under the most trying circumstances, and that they would, therefore, cordially join him in drinking the toast (cheers). He could not give them "The Army and Navy" upon the present occasion without also coupling with the toast the services of their gallant Allies (loud cheers). He was glad to find that his sentiments met with their approbation; and, trusting that the two countries might long continue, in war or in peace, in amity together, he begged to propose "The Allied Armies and Navies" (cheers).

The R.W. CHAIRMAN, in proposing the next toast, "The Health of the Right Hon. the Earl of Zetland, M.W.G.M.," expressed his regret that the noble lord was absent from their festival that day—a regret in which he was sure they would all sympathise, when he told them that the noble earl was acting under the advice of his medical man in abstaining from festivals of that description (hear). The heart of the M.W.G.M., the Earl of Zetland, however, was with them, and he held in his hand a note from the noble lord, expressing his deep regret at being unable to attend, and enclosing a cheque for £10 10s. in aid of the funds of the Institution (cheers). It was unnecessary for him to say much in recommendation of the toast, as they were aware that the G.M. had at all times been ready to set an example in supporting the Masonic charities, and upholding those principles which should distinguish Freemasons. He believed that no one could fill the high post to which he had been elected by the Brethren more conscientiously, or so as to give greater satisfaction to the Craft than the G.M., and he, therefore, begged to propose to them the "Health of the M.W.G.M. the Earl of Zetland" (cheers).

Bro. BAGSHAW, Prov. G.M. for Essex, had not expected, when he entered the hall, to be called upon to address them. He had, however, been entrusted with a toast which he had great pleasure in proposing, and which he was sure they must anticipate with equal pleasure. The D.G.M., who now filled the chair, was known to them all as one of the warmest supporters of their charities, and as always discharging with the utmost fidelity his duties as a man and a Mason (cheers). It was a most pleasing duty for him to have to propose the health of the noble earl, knowing him to be an honour to their noble Craft, and he, therefore, asked the Brethren to join him in drinking the health of the D.G.M., the chairman of the evening (cheers).

The D.G.M. stated that the manner in which the toast had been proposed and accepted, rendered it impossible for him to return them thanks in the manner he felt to be due to them. He could assure the Brethren it would give great encouragement for the future in the performance of his duties (cheers). When he was informed that the M.W.G.M. must be unavoidably absent, and he was requested to take the chair at that festival, he at once acceded (cheers), and he should be glad at any time to do everything in his power to promote the prosperity of the Institution, and show the interest he took in the Craft. He wished to show them that he was not an idle man, that he was determined to do his duty in the high position he had the honour to fill, and the reception he had received that evening would encourage him in his determination (cheers). He wished to see this Institution made as perfect as possible, so that the boys might not only be brought up to be useful to themselves, but grow up to assist their aged parents (cheers).

It was to support a noble Institution that they had come together that evening, and he hoped they would show by their contributions how anxious they were to carry out the charity to the utmost efficiency (cheers).

The D.G.M. next gave the "Provincial G. M.'s and the Past and Present Grand Officers," many of whom surrounded him, and whom he was glad to see amongst the supporters of the School.

BRO. BONAMY DOBREE, G.S.W., on behalf of the Prov. G.M.'s and the G.O.'s, begged to return thanks for the compliment paid them. Upon any occasion it was most gratifying to the G.O.'s to show, in the discharge of their duties, their attachment to the Masonic charities, in the support of which they were set so bright an example by their noble chairman.

The boys were here introduced, and excited much interest from their healthy and genteel appearance, they not having about them any of those disgraceful badges which too often children in public institutions, not excepting even the Freemasons' Girls' School, are compelled to wear.

The Rev. J. E. Cox, G.Chap., introduced to the notice of the D.G.M. the six boys, J. W. Hill, F. Kislingbury, G. J. Crichton, G. Bruhl Daly, W. Turner Manger, and Louis Gamauf, whom the examiners had selected to receive the prizes, the first-named boy having won no less than four. He had great pleasure in bearing his testimony to the general good conduct and attainments of the boys—but it would be more gratifying if they were able to assemble the children under one roof, as it was impossible, under present circumstances, to have that supervision over them which was desirable, and the more especially of the country boys.

The R.W.D.G.M. then proceeded to present the prizes, accompanying each with some appropriate remarks. The noble chairman then addressed the children generally, and said it gave him great pleasure to hear so good a report of them, and he trusted that they would endeavour to continue to merit the kind encomiums of the Rev. Bro. Cox. He hoped they would continue in the course they had begun, and that when they left school they would strive to make the best use of the talents and education with which they were blessed. If they continued to distinguish themselves and still proved worthy of the prizes he had that day presented, he would be happy, if they required it in after life, to do everything in his power to assist them. He did not wish it to be understood that if they were comfortably situated and were receiving fair remuneration for their services that they were to expect him to give them any assistance; but if unfortunately any of them could not find that employment which their friends thought their talents deserved, if they would come to him, and he thought he could assist them, he would do the utmost in his power for the purpose (cheers). He would now address himself to the company present. He knew that nothing could be more gratifying to the ladies than to see children brought up in the way they should go. He was gratified to see the ladies honouring their annual festivals with their presence, and he hoped they would take every opportunity of informing their friends of the good that was done by the Institution, and of assisting them to continue that good. The Institution was established in 1798 for the purpose of giving a good education to the children of deceased or aged Freemasons, and he would ask the Brethren how could they spend their money better than in giving education to the children of those who were unable themselves to find the means for doing so? They educated and clothed, and he wished he could say, boarded and lodged, the boys. They were, however, as yet unable to do so, though he trusted the day would come when their Institution would be made more efficient than it was at present (hear, hear). As had been stated by Bro. Cox, it was impossible under the present system to have that superintendence over the boys which was desirable. In the metropolis, which was carefully divided into districts, the boys were sent to selected schools in the neighbourhood in which they lived, and everything was done under an understood system to develop their energies and talents. But even this system had its disadvantages when compared with that of bringing the boys together under one roof, and placing them under the eye of one superintendent. It was not only book learning which they wished to give them, but they wished to place good examples of living before them, to teach them when they grew up how best to expend their time, and

impress upon them that, if they expended it properly, they might provide not only for themselves, but their aged friends. He thought they would agree with him, that such an Institution was most desirable, and he would suggest that a committee should be formed to assist in carrying out so desirable an object. They would see by the report that they had £2,000 in hand towards a building fund, and what he would propose was, that they might have another dinner some time after the Girls' Festival, for the special object of collecting subscriptions in augmentation of that fund (hear). In the lists going round that evening they would find a column for the building fund, and he hoped that they would not overlook it whilst supporting the general objects of the Institution. He might inform them that the receipts for 1854-5 were less than for 1853-4; and he would urge them, if they wished to give the children of the Brethren a good education, to strengthen the hands of the committee by liberal subscriptions. The noble Earl concluded by giving "Prosperity to the Royal Masonic Institution for Boys."

The toast was responded to with loud cheers.

The R. W. D. G. M. next gave the health of the Treasurer, Bro. Bond Cabbell, who he regretted was prevented attending that evening by illness.

Bro. JOHN HERVEY, G. S. D., responded on behalf of Bro. Cabbell, and handed in the treasurer's cheque for £10 10s.

The other Masonic Charities in connection with the name of Bro. Crew, the Secretary to the Girls' School, was next drunk with all the honours.

Bro. CREW returned thanks, expressed the gratification he felt at all times in supporting the charities to the best of his ability, and reminded the Brethren that the festival in aid of the Girls' School would take place on the 16th May, when he trusted there would be a numerous assembly of the Brethren and their ladies.

"The Committee of the Institution" was next given, and responded to by Bro. Hervey.

Bro. THISELTON, the Secretary, then read a list of subscriptions, which amounted to £860 11s. Amongst the principal donations we observed, the Queen £10 10s.; the G. M. the Earl of Zetland, £10 10s.; the D. G. M. the Earl of Yarborough, £10 10s., &c., &c.

The health of the Stewards having been drunk, and acknowledged by the Rev. Bro. J. E. Cox, that of "The Ladies, with thanks for their attendance," was duly honoured.

The D. G. M. again called attention to the propriety of forming a committee to get up a second festival in aid of the Building Fund, promising if the committee would communicate with him, he would obtain the consent of the G. M. to its being held, and head the list of subscriptions with a donation of £50.

The Chairman and G. Officers then quitted the hall, and Brethren having ladies in the gallery were left to cool their heels or heat their heads in the hall for half an hour, until, by the absurd regulations of the Secretary and the Stewards, for the latter have little more to do than follow precedents brought forward by the former, they are allowed to join their wives and daughters in the modern black hole,—the glee-room. We entered, but were soon glad to quit, the temperature being far above boiling heat, and none but persons with cast-iron constitutions can be expected to bear it, or, doing so, to escape catching a cold and inflammation on their road home. If the Stewards have not sufficient moral courage to do away with the glee-room, the ladies of the profession ought to have sufficient firmness to stand upon their dignity, and, like Miss Pyne, decline to sing at the Freemasons' festivals at all, rather than enter it. The Stewards are changed yearly, and therefore few ladies present, one year, assemble the next, or they would not enter the glee-room. Indeed, as it is, large numbers never get beyond the ante-room, where they wait, with ill-disguised anxiety, to be joined by their friends.

The musical arrangements were excellent. Bro. Lawler, who undertook them, being well supported by Miss Birch, Miss Poole, Miss Clara Henderson, and Bros. Allen and Donald King. Bro. Jolly presided at the pianoforte.

PATRIOTIC FUND.

SUMS of Money voted to the Patriotic Fund by Lodges in the Registry of the United G.L. of England.

Amount already subscribed £452 6 0

A donation of £5 was voted at the Godefroi de Bouillon Encampment, at Stoke-upon-Trent, towards this fund, at the last meeting, on the 9th ult. The Athol Lodge, No. 88, has voted £10; and the Howe Lodge, No. 857, £10. 10s., to appear with the vote of G.L. The Chapter of Fortitude has also contributed £5.

METROPOLITAN.

ROYAL SOMERSET HOUSE AND INVERNESS LODGE (No. 4).—On Monday, February 26, was held, at Freemasons' Tavern, the annual meeting for the installation of the W.M. Bro. Le Veau, the W.M., presided, and passed three Brethren to the Second Degree. The W.M. elect, Bro. C. Locock Webb, was presented for installation by Bro. Barnfield, Ass. G. Sec., and the installation ceremony was, by Bro. Webb's desire, performed by Bro. Josephs, P.M. and Treas. The W.M. then appointed his officers the following Brethren:—F. Roxborough, S.W.; John Randall, J.W.; Geo. G. Elkington, Sec.; J. A. Joseph, S.D.; S. C. Chaplin, J.D.; J. Wright, I.G.; Henry Peet, M.C.; W. W. White, and J. A. Joseph, Stewards. The Brethren adjourned to banquet at seven o'clock. Among the visitors present were the R.W. Bro. C. P. Cooper, Prov. G.M. for Kent; J. Hervey, S.G.D.; J. Masson, P.G.S.B.; Farnfield, A.G. Sec.; J. How, Prov. G.D.C. Surrey; Smith, P.M., No. 109, &c. &c.

ENOCH LODGE (No. 11).—On Wednesday, March 14, the regular meeting of this Lodge took place, when the W.M. (Bro. Spooner) most ably initiated Messrs. Campbell and Todman into the Craft, and gave the Second Degree to four Brothers. He also presented an elegant and costly Jewel to the Immediate Past Master, Bro. Frederick Ledger, for which the latter returned thanks, when the Brethren adjourned to the Hall, dining under the banner of their well-known and worthy Bro. John Scott, Steward from the Enoch Lodge for the Boys' Charity.

GLOBE LODGE (No. 23).—The members of this Lodge assembled on Thursday, March 16, for business only, Bro. Humphrey, W.M., presiding. The W.M. raised Bros. Haig and Adams; and initiated Bros. Moore, of Sydney, Australia, and Steele, of Coblenz.

ROBERT BURNS LODGE (No. 25).—On the 5th of March, the members of this noted Lodge resolved unanimously that a letter of condolence be addressed to the family of the late Bro. Edward Charker, the Treas. of the Lodge; and also that the Lodge be put in mourning, as a mark of regard and esteem for the loss sustained by the decease of Bro. Charker.

MOIRA LODGE (No. 109), London Tavern, Bishopsgate-street.—Tuesday, the 27th of March, Bro. Hogg, W.M., Bros. Denton and E. Powell were passed to the Second Degree; Bros. R. Phillips and Rains were raised to the Third Degree. Twenty of the members and six visitors were present. Two Guineas was voted by the Lodge in aid of the Asylum Building Fund.

EASTERN STAR LODGE (No. 112), Wade's Arms Hotel, Poplar.—This steadily progressing Lodge met on Wednesday, the 14th, when the W.M. Bro. G. F. Grimes, in a very able and impressive manner initiated a gentleman into our

ancient and honourable Fraternity ; after the business of the evening the Brethren adjourned to a very superior banquet, from which they departed after having enjoyed an exceedingly pleasant evening.

UNITED STRENGTH (No. 276).—On Tuesday, March 13, this Lodge met at Bro. Rackstraw's, Gun Tavern, Pimlico. Bro. Cooper, W.M., with his usual ability, initiated Mr. Waterhouse into the order, and passed Bros. Cowderay and Waterhouse (Bro. of the initiated). The Brethren afterwards retired to banquet, which was served with Bro. Rackstraw's usual good taste and attention. The visitors were Bro. Blackburn, J.W. (No. 169); Bro. Haywood, J.W. (No. 752); and Bro. Shepherd (No. 326), of Scotland. Bro. Shepherd returned thanks for the visitors; he was most enthusiastically cheered throughout his remarks, as he was just returned from the Crimea, being colour-sergeant in the Fusilier Guards, and was present at Alma, Inkermann, and Balaclava.

YARBOROUGH LODGE (No. 812).—On Thursday, March 1, a numerous meeting of the Lodge was held in the Lodge room, Commercial-road, Bro. Edinger, W.M., when Mr. Joseph John Ross, master mariner (whose brother is a member) was initiated, and Bros. R. C. Ross and A. Karstein were raised to the Third Degree; a sum was awarded from the Charity Fund for the assistance of a poor but respectable Brother, of No. 287, Scotland; the Brethren then adjourned to the banquet-room, where an excellent banquet was provided by the W. Bro. R. S. Williams. The visitors on this occasion were Bro. Kenny, P.G.S.; Bro. Fawcett, of No. 263, Liverpool; Bro. Heely, No. 204, New York (a member of the Yarrow Chapter); and Bro. Williams, of No. 203. The W.M. gave the usual toasts, between each of which several Brethren enlivened the meeting with some excellent songs, and the Brethren departed their several ways much pleased with the proceedings.

ROYAL ARCH.

CHAPTER OF FIDELITY (No. 3).—This old and tried Chapter met on Friday, March 2, and hence the unavoidable absence of the First Principal. The Chair was occupied by the immediate P. Z. Comp., J. J. Andrew, who received from the hands of the Father of the Chapter, Comp. J. H. Goldsworthy, Past Grand Standard Bearer, a handsome Past Principal's Jewel, suitably incised, in testimony of his valuable services rendered to the Chapter, while presiding over it during the year 1854. Comp. Andrew thanked the Members of the Chapter generally, and Comp. Goldsworthy in particular, for this token of their esteem, and trusted that while this Chapter had the countenance and support of the Past Principals, it would always command the respect and position it now holds in Royal Arch Masonry.

ROBERT BURNS' CHAPTER (No. 25).—Freemasons' Tavern, Monday, March 26. This being the Installation Meeting, there was a full attendance; the business was opened by Comps. Blackburn, Z., Newton, H., Robinson, J., Tomblson, E., Watson as N., Savage as P.S., by exalting into the Sublime Degree Bro. Bayertz, of Lodge No. 25. Comp. Watson, P.Z., presented severally Comps. Newton for installation as Z., Robinson, H., and the ceremony of installation was most admirably performed by Comp. Blackburn. An elegant Jewel, of the form peculiar to this Chapter, which had been previously voted to Comp. Blackburn, was then presented. Comp. Blackburn was unanimously elected Treasurer, Comp. Carpenter appointed N., Allen, P.S., Hewlett and Frampton, A.S. The Chapter, as well as the Members, was decked with insignias of mourning, as a mark of esteem to the memory of their respected Treasurer and P. Z., Comp. Edward Charkers, and an address of condolence to this family, which had been resolved on at a preceding meeting, testifying the high estimation in which Comp. Charker's memory was held by the Members of the Chapter, drawn up in eloquent language by Comp. Blackburn, and written on vellum, and signed by the First Principal of the Chapter, and W.M. of the Lodge No. 25. It was moved by Comp. Watson, and seconded by Comp. Savage, that the address be presented to their deceased friend's family, and recorded on the minutes of the Chapter,

which was carried unanimously. The companions present, numbering above thirty, adjourned to an evening banquet, served in the elegant style Comps. Watson, Coggin, and Banks so well understand. Among the visitors present were Comps. Spencer and How, G.Z., Bellinger, Cooper, &c.

YARBOROUGH CHAPTER (No. 812).—A meeting of this flourishing Chapter was held in the Chapter-room, Commercial-road, on Thursday, the 15th. Ex. Comp. Tuxford, Z. ; Ex. Comp. Tho. E. Davis, H. ; and Ex. Comp. Edwards, J., presided. Bro. Dobson, of Lodge No. 812, was exalted.

KNIGHT TEMPLARISM.

The members of the Croydon Encampment have elected Sir Knts. C. Beaumont, E.C. ; A. L. Bellinger, 1st Capt. ; Rev. O. F. Owen, 2nd Capt.

CROSS OF CHRIST ENCAMPMENT.—Friday, March 16, 1855. This Encampment met at Radley's Hotel, Raphael Costa, P. C., acting for the E. C., who installed Sir Kt. the Rev. John Edmund Cox as E. C. for the ensuing twelve months, assisted by Sir Knt. J. H. Goldsworthy, the "Pater" of this Encampment, Sir Kt. G. Wackenbarth, Grand Treasurer, &c. After the ceremony of installation, which was very ably performed, the E. C. invested the following Sir Knights as his Officers : J. W. Foakes, 1st Capt. ; Samuel Rawson, 2nd Capt. ; M. Costa, Prelate ; R. Spencer, Regr. ; C. Baumer, Treasr. ; J. H. Roby, Expert. This Encampment has lost a very valuable Member by the decease of Sir Knt. Major F. C. Robb, Prov. Grand Com. for Hants.

PROVINCIAL.

CUMBERLAND.

PENRITH.—*Lodge of Unanimity* (No. 424).—A degree of prosperity unprecedented during any similar period of its previous history has for the last few years been the good fortune of the above Lodge. Up to the year 1847 its members met—as a handful of proscribed revolutionists might do—in an obscure room : funds it had none, and members few ; and, in sooth, to say the least, its prospects were as gloomy as they well could be. The adage, "when at the worst things mend," has been verified in the history of this particular Lodge. About the time alluded to, a Brother from the south, who had taken up his residence in Penrith, joined the Lodge, and his first suggestion was that the management of the affairs of No. 424 ought to be in accordance with Masonic Law, as laid down in the Book of Constitutions. The Book of Constitutions, which had been bought when first issued, but laid on the shelf, a dead letter, its leaves being still uncut, was at once installed as the code, from the decisions of which there was no appeal. In 1848, Bro. Jos. Wickham, a clever, zealous, and indefatigable Mason, was chosen W.M., and Bro. W. P. Greaves, now Dep. Prov. G.M. of Cumberland, was appointed Sec. and Treas. Under the auspices of these two Brethren, the former possessing a rich fund of Masonic lore, and the latter being a chancellor of the exchequer *par excellence*, the drooping Lodge began to show fresh symptoms of life. For ten years previously not a solitary individual had presented himself at the door of the Lodge as a candidate for our Masonic mysteries, but in 1848 Bro. Wickham had the honour of initiating three candidates ; and from the night on which Bro. Wickham initiated his first candidate, the history of the Lodge has been marked by an unbroken succession of auspicious circumstances. It appears from the archives, that the Lodge of Unanimity was originally held at Hackthorpe, in Westmoreland, where it was probably established during the time of the late Sir Francis Lowther ;—at the ancient hall of Hackthorpe the first Lord Lowther was born. The Lodge was subsequently removed to Penrith, where, after being held at different places, it has now fixed its head-quarters at the New Crown

Hotel. About twenty years ago, Bro. Launcelot Dobson, of Pettendale, a gentleman deeply versed in Masonic lore, having resided several years in London, where he had been the instructor of many Lodges, kindly took upon himself to instruct a few aspirants for Masonic fame who were members of the Lodge of Unanimity; but many years have now elapsed since Bro. Dobson was gathered to his fathers. Amongst other fortunate events which have befallen the Lodge of Unanimity, we may mention that Bro. R. G. Hindson, who had seceded for several years from the above Lodge, in consequence of the mismanagement of its affairs, has recently rejoined. Upon Bro. Hindson has fallen the mantle of the late Bro. Dobson, and the Masonic instruction which had been communicated by that venerable Brother is now as freely distributed by Bro. Hindson, to the young members of the Lodge of Unanimity. In conclusion, we may add that the Lodge, instead of being over head and ears in debt, as it was a few years ago, is now rich in funds and rich in members—its prospects most cheering—and instead of dragging a miserable and degraded existence, it is now the best Lodge in the Province of Cumberland.

DEVONSHIRE.

Fortitude (No. 122), Prince George Hotel, Stonehouse.—This very numerous Lodge met on the 14th March, when the W.M. very ably initiated a gentleman into the Order. This, although the W.M.'s first attempt, was done in a style that an older Mason need not have been ashamed of. The business of the evening being over, the Brethren retired to refreshment, and spent an hour in "mirth and jollity, without frivolity."

Friendship (No. 238).—The members met at the Lord Hood, in King-street, Devonport, on the 14th February, when a Lodge of Emergency was held, and the W.M. initiated one, and passed two Brethren. The regular Lodge was held on the 22nd February, when Bro. Richards, the W.M., raised a Brother to the sublime Degree of M.M.

Harmony (No. 182), Swan Inn, St. Andrew's-street, Plymouth.—The members of this prosperous Lodge met on the 5th March, when the W.M. Bro. Earl initiated three gentlemen into the Order, and Bro. P.M. Gidley passed a Brother to the Second Degree. After labour, the Brethren retired to refreshment, and parted at a seasonable hour.

St. John the Baptist (No. 83), Commercial Hotel, Plymouth.—The members of this ancient Lodge held their usual monthly meeting on the 6th March, when Bro. Pollard, P.M., P.P.G.T. for Devon, &c., raised a Brother to the sublime Degree in his usual style of excellence. Brethren being called from labour to refreshment, parted as all good Masons should, in love and harmony.

Star of Brunswick (No. 185), St. George's Hall, Stonehouse.—The members of this Lodge held their usual monthly communication on the 7th March, on which occasion Bro. P. E. Rowe, P.M., P.P.G.D.C. for Devon, most ably initiated a gentleman into the Order. A pleasing feature in this initiation is, that the grandfather and father of the candidate were also Masons. Labour ended, Brethren retired to refreshment, and spent an hour most harmoniously.

Sincerity (No. 224), St. George's Hall, Stonehouse.—The members of this highly respectable Lodge held one of "Emergency" on the 12th March, for the purpose of initiating a gentleman of "world-wide fame," namely, Lieutenant Pim, of the Arctic Region Expedition, which was done in a style equal to the occasion, by Bro. S. Tripe, P.M., P.P.G.S.W. for Devon. A very large muster of friends did honour to the "initiate," many from a distance in the country.

Charity (No. 270), Rutland's, "Golden Fleece," East-street, Plymouth.—The members of this Lodge held their usual monthly meeting on the 20th March. In the absence of other business, the W.M. worked the Three Degrees, much to the satisfaction of the Brethren and visitors present. Brethren retired to refreshment at an early hour.

DURHAM.

SUNDERLAND.—At the Royal Arch Chapter of *Strict Benevolence* (No. 114), held at the Palatine Lodge-room, Bridge Hotel, on Thursday evening, the 1st of March, the following Companions were installed Officers for the ensuing year:—Edw. D. Davis, Z. ; Robert Saville, H. ; John Crossby, J. ; Frank H. Rahn, E. ; Edw. Evans (as) N. ; Edw. Smith, Treas. ; Benj. Brooks, P.S. ; Edw. Brown, (as) A.S. 1 ; Benj. Levy, A.S. 1 ; Wm. M. Laws, Janitor.

ESSEX.

North Essex Lodge (No. 817).—The annual meeting of the Members of this Lodge was held on Monday, March 5, for the purpose of electing the W.M. and Treasurer Bro. James Rolfe, S.W., was elected W.M., and Bro. Wm. Honeywood, Treasurer. The Rev. Robert Chapman Webb, curate of Braintree, was proposed for initiation at the ensuing meeting, to be held in April, the day of the installation.

We understand that the W.M. G.M. of the G.L. of England (the Earl of Zetland) has appointed Robert John Bagshaw, Esq., of Dovercourt, Harwich, Prov. G.M. for the county of Essex, *vice* Rowland Alston, Esq., resigned.

KENT.

MARGATE.—*Union Lodge* (No. 149).—On the 5th January, the installation of Bro. Staner, as W.M., took place, and the ceremony was most ably and impressively performed by Bro. Osmond Phipps, P.M. of No. 149 and 621, and P.G.O. for Kent (the Bro. who so materially assisted the Hewlet Fund). Bro. Staner invested Bro. Phipps immediate P.M. ; Bro. Castle, S.W. ; Bro. Robertson, J.W. ; Bro. Wood, P.M., P.P.G.R. of Kent, Treas. ; Bro. Poussett, P.M. of No. 149 and 621, P.P.G.S.W. and P.G.D.C., Sec. ; Bro. Feakins, S.D. ; Bro. Braiser, J.D. ; Bro. Marchant, J.G. ; and Bro. Conconi, Tyler. The appointment of Stewards was deferred until the next Lodge ; the Lodge is in a very flourishing state, and the funds are strictly applied to Masonic charity alone. After the usual business of the Lodge, Bro. Osmond Phipps rose for the purpose of presenting to Bro. Harvey Boys, P.M. and P.P.S.G.W. for Kent, a very handsome snuff-box, which had been unanimously voted to him by the members of the Lodge ; in the centre was engraved his family coat-of-arms, in the dexter corners the P.M.'s insignia, and those of S.G.W. of the Province, in the sinister corners the Degree of R.A. and the Thirtieth Degree ; the interior inscription testified that it was presented by the Brethren of the Union Lodge as a sincere though inadequate acknowledgment of the many and important services which the worthy Brother had rendered, not only to the Union Lodge, but to the Craft in general.

Bro. PHIPPS said that it was his pleasing duty to address the Brethren on a subject, which he knew would be most agreeable to all, and he wished he was more competent to do justice to it, but they all knew he was not guilty of making long speeches, nor did he approve of them, and as a rule he was inclined to consider them a species of immorality, for it was not doing to others as we should be done by. He had never tried to make a long speech, and he had no doubt he should most signally fail if he were to make the attempt ; but if any one occasion more than another could induce him to make an exception to this rule, it was the present, and he perhaps might endeavour to do so, did he not know that were he to expatiate on the merits of the worthy Brother, whose Masonic services in the Province and in the Lodge they were then about in some measure more particularly to recognise, "till he was hoarse and they were dull," still he should feel that he had not done justice to his merits, nor half enumerated his valuable services—such being his conviction, and as he was certain that the opinion of the Brethren coincided with his own, the sooner he came to the point the better. They were all aware of Brother Boys's Masonic services in the Province : to him they were indebted for a new and efficient set of Provincial Bye-laws ; through his candid representation and unremitting zeal the honour of the purple apron had of late years been satisfactorily and impartially conferred ; by his noble exercise of the truly Masonic virtue—Charity—many institutions had been, would be, and were materially benefited ; and by his judicious influence in former years as

S.P.G.W., the general and individual interests of the Lodges had been considerably augmented. But these were not half of his Masonic services; of many others, few but the distressed Mason were cognizant. As a member of the Lodge, and having served most offices in it, his exertions for its interests had been constantly and consistently uniform; he was the originator of their reserved Charity Fund, now invested and bearing interest, and his kind consideration for every Brother, without exception, so cordially extended, entitled him not only to their sincerest gratitude, but also to their warmest regard; and such he (Bro. Phipps) knew were, without exception, the feelings and sentiments which one and all entertained towards him. It was, therefore (addressing Bro. Boys), with the most heartfelt gratification that he begged of him to accept from them the inadequate but sincere acknowledgment of his many Masonic services, and at the same time begged to express the hope that Bro. Boys might long be allowed to continue the ornament to Freemasonry which he had ever been; that health and happiness might attend him during his sojourn here below; and that when it should please the Grand Disposer of events to summon him from this sublunary abode, he might be found worthy to be elected a member of that G.L. above, where the world's Great Architect lives and reigns for ever.

Bro. Boys, in returning thanks, alluded to the observations made by Bro. Phipps as to the state of the Province, and especially of the Union Lodge, and thanked him for his kind remarks, and the Brethren for the way in which they had so cordially received them. Bro. Boys then referred to his progress in Masonry, which he attributed only to his very anxious desire to promote its interests. It was true that (by the kind permission of the late excellent P.G.M. Bro. Humphrey, and the great kindness and condescension of the R.W.P.G.M. Bro. Cooper, to whom he was unknown previously to Bro. Humphrey's death), he had been enabled to take some part in the affairs of the Province. He sincerely thanked the Brethren for their valuable present, and especially for the very kind feelings which had ever been shown to him by every member, not only in Lodge, but out of the Lodge. He took the liberty of urging the newly-made Masons of their duty to set such an example of Brotherly love to Masons especially, and to all their fellow-creatures, that the world might perceive there was a spirit in a Mason beneficial to the whole human race. Bro. Boys added, that if he needed any spur to continue his Masonic career, that handsome testimonial, and the very kind feeling of the Brethren towards him, would be the inducement.

The Brethren separated, after having passed a very pleasant evening.

NORWICH.

Social Lodge (No. 110).—A meeting was held on the first Tuesday in December last, by anticipation, in order that the Festival of St. John might not interfere with the installation of the W.M. for the ensuing year. Bro. Henry John Mason, the Secretary of the Lodge, installed Bro. Redgrave, who, after the ceremony took his seat as Master, and initiated two candidates into Masonry. A grant of £2 2s. from the Lodge funds was voted to the Patriotic Fund. The annual dinner to celebrate the Festival of St. John was well attended, and Bro. H. J. Mason, the oldest member of the Lodge, was congratulated upon having raised the Lodge to its present state of efficiency. Bro. Mason was presented with a valuable gold watch and chain, as a token of the respect and esteem of the members, and their sense of the value of his exertions on behalf of the Craft.

On the second Tuesday in February the Brethren of this Lodge again met, when it was resolved that application should be made to the G.L. for a warrant to hold a Royal Arch Chapter in connection with Lodge No. 110. A grant of £1 1s. from the Lodge funds was made in aid of the distressed poor of this city. Bro. Mason, in a very feeling and appropriate speech, presented in the name of all the members of the Lodge, a silver salver, elegantly engraved, to Bro. P.M. Alfred W. Barber, as a mark of respect entertained for him by each Brother, and as an acknowledgment of the valuable services he had rendered the Lodge. Bro. Barber, who was much affected, in an appropriate manner returned thanks, and the Lodge was closed in peace and harmony.

OXFORDSHIRE.

BANBURY.—*Cherwell Lodge* (No. 873).—The Anniversary Festival was held at the Red Lion Hotel, Banbury, on Monday the 26th February, when a large number of the Brethren resident on the spot, and others from various parts of the Province, attended for the purpose of witnessing or taking part in the proceedings. The Lodge was opened at three o'clock, when the retiring W.M. the Bro. Rev. Vernon Blake presided. Bro. Calcutt was passed, and two candidates, Mr. Faulkner, of Deddington, and Mr. Lampitt, of Banbury, were initiated. The ceremony of installing the W.M. elect, Bro. Captain Bowyer, then took place, Bro. Blake fulfilling the duties in an impressive and admirable manner. On the conclusion of the ceremony, the W.M. addressed the Brethren, and besought their indulgence and support during his year of office.

The W.M. then appointed the following Brethren to be his Officers for the year, and invested them with the various insignia of office:—Bro. W. J. Birch, S.W.; Bro. Hayward, J.W.; Bro. C. C. Dormer, S.D.; Bro. J. Cooke, J.D.; Bro. Bryden, Treas.; Bro. J. B. Looker, Sec.; Bro. Rusher, Dir. of Cer.; Bro. Calcutt, Organist; Bro. Margetts, I.G.; Bro. Moss, Tyler.

About six o'clock the Brethren proceeded to the banquet-room, where a sumptuous entertainment, provided by the hostess, Mrs. Fowler, awaited them. The variety and abundance of the viands, and the excellent manner in which all were served up, reflected great credit on this establishment, and elicited the highest commendations. Additional zest was given to the entertainment by a bountiful supply of champagne, the gift of the W.M. Bro. Bowyer, and of his late S.W. Bro. B. W. Aplin. The dinner was succeeded by an elegant dessert, and the wines supplied on the occasion were of a superior character, and such as met with general approbation. The W.M. presided, and was supported by Bro. R. J. Spiers, P.G.S.B.; Bro. Rev. V. Blake; Bro. Beech, P.M., No. 460; Bros. W. Thompson and J. Wyatt, P.M., No. 425; Bro. T. Joy, W.M., No. 702; Bro. W. W. Harrison, S.W., No. 425; Bros. Birch, C. C. Dormer; Atkinson, St. Edmund Hall; Bond, Trinity College; Stother, Magdalen Hall; Codrington, Brasenose College; Joseph Prior, of Woodstock; B. W. Aplin, Rowell, Bryden; Foot, Deptford; Cooke, Scroggs, Kirby, Gardiner, Rusher, Havers, Perry, Birch, jun., Margetts, Coleman, G. Druce, Lampitt, Faulkner, Joseph Plowman, &c., &c.

On the removal of the cloth, the W.M. proposed "The Queen and the Craft"—"The G.M. of England, the Earl of Zetland."

In proposing the "healths of the Dep. G.M. of England, the Earl of Yarborough, and the other Grand Officers," the W.M. begged to couple with the toast the name of Bro. Spiers, P.G.S.B., who, he remarked, was not only a most skilful and zealous Mason, but might be regarded as the great promoter and benefactor of Masonry in this Province (loud cheers).

Bro. SPIERS responded to the toast, and observed that the most gratifying circumstance which had occurred in this Province, and, he might add, in the G.L. was the welcoming among the Grand Officers the distinguished Bro., Captain Bowyer, who so ably presided over the Lodge at the present moment. Although the announcement had not been officially made, yet Bro. Bowyer was at that time Prov. G.M. of Oxfordshire, for four days ago he (Bro. Spiers) saw his patent signed by the G.M., the Dep. G.M., and the G. Sec., and it only waited some formal proceeding to constitute him *de facto* Prov. G.M. of this Province (much cheering). The compliment paid to that Brother was enhanced by the fact that the appointment had been made at the earliest possible moment (cheers). Although this Province had not been accustomed to have Grand Officers, it now possessed two very energetic ones in Bro. Bowyer and Bro. Moore. He (Bro. Spiers) had had great pleasure in being present at the consecration and foundation of the Cherwell Lodge, and the success which had attended it, and the important position which it had attained in four years, were the best proofs that they had laid their lines carefully, and acted wisely in selecting Banbury as the site for a new Masonic Lodge. They had been fortunate in having such good Masters to preside over them, and such efficient officers to carry on the work, but, as in the

case of all young Lodges, there was much to be learned, he hoped that the Brethren of Banbury would embrace every opportunity of visiting the Lodges at Oxford, where they would meet with a cordial reception, and gain instruction which would be very useful to them, for not only as Masons, but as citizens in the same county, it was desirable that they should know more of each other, and meet more frequently (cheers).

Bro. BLAKE proposed "The health of the W.M. and P.G.M. of Oxfordshire, Bro. Bowyer," and said that he felt how unequal he was to express their feelings and his own towards that distinguished Brother, but he knew how much he was beloved and respected by every one present; his unwearied and continued kindness to every member of the Lodge, and the unexcelled way in which he carried into public and private life the principles which he inculcated in the Lodge, had won the respect and regard of every member in the Province (cheers). He felt assured that they would all join with him in sincerely congratulating Bro. Bowyer in having received that reward, the appointment of P.G.M. of Oxfordshire, which the Earl of Zetland had bestowed upon him, and which he had so deservedly won (cheers). It was not an office which he had sought for or had acquired by interest, but it was conferred upon him simply because his fame and his character as a man and a Mason had reached the ears of the G.M. of England (cheers). He sincerely hoped, and felt that all the Brethren would concur in it, that he might long continue to rule over this Province, and to afford to the Craft for many years to come his bright example as a man and a Mason (much cheering).

Bro. BOWYER returned thanks, and said that it would be the utmost vanity on his part to imagine that he had attained that high standard which the late W.M. and the Brethren had given him credit for, nor could he hope to attain it, however desirous he might be of doing so. He had, however, one most grateful reflection, and that was, that he had enjoyed to the fullest extent the kind co-operation and support of the Masons of Oxfordshire ever since he had come among them. It was no merit of his own which had gained for him so much regard and esteem, and which had procured for him the highest honour which could be conferred upon him; and, highly as he valued the distinction of P.G.M. for Oxfordshire, it would have no value in his eyes if he did not believe that it emanated from the kind feeling and expressed wish of the Brethren (cheers). Although he had long been connected with the Craft, and had many personal friends who held high positions in the Order, he had studiously abstained from putting forward any pretensions to the office, and consequently he valued the honour the more on account of the noble and generous manner in which it had been conferred upon him. On the Brethren of the province, through whose instrumentality he had received the appointment, the responsibility devolved, but he could assure them that every talent and energy which he could command should be devoted to their service; and he sincerely hoped that his still closer connection with them might be lasting, and tend to their mutual benefit (cheers). In conclusion, he would only add that whenever he surrendered that office, whether by the will of the Great Architect of the universe, or through any other cause, he desired no better epitaph or memorial than this, that he had at least endeavoured to do his duty (much cheering).

Bro. SCROGGS sung a song, entitled, "The Cherwell is the Lodge we love," written for the occasion by Bro. Margetts, and containing some very happy allusions to the day's proceedings, and to the officers of the Lodge. The song was sung with great effect, and elicited much applause.

The W.M. proposed "The healths of the Past Masters of the Cherwell Lodge," and coupled with the toast the name of the late W.M., Bro. Blake, whose services, he said, would long be borne in grateful remembrance, for he had fulfilled all the duties of the chair in a solemn and impressive manner, and in a way which became his sacred character as well as the real dignity of Freemasonry (cheers). In various capacities he had rendered great service to this Lodge, of which he was its first-born, and had proved a worthy son, reflecting honour on it, and setting a bright example for others to follow (much cheering).

Bro. BLAKE, in returning thanks, said, that although it was well known that

one of the chief tenets and peculiar characteristics of this Order was good will, yet he felt that on the present occasion the W.M. and Brethren had carried it to a greater extent than he deserved, and the terms in which they had spoken of him proceeded not so much from any merit of his own as from their general good feeling towards him personally, and from that excellent spirit which pervaded every true Mason. He regretted that, owing to unavoidable circumstances, he had not been able to attend the Lodge during the last three months so often as he wished, for when he accepted office, it was with the belief that he should be in a situation to discharge its duties. During the first nine months he had always been at his post; but during the last three months circumstances over which he had no control necessitated his removal from Banbury, and prevented his attendance. With feelings of renewed pleasure he came this evening to instal his worthy successor; and if at any time he could be of the slightest assistance to the Brethren, with whom he had spent many of the happiest hours of his existence, no pains nor trouble should be wanting on his part to discharge the duties which he owed to his mother Lodge (loud cheers).

Bro. PLOWMAN then sang an original song, "The Cherwell and her Crew," containing some allusions to the progress of the Lodge, and introducing the names of its officers.

The W.M. then proposed "The healths of the newly-initiated Brethren, Bros. Faulkner and Lampitt;" after which Bro. Spiers sang with excellent effect, "The entered Apprentice's song."

Bro. FAULKNER briefly returned thanks.

The W.M. proposed "The healths of the Past Masters of No. 425 (Bros. Wyatt and Thompson), the Officers and Brethren of that Lodge, and success to it;" and adverted to the admirable working which had made it so distinguished in the Craft (cheers).

Bro. JAMES WYATT responded to the toast, and expressed his regret that the W.M., Bro. J. Thorp, was too ill to be present. He assured them that it afforded the Brethren of the Alfred Lodge great pleasure to witness the continued prosperity of Masonry in this part of the county; and he congratulated them on having Masters to preside over them, and officers who could not be surpassed for zeal, energy, and ability (cheers). He alluded to the appointment of Captain Bowyer as Prov. G.M., and said that it would have been impossible for one to have been made more in accordance with the wishes and feelings of the whole province; and assured that Brother that in Oxford it was hailed with such satisfaction and delight that he might depend upon every assistance and support which it was possible for the Brethren of the Oxford Lodges to give him on every occasion (loud cheers).

The W.M. proposed "The healths of the P.M.s, Officers, and Brethren of the Apollo Lodge," which, as a working Lodge, was inferior to none in England. He coupled with the toast the name of P.M. Beech, and complimented him on the admirable manner in which he fulfilled the duties of the chair for two years.

Bro. BEECH responded to the toast, and remarked that he was present at the foundation and consecration of the Cherwell Lodge, when among those who took part in the ceremony was that estimable Brother, the late Prov. G.M., Bro. Ridley, whose many virtues and truly Masonic character were cherished in affectionate remembrance throughout the Province, and their esteemed Brother, Bro. Burstall, who was now located in a far distant land, but whose dearest recollections of England were associated with Freemasonry (cheers). Although these were some of the changes which had occurred since that memorable occasion, he rejoiced to find that no change had come over the Lodge, but that it continued in the same uninterrupted career of prosperity, that it still flourished, and it could not fail to do so under such auspices. He could assure the Brethren of the Cherwell Lodge that they would always meet a hearty welcome in the Apollo Lodge, and that its members would render them every assistance in their power (cheers). It was with sincere pleasure that he and his Brethren of the Apollo Lodge heard of the appointment of Bro. Bowyer as Prov. G.M., for he was no less esteemed, and no less cordially welcomed in Oxford than he was at Banbury, where he was more immediately connected (cheers). His uniform courtesy of demeanour, his firmness of

purpose, and his Masonic acquirements, eminently qualified him for a post which it was the sincere wish of every Brother in the Province that he might long occupy and adorn (much cheering). Before sitting down, Bro. Beech proposed "Prosperity to the Cherwell Lodge."

The W.M. proposed "The healths of the Master, Officers, and Brethren of the Churchill Lodge," associating with the toast the name of the present W.M. Bro. T. Joy.

Bro. JOY returned thanks, and said he had reason to be proud of his Lodge, which was making great progress, and where any visiting Brother would see some excellent working, and receive a cordial and hospitable welcome.

The W.M. proposed "The healths of the Officers of the Cherwell Lodge," and expressed his regret that the late Senior Warden, Bro. B. W. Alpin, had declined to take the Master's Chair, which had been offered him, and for which he was so eminently qualified.

Bro. BIRCH, S.W., acknowledged the toast, and remarked that Masonry should be a pattern to all mankind, on account of the sound moral principles which it inculcated. He felt that when, in the absence of others, the W.M. consented to take the premiership, it was his duty, if required, to act under him, for in this Society, as well as in the nation, every man should be ready and willing to take his share of duty. This Society might be regarded as a nucleus, an *imperium in imperio*, and, like a drop in the ocean, contributed to spread its waves. They met as Brethren, and although difference of rank was not acknowledged, they looked to their superiors without being open to the accusation of tuft-hunting, while they met them without derogating from their rank. It was the natural consequence of a free nation that the people entertained different views, but, however much Masons differed in politics or religion, they met in Lodge in perfect singleness of heart, all their differences were forgotten, and they were united together as Brethren. His own inquiries and experience had led him to believe that Masonry was sanctioned by morality, because it was founded on great moral principles, which were inculcated at every stage, proclaimed to all its members, and he did not know of any application of morality which was not expressed at its meetings, and which they were not counselled to obey (cheers). In conclusion, he expressed a hope that all who had taken office would fulfil the duties devolving on them, and that Masonry might not only gain strength among themselves, but that its sentiments and principles might spread all over the world (cheers).

Bro. ALPIN briefly explained that his only reason for declining the Chair at present was that his engagements would preclude him from fulfilling the duties in the way he wished or was due to the Lodge; but if at some future time he should feel himself at more liberty, he would not shrink from the responsibility.

Bro. CALCUTT sang, in a spirited manner, the new national song, the "The Red, White, and Blue," which was greatly applauded.

The W.M. then gave the parting toast, "To all poor and distressed Masons;" after which tea and coffee were served, and the Brethren from Oxford left by the special train which the Lodge had liberally and considerately provided for them.

OXFORD.—*Apollo University Lodge* (No. 460).—On Friday, March 16, the Brethren of the Apollo University Lodge assembled at the Masonic Hall, for the purpose of assisting in the installation of the W.M. elect, Bro. J. W. Malcolm, of Christ Church. The ceremony was conducted by the retiring W.M., Bro. W. W. Beech, and was performed in an admirable manner. On the conclusion of the ceremony, the W.M. appointed the following Brethren to be his officers for the year:—S.W., Bro. W. W. Harrison, *M.A.*, Brasenose Coll.; J.W., Bro. Hon. W. J. Vernon, Christ Church; Chap., Bro. Rev. J. Sedgwick, *M.A.*, Magdalen Coll.; Treas., Bro. W. Thompson; Sec., Hon. Gerald Dillon, Balliol Coll.; S.D., Bro. H. Barter, Merton Coll.; J.D., Bro. J. E. Codrington, Brasenose Coll.; D.C., Bro. the Earl of Lincoln, Christ Church, and Bro. W. Gainer, St. Mary's Hall; I.G., Bro. J. C. Farnborough, Magdalen Hall; Org., Bro. Dr. Elvey, New Coll.; Stewards, Bros. Viscount Garlies, and G. Drummond, Christ Church, C. Dalison, Merton Coll., and Hon. H. Wodehouse, Christ Church; Tyler, Bro. Tipton. In the evening about seventy of the Brethren sat down to an elegant

entertainment, in the banquet-room, when the W.M. presided, supported by Bro. Ald. Sadler, the present Mayor of Oxford; Bro. Ald. Spiers; the late W.M. of the Alfred Lodge, Bro. Randall; the W.M. of the Cherwell Lodge, Bro. Rev. Vernon Blake, *M.A.*; the W.M. of the Churchill Lodge, Bro. T. Joy; the officers and Brethren of the Apollo and Alfred Lodges, and many other members of the Order from various parts of the province. The arrangements were confided to Bro. W. Thompson, Treas. of the Lodge, and it is but due to him to state that nothing was omitted which could tend to the comfort and happiness of the party.

On the removal of the cloth, the W.M. proposed "The health of the Queen and the Craft,"—"The Grand Master of England, Lord Zetland,"—"The Deputy Grand Master of England, Lord Yarborough, and the Grand Officers," coupling with the toast the name of Bro. R. J. Spiers, P.G.S.B.

Bro. SPIERS responded to the toast, and expressed his regret that this was almost the first occasion of the Apollo festival when they had not the presence of several of the grand officers. He could assure the Brethren that nothing gave the grand officers greater pleasure than to welcome Brethren from the provinces, and more especially from Oxfordshire. It was intended to establish a Lodge in London for the accommodation of such of their Brethren as resided in the metropolis, and of others who went from Oxford to attend the meetings of Grand Lodge. It afforded him great pleasure to be able to announce that Lord Zetland had conferred the appointment of Prov. G.M. of this province on Bro. Capt. Bowyer, and he felt assured that the whole province would welcome it with feelings of delight. Lord Zetland looked forward to pay Oxford a visit for the purpose of installing that Brother; and he doubted not that he would on that occasion be accompanied by several of the grand officers, whom the Brethren would be delighted to welcome at their festive board.

The W.M. said that after the gratifying announcement made by Bro. Spiers, he should call on them to drink to "The health of the Prov. G.M. elect, Bro. Bowyer," who, he felt assured, would fill the office with great credit to himself, and to the benefit of the whole province.

Song, by Bro. Elvey.

The W.M. then proposed "The health of Bro. Alderman Sadler," who was not only P.G.S.W. of this province, but Mayor of this city for the third time. No one could say that that brother spent his time idly, for no one discharged more onerous public duties, or enjoyed to a greater extent the confidence and respect of his fellow-citizens.

Bro. SADLER returned thanks, and said that thirty-five years had passed away since he was initiated into Masonry, where he was taught the principles of love to mankind, loyalty to his Sovereign, and obedience to his God. It had been his happy privilege, after serving the minor offices, to preside as Worshipful Master over the Alfred Lodge; he never should forget the kindness which he received from the Brethren of that and the Apollo Lodge; and it always afforded him great pleasure to assist in reciprocating the good feeling which existed between the two Lodges. It was unnecessary for him to dilate on the merits and value of Freemasonry, but when he called to mind the many distinguished prelates, statesmen, and others belonging to this order who had filled the highest offices in the Church and State, with so much honour to themselves and service to their country, he might truly say—

"There's not but what's good
To be understood
By a free and accepted Mason."

As an old Mason, he could with sincerity say to his younger Brethren, that the more they advanced, the more they would find to admire in it; and if they acted up to its principles they would become better men and better members of society. With regard to the office of Chief Magistrate, which he had the honour to fill for the third time, he could only say that he had responded to the call of his fellow-citizens, from whom he had received more substantial marks of their confidence and approbation than ever fell to the lot of any citizen; it was to him a happy reflection, and he hoped that those who followed him would emulate his

example, avoid his failings, and do all the good they could for their fellow-men ; remembering, that although distinctions were highly necessary to preserve due subordination, and to reward merit and ability, yet there was no eminence of station which ought to cause them to forget that they were brethren. He who was placed on the lowest spoke of fortune's wheel was equally entitled to their regard : the time would most assuredly come, — the best and wisest of them knew not how soon,—when all distinctions, save those of goodness and virtue, would cease, and death, the grand leveller of all human greatness, would reduce all to the same state. These were the principles which had been instilled into him at his initiation, which he had endeavoured to act upon throughout his career, and which he hoped would descend with him to the grave (cheers).

Song, "The pleasures of being Mayor," by Bro. Joseph Plowman.

Bro. BEECH proposed "The health of the W.M. of the Apollo Lodge," whom he had had the pleasure of installing in the chair. He felt assured that he would well fulfil the duties which devolved upon him, and if the same spirit which existed among the Brethren of his Lodge continued to animate their breasts, his task would be, as his (Bro. Beech's) had been, an easy and most agreeable one.

The W.M., in returning thanks, said, that having already served three offices in the Lodge, and received their approbation, he was encouraged to undertake the duties of W.M., and doubted not that he should receive every indulgence and support at their hands. He hoped to have the generous assistance of the Past Masters of the Apollo and Alfred Lodges, and it would be his study, during his year of office, to promote and perpetuate the kindly and fraternal feeling which existed between the two Lodges, and trusted that he should do nothing which would bring discredit on the choice which his Brethren of the Apollo had that day made.

Song, "Wine, mighty wine," by Bro. Randall.

The W.M. begged to propose "The health of the retiring Master, Bro. Beech," and said that it was needless to dilate on his merits, because if he had not already won their esteem, they would not have selected him to preside over the Lodge for a second time. His conduct in the chair afforded him a bright example to follow, but he feared that he should not be able to equal a system of working, which had never been excelled. He hoped that he would still come often among the Brethren, and kindly lend his valuable assistance, for it was that hope which induced him (the W.M.) to undertake the duties of that office which he had that day commenced.

Bro. BEECH returned thanks, and said he quitted, with feelings of deep regret, the chair, which he had filled longer than was customary, but regret was mitigated by the fact that he was succeeded by one who would zealously uphold the dignity of the order, and advance the interests of the Apollo Lodge. He had been appealed to for assistance during the next year of office, and, although he might not be able to attend every meeting, the kindness which he had met with in this province would prompt him to attend as often as lay in his power, and to assist the W.M. and the Brethren whenever it was within his sphere to do so. He thanked the Brethren of the Apollo Lodge, and the officers more especially, for the kind way in which they had supported him during his years of office, for the interest which they took in Masonry, the principles of which he had endeavoured to inculcate, and which he hoped would never be lost sight of. He thanked the Brethren of the Alfred Lodge for their kind co-operation and assistance on every occasion, and sincerely hoped that the fraternal feeling which existed between him and them would not be diminished by succeeding years.

The W.M. then proposed "The healths of the W.M., the Officers, and Brethren of the Alfred Lodge," and adverted to the high position which it had attained as a working Lodge, and trusted that the friendship and kindly feeling existing between the two Lodges, would go on, if possible, increasing more and more, and to their mutual benefit.

Bro. RANDALL responded to the toast, and expressed his regret that illness prevented the attendance of the W.M., Bro. J. Thorp, on this auspicious occasion. He begged to be allowed to say, that the W.M. of the Apollo Lodge, Bro. Malcolm, had only to walk in the steps of his predecessor, Bro. Beech, to take the same interest in the charities, to evince the same zeal in the working of the Lodge,

and to display the same courtesy and open generous feeling, to secure the same amount of affection and esteem which was entertained towards his predecessor. By such a course he would secure the same unity and good feeling which was the great characteristic of this province, and he hoped that by the same co-operation they would maintain the interests of Masonry, as well as its charities, which exercised so benign an influence.

The W.M. proposed "The healths of the W.M., Officers, and Brethren of the Cherwell Lodge," which, though young in years, was a credit to the province, and occupied a proud position among the Lodges of England.

The W.M., Bro. Rev. VERNON BLAKE, in responding to the toast, said he felt it needful to say a few words, first, because of the mention which had been made of relationships in Masonry, he was reminded of the close connexion existing between the Apollo and Cherwell Lodges, and although, in the few years which had elapsed since the Lodge over which he presided had been established, great changes had, in the due course of events, taken place among the officers of the Apollo Lodge, yet a living sense of attachment and gratitude was felt by the members of the Cherwell to the late W.M. and other Brethren of the Apollo Lodge, to whom they were indebted for their birth and early education. It afforded him great pleasure to say, now his time of office was expiring, that the Cherwell Lodge still continued to flourish and to prosper; and he need only remind them that the future P.G.M. of the province, Bro. Bowyer, would succeed him, to satisfy the Brethren that there was every prospect of a continuance of success. He would take the opportunity of reminding them, that the annual festival at Banbury would be held on Monday, the 26th inst., and to invite as many as could possibly attend, particularly as a special train would be provided for them, so as to enable them to return to Oxford in good time. He hoped that that would induce many to attend, and to rally round their new and valued P.G.M., and to testify to him the satisfaction and delight with which the whole province hailed his appointment. In conclusion, he (Bro. Blake) would only add, that it was the fervent hope of all the Brethren of the Cherwell Lodge, that as long as the river from which they took their name continued to unite Oxford and Banbury, there would likewise continue an uninterrupted flow of that friendship and good feeling which has ever existed between the Brethren of the Apollo, Alfred, and Cherwell Lodges.

The toasts which followed were—"The officers of the Apollo Lodge," acknowledged by Bro. the Earl of Lincoln; "The W.M., Officers, and Brethren of the Churchill Lodge," responded to by the W.M., Bro. T. Joy; "The newly-initiated Brethren;" "The Masonic Charities;" "To all poor and distressed Masons, wherever scattered over the face of earth or water, wishing them a speedy relief from their misfortunes, and a safe return to their native country if they desire it."

The Brethren then withdrew to the Lodge-room, where tea and coffee were served.

During the evening some excellent songs were sung by Bros. Faber, Codrington, Spiers, and others: and the proceedings were of the most social character, and well worthy of the Apollo Lodge.

SOMERSETSHIRE.

HIGHBRIDGE.—*Rural Philanthropic Lodge* (No. 367).—The usual monthly meeting of this flourishing Lodge was held on Friday, March 3rd, when Benjamin Prew, Esq., of Huntspill Court, was initiated into the mysteries of Freemasonry. Bro. Blackmore was passed to the Degree of a F.C. The remainder of the business of the evening being merely of a routine nature, calls for no remark.

SOUTH WALES.

CARMARTHEN.—*St. Peter's Lodge* (No. 699).—It has been determined to establish a Royal Arch Chapter to be attached to this Lodge, and preliminary steps are now progressing for that purpose. Bro. Samuel Tardrew, the father of the

Lodge, at present occupies the chair as W.M., supported by a staff of Past Masters and anxious Officers, headed by Bro. Ribbons. This Lodge bids fair to become one of the most respectable in the principality.

STAFFORDSHIRE.

WALSALL.—*Lodge of St. Matthew* (No. 786).—The Brethren of this Lodge heard, with feelings of the deepest regret, on the 22nd February, a rumour of the unexpected death of Bro. Henry Vernon, J.D. of the Lodge; which melancholy intelligence was confirmed by a letter from his uncle, Col. Vernon, R.W.P.G.M., to the W.M. At a meeting of Emergency, the same evening, a wish was generally expressed, that, as a mark of the respect and esteem in which he was held by the Lodge, a deputation should proceed to Hilton Park, to ascertain if there would be any objection on the part of his family to some of the members paying “the last sad tribute of regard to departed merit,” by accompanying his remains to their last home. Bros. Wood, W.M., Thos. James, P.M., and the Rev. Jas. Downes, Chap., accordingly waited on the R.W.P.G.M., by whom they were most courteously received; but, he requested them to assure the Brethren of No. 786, that though he sincerely felt their attention, his Brother’s wish to have the funeral conducted as privately as possible, would preclude their intention being carried into effect. At the suggestion of Bro. Downes, Chap., the W.M., convened a special meeting of the Lodge, at which an ancient and appropriate solemn ceremony was conducted, and an oration delivered, by the Rev. Brother, which, at the unanimous request of the members present on the occasion, has been printed. The death of this estimable young Brother is not only a loss to the Lodge No. 786, to every member of which he had endeared himself by his amiable and noble disposition, but to the Craft in Staffordshire in general, as during his short career as a Mason he evinced so much zeal, that, no doubt, he would in due time have emulated the example of his revered parent and uncle, whose services to Masonry are so universally known.

SUFFOLK.

The Testimonial to the Prov. G.M. Sir Edward Sherlock Gooch, Bart., M.P.—We are happy to be able to announce that upwards of a hundred pounds has already been subscribed to this fund.

IPSWICH.—*Lodge of Perfect Friendship* (No. 522).—The members of this excellent Lodge meet on the third Wednesday in every month, at the White Horse Hotel, and visitors may generally find some first-rate working. On the 21st February, there was a full attendance, and the W.M., Bro. N. Tracy, presided in his usual efficient manner. Mr. H. Churchman was initiated into the Order. About twenty Brethren afterwards partook of the banquet.

HADLEIGH.—*Lodge of Virtue and Silence* (No. 417).—For upwards of ten years this Lodge has been struggling for an existence, and has had but just sufficient members to keep on within the pale of the Constitution. The thanks of the Province are especially due to Bro. Hart, P.M., the father of the Lodge, who from his indefatigable zeal, through good and evil report, has kept his little band of true and trusty Brethren around him.

We are happy, however, now to be able to report, that within the last few months a change has come o’er the spirit of the scene, and a number of gentlemen, inhabitants of Hadleigh, have been initiated; repeated visits from the Ipswich and Colchester Brethren have made the meetings both numerous and large. The new W.M., Bro. Golding, was installed at the meeting in February; and, being both a zealous and expert Mason, there is little doubt that this old and respectable Lodge will continue to prosper.

STOWMARKET.—*Phoenix Lodge* (No. 757).—This Lodge, at their last meeting, on the 23rd ult., installed Bro. F. Betts as W.M. for the ensuing year, who appointed Bro. J. K. Sidgwick, S.W.; Bro. J. Wyatt, J.W. The ceremony was performed by Bro. C. J. Townsend, P.M., No. 522, P.P.G. Pur. A vote of

thanks to Bro. Rev. F. W. Freeman, the actual P.M., was ordered to be entered on the minutes, for his services during the past year.

Amongst the visitors we perceived Bro. J. Head, P.M., No. 522, P.P.G.J.W.; Bro. E. Dorling, P.M., No. 522, Prov. G. Sec.; Bro. J. Crispin, P.M., No. 522, Prov. G. Dir. Cr., &c., &c. The banquet was served by Bro. J. Lockwood, Prov. G. Stw., in his usual first-rate style, where peace, harmony, and good-fellowship reigned.

YORKSHIRE.

BRADFORD.—*Lodge of Hope* (No. 379).—On the 27th of December last, the W.M. Elect, Bro. David Salmond, was installed according to ancient custom. He then invested his Officers in due form; after which the Brethren adjourned to the Bowling-green Hotel, where they partook of a sumptuous repast, provided by Bro. J. Lupton, the worthy host. The evening was spent in true Masonic love and harmony, and terminated to the pleasure and satisfaction of all.

The Brethren of No. 379 have recently voted a donation of ten guineas to the Patriotic Fund, and also ten guineas for the relief of the suffering poor of Bradford.

On March 5th, Bro. H. Farrar, P.M., delivered a lecture, which occupied an hour and a quarter; the subject being, "*What is Freemasonry, considered in its origin and history, its symbolical meaning, and its practical objects?*" A great number of our own Brethren were present; and among others who came from a distance were Bro. C. Lee, R.W.D.P.G.M., and Bro. Dixon, P.G. Treas. of West Yorkshire; also the W.M., Officers, and many of the Brethren from the Lodge of Harmony, No. 874. The lecture contained a great amount of valuable and interesting information, and was received with every demonstration of satisfaction from the Brethren present. The lecturer concluded by saying: "Having feebly portrayed to you the divine origin of our ancient institution, coupled with an imperfect exposition of its symbolical and emblematical teaching, I solicit your attention for a few moments only to their practical or personal objects. I beg sincerely to thank you for the kind attention which you have given me, and in conclusion to solicit your earnest study and meditation of the principles of our Order; that by such means you may add an intellectual cope-stone to our beautiful moral superstructure. Those who have the will can always find the opportunity to add their mite to the treasury of Masonic knowledge, for it is in the power of all to give such direction to our Masonic labours as may dignify our profession, invest it with enduring interest, make it the depository of the arts and sciences, and the bright exemplar of moral power and union throughout the civilised world; so that it may be our boast that during the revolutions of many centuries, amid the fall of mighty empires and the destroying hand of time, it still survives, shedding a halo of light over its votaries, and promising to prolong its benign influence until all the nations of the earth shall unite as one people in praise and thanksgiving to their Creator; when distinctive unions of men shall be no longer required, but from the heavens again shall be sung the angelic anthem,—'Glory be to God in the highest; on earth peace, good-will towards men.' Think not, Brethren, for one moment, that you are disqualified to be useful labourers in the Masonic vineyard. All have talents, more or less, and there is ample work for their employment: duties to perform, various and extensive, and scope for their full exercise. Be it, then, your task to soften asperities, to promote the adjustment of differences, and to strengthen and otherwise develope our union, by promoting the study of the sacred law and the benign principles of our Order—by prudence, fortitude, temperance, and justice—but above all, charity. Thus to soothe the afflicted and aid the distressed, to sympathise with them in the hour of trial, and to join in tempered congratulations in their prosperity; to give to the fraternity the hand of brotherhood, the foot of support; to bend the knee in supplication for their welfare, to offer the breast of fidelity, and to afford them defence and protection when absent: so that we, as an Order and as a Lodge, may exemplify that divine saying,—'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.' So mote it be."

At the conclusion Bro. C. Lee, R.W.D.P.G.M., proposed a vote of thanks to

Bro. Farrar, which was seconded by Bro. Dixon, P.G. Treas., supported in a very able manner by the Rev. Bro. H. De L. Willis, Chaplain of the Lodge, and unanimously carried.

SELBY.—*Lodge of St. Germain* (No. 827).—The Brethren of the Lodge of St. Germain assembled in the Lodge-room, in Selby, at two o'clock in the afternoon of Friday, the 2nd of March, for the purpose of installing Bro. Fothergill as W.M. for the present year. Between twenty and thirty of the Brethren were present; and the ceremony of installation was ably conducted by Bro. Dr. Bell, who had come from Hull for that purpose, and who was assisted by several Past Masters of the Lodge. On the return of the M.M.'s in the Lodge, the newly installed W.M. appointed the following as his officers, viz.:—Bro. J. A. Whitehead, S.W.; Bro. H. Pearson, J.W.; T. Wright and W. Richardson, Stewards; Cutling, S.D.; Tinkinson, J.D.; Romans, Treasurer; Marshall, Secretary; Werry, I.G.; Hardisty, Organist. After the proceedings the Brethren partook of an excellent dinner, provided at the George Hotel. The usual loyal and other toasts were proposed and responded to, and the Brethren enjoyed an evening in which friendship, brotherly love, and harmony, were throughout the leading features.

ROYAL ARCH.

IPSWICH.—*Royal Sussex Chapter of Perfect Friendship* (No. 522).—The Companions of this Chapter met on Wednesday, the 7th inst., to exalt Bro. Spencer Freeman, P.M., Lodge No. 757, Stowmarket. The ceremony was performed by the M.E.Z. Comp. John Head, in his usual impressive and most excellent manner; in the Chapter at one time there were no less than eleven P.Z.'s amongst the Companions.

The Prov. G.M., Sir E. S. Gooch, Bart., M.P., will receive his Sublime Degree in this Chapter in the course of the present summer.

SCOTLAND.

GRAND FUNERAL MASONIC CEREMONY.—A grand funeral lodge was held in the Queen-street Hall, Edinburgh, on the evening of Saturday, the 24th of February, in memory of his late Excellency Lieutenant-General Lord Frederick Fitzclarence, G.C.H., P.G.M. Mason of Scotland. G. J. Whyte Melville, Esq., of Melville (in the unavoidable absence of his Grace the Duke of Athole, G.M. Mason of Scotland), presided. Lord Loughborough and Dr. M'Cowan officiated as the senior and junior G.W.'s. There were upwards of 300 Brethren present, comprising Major Nasmyth, the hero of Silistria; Bros. Wm. Hunt, of Pittencrieff; J. F. Oswald, of Dunniker; Samuel Somerville, Adolphus Robinow (the two latter representing foreign Grand Lodges); Rev. Dr. Arnott, G. Chap.; J. L. Woodman, G. Clerk, &c. &c., with deputations from most of the sister Lodges in Edinburgh, Glasgow, and a number of the adjacent towns.

OPENING OF GRAND LODGE.

SERVICE: PRAYER.—GRAND CHAPLAIN.

Most Glorious God, Author of all good, and Giver of all mercy, pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection. Let this striking instance of mortality remind us of our approaching fate, and so fit and prepare us for that awful period, whenever it may arrive, that after our departure hence, in peace and in Thy favour, we may be received into Thy everlasting kingdom.—Amen.

Solemn music.—Organ, Bro. J. C. Kieser. Aria, with chorus—"O Isis," Bro. Formes.—*Mozart*.

SERVICE WITH RESPONSES.

Grand Master.—What man is he that liveth and shall not see death? Shall he

deliver his soul from the hand of death? *Brethren.*—Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Grand Master.—When he dieth he shall carry nothing away; his glory shall not descend after him. *Brethren.*—Naked we came into the world, and naked we must return. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Aria.—“Elijah,” Bro. Reichardt.—*Mendelssohn.*

SERVICE WITH RESPONSES.

Grand Master.—Let me die the death of the righteous, and let my last end be like his. *Brethren.*—God is our God for ever and ever; He will be our guide even unto death.

Aria and Recit.—Bro. Formes. “For behold, the darkness shall cover the earth.”—*Handel.*

The Grand Chaplain here pronounced an oration.

Duett.—Bros. Reichardt and Gregorio. “Now we are ambassadors.”—*Mendelssohn.*

Instrumental Quartett.—Haydn’s Hymn.

Aria.—Bro. Reichardt.—*Mendelssohn.*

SERVICE WITH RESPONSES.

Grand Master.—May we be true and faithful; and may we live and die in love. *Brethren.*—So mote it be.

Grand Master.—May we always profess what is good; and may we always act agreeably to our profession. *Brethren.*—So mote it be.

Grand Master.—May the Lord bless us, and prosper us; and may all our good intentions be crowned with success. *Brethren.*—So mote it be.

Grand Master.—Glory be to God on high; on earth peace, and good-will towards men. *Brethren.*—So mote it be; now, from henceforth, and for evermore.—Amen.

Aria.—Bro. Formes.—“In Deesen Heiligen Hallen.”—*Mozart.*

PRAYER.—GRAND CHAPLAIN.

Almighty Architect of the universe, unto the grave has been resigned the body of our loving Brother the Most Worshipful Past Grand Master Mason of Scotland, to remain until the day of general resurrection. We earnestly pray Thee at that great and dreadful day to extend Thine infinite mercy towards all of us, and to crown our felicity with everlasting bliss in Thine heavenly kingdom.—Amen.

“Dead March in Saul,”—Instrumental.—*Handel.*

National Anthem, by the whole Brethren in chorus, and full band.

Address by Grand Master.

CLOSING OF GRAND LODGE.

Bro. J. C. Kieser presided at the organ, and various sacred arias, from Handel, Mozart, and other composers, were sung by Bros. Herren Formes, Reichardt, Hubert Formes, Signor Gregorio, &c., who attended by the kind permission of Bro. Wood, and handsomely gave their gratuitous services on the occasion—the proceeds being devoted to the Scottish Masonic Benevolent Fund. “The Dead March in Saul” and Haydn’s Hymn were very ably rendered by an instrumental band under the leadership of Bro. A. Mackenzie. This is, we understand, the only ceremony of the kind which has been celebrated by the Grand Lodge of Scotland since the death of the Duke of Sussex in 1843.

COLONIAL.

PROVINCIAL GRAND LODGE OF NOVA SCOTIA.

At a Prov. G.L., holden at the Freemasons' Hall, on Wednesday, the 27th December, 1854 :—

Present.—The Hon. Alexander Keith, P.G.M. in the Chair, and the Officers of the P.G. Lodge.

The Masters, Past Masters, Officers, and members of the several Lodges at Halifax, and a large number of Brethren.

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

The Minutes of the last G.L. were read and confirmed.

The Prov. G.M. then proceeded to nominate and appoint the following Brethren, Prov. G.L. Officers for the ensuing year, who were thereupon invested and proclaimed according to ancient custom :—

R.W. Bros. James Forman, Esq., D.G.M. ; Archibald Scott, Esq., S.G.W. ; Wm. H. Tully, jun., Esq., J.G.W. ; V.W. Bros. Arthur Woodgate, Esq., G.T. ; H. C. D. Twining, Esq., G. Sec. ; Rev. J. T. Twining, D.D., G. Chap. ; Rev. Geo. W. Sprott, Assist. G. Chap. ; W. Bros. John H. McNab, Esq., S.G.D. ; Lemuel J. Morton, Esq., J.G.D. ; Francis Bolton, G. Dir. of Cer. ; John Weir, G. Sup. of Works ; George Somerville, G.Sw.B. ; Wm. Sims, G.St.B. ; James Snelling, G. Pur. ; John Baxter, G. Tyler.

At the conclusion of the ceremonies connected with the installation, the R.W. Prov. G.M. addressed the Brethren present, expressing to them his great gratification at the prosperous state of Masonry under his jurisdiction. He stated that a Dispensation had been granted for opening a new Lodge at Annapolis Royal, the original capital and the cradle of Masonry in this Province, and he had every confidence that the number of the Craft in that quarter would be largely increased.

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

(HOLDING UNDER THE GRAND LODGE OF SCOTLAND.)

The annual meeting of this Prov. G.L. took place at Freemasons' Hall, Halifax, N.S., on St. Andrew's day, 1854.

The R.W. the Right Hon. A. Keith, (M.L.C.) P.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.P.G.M. proceeded to install the Prov. G.L. Officers for the ensuing year, as follows :—

R.W. Bros. John B. Fay, of Keith Lodge, D.P.G.M. ; W. D. Cutlip, P.M., ditto, Sub. ; E. J. Lordly, D.M., Athole Lodge, S.G.W. ; W. E. Grigor, W.M., Keith Lodge, J.G.W. ; Geo. Fraser, W.M., Athole Lodge, G. Sec. ; Rev. G. W. Sprott, G. Chap. (proxy) ; Robert J. Romans, Keith Lodge, G. Treas. ; James Thompson, ditto, G.S.D. ; D. R. Cutlip, Athole Lodge, G.J.D. ; James Reid, Burns' Lodge, G. Bible Bearer ; James H. Drake, ditto, G. Arch. ; W. R. Adams, Athole Lodge, G. Jew. ; Wm. Grant, Burns' Lodge, G. Dir. of Cer. (proxy) ; James Fortune, G.Sw.B. ; L. G. Casseres, Athole Lodge, G. Dir. of Music ; Charles Major, ditto, Andrew Campbell, ditto, A. Blackader, Keith Lodge, A. K. Doull, ditto, Thos. Shéhan, Burns' Lodge, Thomas Veacy, ditto, G. Stewards ; James Wallace, Athole Lodge, G. Pur. ; John Baxter, ditto, G. Tyler.

CANADA.

FESTIVAL OF ST. JOHN THE EVANGELIST, QUEBEC.—Never perhaps in Canada was the Festival of St. John the Evangelist more cordially observed, more joyfully sustained, or the ceremonies of the day conducted with greater harmony and unanimity of feeling than was the Anniversary on last December 27. The brotherhood assembled at their respective Lodge-rooms at different hours, so as to afford the apprentices and those young in the Craft an opportunity of witnessing and profiting by the imposing and instructive ceremonies of installation of each

Lodge, which were performed by the most skilful and esteemed Masters of the art. We congratulate the Brethren of the "mystic tie," upon the felicitous appointment of Officers installed, and from the known experience of the Masters elect (Bros. Eadon and Railton having been each elected for the fourth time), and the skill and devotion of the other Masters, Bros. Dawson and White, in carrying out the principles of Freemasonry, they will merit the distinguished positions which they now hold as rulers in the Craft. The installations were conducted by R.W. the P.G.M., Thomas Douglas Harington, aided by his worthy and R. W. Deputy George Thompson. Bro. Harington, as P.G.M. for Scotland, also installed the Master of St. Andrew's Lodge in person.

The following is a list of the officers installed for the ensuing year:—

Albion Lodge (No. 17), Reg. Eng.—W. Bro. S. J. Dawson, W.M. ; W. Miller, P.M. ; J. Burgess, S.W. ; H. P. Leggatt, J.W. ; P. St. Hill, Tr. ; J. A. Staton, Sec. ; J. Dawes, S.D. ; H. Jackson, J.D. ; W. Whittycomb, I.G. ; D. Gillies, Tyler.

St. Andrew's Lodge (No. 356), Reg. F. Scotland.—R.W. Bro. G. Railton, W.M. ; T. King, P.M. ; R. Neill, S.W. ; A. McKay, J.W. ; G. Hall, Tr. ; G. T. Cary, Sec. ; J. Harris, S.D. ; R. Borland, J.D. ; W. Wilkinson, I.G. ; J. Ennis, Tyler ; D. Melrose and J. Thomas, Stewards.

St. John's Lodge (No. 214), Reg. Eng.—W. Bro. Jos. White, W.M. ; Geo. Irvine, P.M. ; J.W. Harper, S.W. ; Jas. Dean, J.W. ; R. Neill, Treas. ; Geo. Veasey, Sec. ; E. F. King, Assist. Sec. ; Rev. W. A. Adamson, Chaplain ; W. H. Rankin, S.D. ; R. Coker, J.D. ; A. W. Hoffman, I.G. ; H. P. Leggatt, M. of C. ; N. H. Bowen, Org. ; D. Gillies, Tyler.

Independent Lodge (No. 236), Reg. F. Ireland.—W. Bros. W. Eadon, W.M. ; Denis Gale, S.W. ; Jas. Beattie, J.W. ; John Lindsay, Treas. ; H. B. L. Goff, Sec. ; Rev. R. A. Carden, Chaplain ; Arch. McMaugh, S.D. ; Angus McMay, J.D. ; J. Patterson, I.G. ; Chas. Knowles, Tyler.

At a meeting of the Provincial Grand Lodge of Ancient, Free, and Accepted Masons, Quebec and Three Rivers, Registry of England, held on the 28th Nov., 1854, the following Brethren were appointed to office, and installed and invested for the year ensuing by R.W. Bro. T. D. Harington, Prov. G.M. :—R.W. Bro. G. Thompson, D. Prov. G.M. ; V.W. Bros. W. Miller, S.G.W. ; G. Irvine, J.G.W. ; Rev. W. A. Adamson, Prov. G.C. ; R. Neill, Prov. G. Treas. ; A. Simpson, Prov. G. Reg. ; G. T. Carey, Prov. G. Sec. ; Bro. H. P. Leggatt, Asst. Sec. ; W. Bros. J. Burgess, S.G.D. ; T. Lamb, J.G.D. ; G. R. Brown, Prov. G. Supt. of Works ; J. Green, Prov. G. Dir. of Cers. ; Bros. J. Scott, Asst. Dir. of Cers. ; T. Andrews, Prov. G. Sword Bearer ; N. H. Bowen, Prov. G. Org. ; D. Gale, Prov. G. Pursuivant ; D. Gillies, Prov. G. Tyler.—Prov. G. Stews. ; Bros. Dean, jun., Hoffman, Forsyth, Jacobs, Denechaud, and Lewine.

MONTREAL.—*Constituting and Consecration of St. Lawrence Lodge of Freemasons, No. 923, E. R.*—This solemn and interesting ceremony took place on Monday, the 26th of February last, at an Emergency Meeting of the Grand Lodge of Montreal and William Henry. The R.W. the P.G.M. of Montreal and William Henry, the Hon. W. Badgley, in the chair. After the election and appointment of Grand Officers for the ensuing year, and their installation, and the other business of the Grand Lodge had been concluded, the P.G.M. announced that he was about to constitute and consecrate in solemn form the St. Lawrence Lodge. The Petition, the Dispensation, and the Warrant or Charter of Constitution having been read by the Prov. G.S., the proceedings of the Lodge while under dispensation were declared valid. The P.G.M. then made the usual demand and inquiry. The Lodge was then constituted and the ceremony of consecration proceeded with in solemn form. The R.W. the P.P.G.C., the Rev. Dean of Montreal, officiating as G.C., opened the proceeding with solemn prayer, and the Lodge was then consecrated according to the ceremonies usual on such occasions ; after which the P.G.S. declared the St. Lawrence Lodge duly constituted and consecrated, and ordered to be enregistered. The R.W. the P.G.M. then installed the following officers :—Very Worshipful Bro. M. Morison, W.M. ; V.W. Bro. J. Clarke, P.M. ; Bro. Henry A. Glassford, S.W. ; Bro. John Reddy, J.W. ; The Rev. Jacob

Ellegood, Chap. ; Bro. Thomas Samuel, Sec. ; Bro. Romeo H. Stephens, Treas. ; Bro. John M. Young, S.D. ; Bro. J. S. Donaldson, J.D. ; Bro. M. Mayer, D.C. ; Bros. Joseph Papin, M.P.P., and John A. Perkins, Stewards ; Bro. G. A. Holmes, I.G. ; Bro. William Hannah, Tyler. The R.W. the P.G.M. then delivered a charge to the W.M., Officers and Brethren of the St. Lawrence Lodge upon the several duties which they respectively owed to each other, to the Lodge, and to the Order. W. Bro. Morison, on behalf of the Lodge, returned thanks to the R.W. the P.G.M., Officers and Brethren of the Grand Lodge, for the honour they had done the St. Lawrence Lodge in thus constituting and consecrating it ; assuring the R.W. the P.G.M. and the Brethren that it would be the constant aim of the Brethren of the Lodge to adhere to the ancient landmarks of the Order, support and maintain its principles sacred and inviolate, and to the utmost of their power cultivate and extend the sacred principles of Brotherly Love, Relief, and Truth. The ceremony being thus ended, W. Bro. Bernard, W.M. of the St. George's Lodge, and S.G.D., took occasion to present the St. Lawrence Lodge with an elegantly bound folio edition of the Bible, in the following eloquent and appropriate terms :—

“Worshipful Master and Brethren of the St. Lawrence Lodge, allow me without detaining you but for a moment, to tender for your acceptance this copy of the Holy Bible. The uniform fraternal kindness which I have ever experienced from you individually and as a Lodge, has inspired me with the liveliest interest in your prosperity and success. I could not think of any gift more suitable to offer you as an expression of my gratitude, and of my Masonic and personal friendship, than the volume of the Sacred Law, which we all regard as the first Great Light in Freemasonry. However Masons, as well as other men, may differ in their interpretation of the contents of this Book, we all agree that it inculcates the purest morality, and reveals the most sublime truths ; that it safely guides the soul in the paths of virtue, and inspires the hopes of immortality. I need not say in this place that it is this Sacred Volume, when open, which renders our Lodges just ; that from it we derive our most beautiful lessons of morality, and our most striking and impressive symbols. At the very threshold of our Order we are taught ever to consider it as the unerring standard of truth and justice, and to regulate all our actions by the Divine precepts which it contains—believing that it clearly and fully teaches the important duties which we owe to our God, to our neighbour, and to ourselves. While Freemasonry repudiates all religious as well as national and political distinctions, and recognises in every son of Adam a ‘Brother of the Dust,’ she plants the pillars of her strength and beauty upon this Sacred Volume as upon a foundation as firm and enduring as the ‘Everlasting Hills.’ Do me the honour, Worshipful Sir and Brethren, to accept this copy of the Bible, on this most auspicious occasion of the constitution and consecration of your Lodge. May the hearts of your membership be imbued with its spirit, and may the light which it sheds upon human relations and upon human duty illumine the pathway of your future career. Then shall peace, harmony, and Brotherly love mark your progress, and triumphant success shall be your destiny !”

The W.M. (Bro. Morrison) replied :—“Worshipful Sir, I cannot find language to express to you, in proper terms, the thanks which are due to you from this Lodge. I assure you we receive it with the deepest feelings of gratitude—it is adding another to the numerous manifestations of the kind feeling, lively interest, and Brotherly affection, which you have invariably displayed towards myself and the members of the Lodge individually, and towards the Lodge itself. From its formation, you have used your best exertions for our welfare, been a constant visitor at our meetings, assisted us in our labours, and given us the benefit of your Masonic talents. Worshipful Sir, more particularly, if possible, do I thank you for the very flattering manner in which you have presented us this very valuable present, valuable as it is in itself, it is of still far greater value as a proof of your regard and esteem, and as an assurance that our Masonic conduct has given you entire satisfaction, and meets with your approval. In conclusion, let me assure you, Worshipful Sir, that this mark of your esteem will ever be remembered by us with gratitude, and we indulge the hope that you and all the Brotherhood will ever find the members of this Lodge walking within the strict principles

of that great moral law to which you have so eloquently called our attention. That the great principles of Freemasonry and Brotherly love may ever reign in our hearts, and that we may ever evince in our conduct that true spirit of fraternal affection for which you are distinguished in the Craft, is our chief ambition. Allow me to again thank you for this valuable mark of your esteem."

At eight o'clock the St. Lawrence Lodge called off from labour to refreshment, and entertained the R.W.P.G.M. and officers of the G.L. and other distinguished Brethren of the Order to a banquet at the St. Lawrence Hall. Nearly fifty Brethren sat down.

AUSTRALIA.

FREEMASONRY IN VICTORIA.—From this distant part of the world, an incipient empire, the southern cradle of civil and religious liberty, and another depository of the arts and sciences, the benign principles of our Order, founded on Immortal Truth, and as enduring as the heavens, are steadily taking root, and producing social results of the highest interest to every faithful Brother. It is another incentive to the intelligent Mason to perfect his knowledge of the Ancient Ark; as he knows not where his lot may be cast among men, or the claims of duty upon him to rear the Masonic structure in distant lands, and to add another link to universal brotherhood.

Amongst the thousands who have sought the Southern Eldorado, for the realization of their highest hopes, the Brethren of the mystic tie have formed a fair proportion, and in due season have enlightened their Australian Brethren, by imparting a correct knowledge of our ceremonies and lectures, illustrating our principles, and inculcating a love for our several observances. Indeed, so complete is the illusion, that in one Lodge where a P.Prov.G.J.W. for Cheshire presides, and in another, where a member of the Board of General Purposes has just resigned the Master's gavel, each surrounded by well-known faces, one could imagine we were in Manchester or London, instead of 16,000 miles distant.

Freemasonry in Melbourne has been eminently prosperous, as well as in the colony generally. On the first discovery of gold there was scarcely sufficient Brethren to open a Lodge, and the Master had often to send for Brethren to obtain the proper number. Now two Lodges alone number 370 members, and one, the Australian Kilwinning, No. 337 (Scotch Constitution), has twenty-five candidates (their number is not limited, as under the English Constitution) to be proposed at its next meeting. During the past year Bro. Levick has presided over the Australia Felix, No. 697 (English Constitution), with his accustomed ability, established and conducted a Lodge of Instruction, and largely increased the number of members of his Lodge. Bro. J. J. Moody has revived the dormant Lodge of Australasia, established its working, imported the ceremony and lectures, installed Bro. M. Hall as Master, according to correct usage, acted as W.M., in the unavoidable absence of the W.M., and is now duly installed as his successor. Bro. Moody arranged the programme of procession, and the entire proceedings connected therewith, on the occasion of laying the foundation stone of the Melbourne Gas Works with Masonic honours. The Mayor of the city (for the third time), Bro. John Thomas Smith, is again appointed W.M. of the Lodge of Hermon, No. 349 (Irish Constitution), and Bros. J. F. Crauford, Isaac Hind, and John Furnival, all English Masons, respectively fill the chairs of the Australian Kilwinning, No. 337 (Scotch Constitution), St. Kilda Lodge, No. 917, and Hobson's Bay Lodge—both the latter under the English Constitution.

A correspondence, involving an important Masonic principle, took place during the past year. The Chancellor of the Melbourne University, the Acting Chief Justice, Judge Barry, solicited the Masonic Lodges to attend a procession for the laying of the foundation stone of the University. But as prayer was not to be offered up on the occasion, or the Masons either to lay the foundation stone, or, after its being so laid by a civilian, to adjust it with the usual Masonic observances, they declined to attend, to the general satisfaction of the Craft.

There are Lodges of Instruction, and Lodges under Dispensation from the P.G.M. of New South Wales, at the several diggings, namely, Balaarat, Castlemaine, Sandhurst, and Beechworth, respectively, about seventy, eighty, one hun-

dred and twenty, and two hundred miles from Melbourne. There is also a Lodge at Geelong. The two English Lodges, early last year, petitioned the United Grand Lodge, first, to authorize all the Lodges under its constitution to form a District Grand Lodge, and to elect a Deputy G.M., pending the G.M.'s appointment of a District G.M.; but no reply has yet been received, to the great injury of Freemasonry, and the just influence of the United Grand Lodge. Sydney is about six hundred miles distant from Melbourne; the postal communication is by mail steamers only, and the Prov. Grand Lodge of New South Wales has jurisdiction over Victoria—the first of Australian colonies in wealth, power, and influence, the head-quarters of the General Commanding-in-Chief, and the seat of the future Supreme Government of the southern hemisphere. We have Brethren, qualified by rank, intelligence, and Masonic experience, to fill the highest offices, and we deem the immediate compliance with this just request, of the greatest importance to Victorian Freemasonry.

We have had two Masonic Balls here, attended by all the *élite* of rank and fashion, and which gave universal satisfaction.

Royal Arch Freemasonry, and the Chivalrous Degrees, have representative members, but at present no efforts have been made to unite them by Royal Arch Masonry; we hope, in our next, to give some report, as there is an intention of opening a Chapter here, under the guidance of P.P. Moody.

English Constitution.—Australia Felix Lodge, No. 697, 150 members, Melbourne; Australasia Lodge, No. 773, 52 members, Melbourne; St. Kilda Lodge, No. 917, 40 members, four miles from St. Kilda; Hobson's Bay Lodge, 40 members, seven miles from Williamstown; Unity and Prudence, No. 801, 50 members, forty-five miles from Geelong.* Lodges at the diggings, all assembling under the P.G. Lodge of New South Wales, under United Grand Lodge of England and Wales, averaging from 20 to 30 members.

Scotch Constitution.—Australian Kilwinning, No. 337, 220 members.

Irish Constitution.—Lodge of Hiram, No. 349, about 80 members.

VICTORIA.—*Laying the Foundation Stone of the Gas Works, at Melbourne.*—Pursuant to announcement, the foundation-stone of the Gas Works was laid on Friday, the 1st of December last, by the Mayor of Melbourne, in the presence of a large concourse of spectators. The ceremonies received additional *éclat* from the attendance of a large proportion of the Fraternity of Freemasons, who went in procession to the ground, and assisted in the forms peculiar to an occasion of the kind.

[We regret that pressure upon our space prevents our giving a full account of the ceremonial, which has been kindly forwarded to us.]

ROYAL ARCH.

St. John's R.A. Chapter (No. 214), Reg. Eng., held at Quebec.—Officers installed on the 7th December, 1854, by M.E. Comp. T. Douglas Harington, P.G., Superintendent for Quebec and Three Rivers:—

Comps. G. Thompson, Z.; G. Railton, H.; G. Irvine, J.; W. H. Rankin, E.; A. W. Hoffman, N.; J. White, P. Sojrs.; J. Green and J. Dean, Assist. Sojrs.; R. Neill, Treas.; J. Scott, Dir. of Cers.; N. H. Bowen, Organist; J. Bacon, Janitor.

Meets the Fourth Thursday in February, May, August, and November.

This Chapter was opened only in December, 1853, and now numbers Thirty Members, and has numerous applications from Brethren for exaltation.

The Brethren have petitioned for a Warrant of Constitution for a new Lodge, to be called "Alma Lodge," in commemoration of the victory gained in the Crimea. Many of those who fought and died at Alma were known to us Canadians both as friends and Masons.

* There is also a Scotch Lodge at Geelong.

INDIA.

PROVINCIAL GRAND LODGE, MADRAS.

At a communication, holden at the Hall of Lodge Universal Charity, Esplanade, Madras, at half-past six, p.m., on Friday, the 12th January, A.D., 1855, A.L., 5855. Present—M.W. Bro. R. H. Williamson, G.M. ; W. Bros. W. P. Macdonald, Assist. S.G.W. ; P. Coultrup, J.G.W. ; C. A. Roberts, G.Treas. ; J. Maskell, G.Sec. ; J. T. Greatorex, Dep. Sec. ; Bros. R. T. Laurence, Assist. S.G.D. ; R. P. Campbell, Assist. J.G.D. ; W. Bros. J. Dickson, G.Dir.Cer. ; H. O'Hara, G.S.B. ; Bro. J. Brock, G.T. : and the representatives of the under-mentioned Lodges :—Perfect Unanimity, No. 175 (1), Universal Charity, No. 326 (4), Pilgrims of Light, No. 831 (5), and Good Will No. 684 (1).

The Prov. Grand Lodge was opened in due form, and with solemn invocation of God's blessing.

The G.M. stated that it was known to most of the W. Brethren and Brethren present, that he had summoned them to meet him on this day in lieu of St. John's Day, as the latter occurred during the holidays, when it would have been inconvenient for the Brethren to attend. He expressed his congratulations at meeting the members of Grand Lodge at the beginning of the year, and hoped that the new year had been a happy one to the whole of them.

The proceedings of the last communication of Grand Lodge, held on the 24th of June, 1854, were read and confirmed.

The G.T. produced his accounts, which were read.

The G. SEC. stated that it was with much regret he had to report the decease, since the last communication, of the two G. D.'s, viz., W. Bro. G.M.A. Storey, P.M., of Lodge Universal Charity, and W. Bro. G. Snelgrove, P.M., of Lodge Pilgrims of Light. He further stated that these Brethren were, at their own request, and by Dispensations obtained from the G.M., buried as Masons.

The G.M. expressed his regret at the loss this Grand Lodge and the Craft had sustained by the death of the two worthy Brethren alluded to, and he was sure, that in doing so, he also expressed the feelings of the rest of the Brethren.

The following report was then made by the G.Sec. on the state of the Lodges in this Presidency :—

There are three Lodges at the Presidency in a healthy and thriving condition, viz., Perfect Unanimity, Universal Charity, and Pilgrims of Light. Returns and remittances had been received from the first Lodge to 30th Sept., and from the other two, to 31st December, 1854.

In the Provinces, three Lodges were apparently working (in addition to the one recently revived, which will be alluded to presently), viz., St. John, Rock, and St. Andrew ; but they had all, from some unknown cause, ceased to furnish the prescribed returns and payments. St. John was in arrears for two whole years, and the Rock and St. Andrew for eighteen months respectively. No communication of any kind had been received from any of these Lodges, and, as they had no representatives at Madras, the cause of their silence could not be explained.

The G.M. was concerned to hear so unfavourable a report of the Mofussil Lodges, and directed the G.Sec. to write a special letter to each of the W.M.'s of those Lodges, expressing his particular wish that they would be good enough to favour him with some account of their state and prospects, as he was anxious to ascertain whether the incessant changes and movements at military stations had in any way interfered with their condition and progress.

The G. SEC. reported that Lodge Good Will, Bellary, had been revived, and is now in a highly flourishing condition, under the Mastership of W. Bro. A. G. Greenlaw, P.J.G.W. He also read a letter from the Secretary of Lodge Good Will, nominating W. Bro. W. H. Ross, one of the founders of that Lodge, and at present a resident at Madras, to represent the Lodge in this Grand Lodge.

The G.M. stated that he was happy to hear the report just made. He had himself received a letter from W. Bro. Greenlaw, in which he informed him that the Lodge had increased from seven to twenty-seven members. He was also glad that W. Bro. Ross had been appointed representative of that Lodge in Grand Lodge, and would acknowledge him as such.

In the absence of the President of the Grand Masonic Charity Fund, W. Bro. Greator, the Secretary, read the report of the operations of the fund during the past half year, which was ordered to be recorded on the proceedings.

Before proceeding to the election of a G.T., W. Bro. C. A. Roberts, the present G.T., observed, that, with reference to the minutes of the last communication of Grand Lodge, he would feel particularly obliged if the Wardens of the past year would audit his accounts. He would leave Madras for England by the steamer expected next day, but he had delivered to the Dep.G.Sec., all the vouchers and documents necessary to make over charge of his office, and audit his accounts.

The G.M. replied that he would be obliged if the G.W.'s of the past year would comply with the wishes of W. Bro. Roberts.

A ballot was then taken for a G.T. for the current year, and, on its termination, W. Bro. M. M'Dowell was declared duly elected to that office, the majority of votes being in his favour.

The G.M. was pleased to appoint the under-mentioned Brethren to be Grand Officers for the year 1855.

R. W. Bro. J. Ouchterlony, Dep.G.M.; W. Bros. P. Coultrup, S.G.W.; W. A. Serle, J.G.W.; Rev. H. Taylor, B.C.L., G.Chap.; J. Dickson, G.Reg; J. Maskell, G.Sec.; J. T. Greator, Dep. Sec.; H. O'Hara, S.G.D.; T. A. Chamier, J.G.D.; G. Williams, G.Dir.C.; R. Hunter, G.S.B.

The following is a list of Stewards for the current year, nominated by the Presidency Lodges:—

Lodge Perfect Unanimity, Bros. J. W. Sherman and H. C. Roberts; Lodge Universal Charity, Bros. R. P. Campbell and W. R. Williams; Lodge Pilgrims of Light, Bros. P. G. Winter and John P. Waller.

W. Bro. MACDONALD proposed that, by a special record on the proceedings of this meeting of Grand Lodge, the attention of Lodges should be called to the impoverished state of the Grand Masonic Charity Fund, in the hope that all Masons will subscribe to the support of that noble Institution. The motion was seconded by W. Bro. Ross, and carried unanimously.

Before closing the meeting, the G.M. returned his thanks to the Grand Officers of the past year, for the efficient manner in which they had performed their duties. He alluded to the departure of W. Bro. Roberts, Grand Treasurer. He would not, he said, detain Grand Lodge by dwelling upon the manner in which W. Bro. Roberts had performed his duties not only in Grand Lodge, but in his own Lodge, as it was well known to all the members present. The approaching separation was a source of regret to all the Brethren, and he felt assured that he was only their mouth-piece in wishing Bro. Roberts a prosperous voyage—happiness with his friends at home—and health to enjoy his relaxation from official duties. Brother Kenrick was likewise going to England by the same steamer, and the G.M. availed himself of the same opportunity of wishing him also health and happiness.

There being no other business, and no Brother proposing anything further for the good of Masonry in general, or this Prov. G.L. in particular, it was closed in due form, and with solemn invocation of the Almighty's blessing.

J. MASKELL, Prov. Grand Secretary.

CHINA.

HONGKONG.

The Zetland Lodge of Freemasons, instead of a banquet confined to the Brethren, gave a ball, which afforded the uninitiated, of both sexes, the privilege of participating in the celebration of the festival of St. John. The club rooms were handsomely fitted up for the occasion, and every provision in their power was made by the Masons for the gratification of their guests, the only want being the inevitable one of a disproportion of ladies. They were not the less thought of on that account; and, after a splendid supper, the W.M., the Hon. W. T. Mercer, Esq., D.P.G.M., delivered an eloquent and effective speech, to the following effect:—LADIES—The Zetland Lodge greets you once more. On a previous occasion, I recollect having the distinguished privilege of addressing a few remarks to you, and of leading the cheers in your honour, when you graced our festival with your presence. The task again devolves upon me, and, as a duty, I do not shrink from it—though, I confess, I think it would come more appropriately from a matrimonial gentleman. I think more justice would be done to it by one of the eloquent husbands I see around me. The toast, somehow or other, is always committed to a bachelor—I think unwisely; for what can a poor bachelor have to say in honour of those whom he knows only at a respectful distance? How can he enlarge on bliss denied him? How can he expatiate upon comforts to which he is a stranger? How can he duly estimate that happiness which he has only contemplated, as it were, through the bars of a closed portal? How can he describe, in fitting terms, the value of that domestic prize, which he may have often sought, but, alas! has never won? He has, however, one consolation—that the subjects of his theme are so universally appreciated, so highly honoured, and so deeply loved, that no assistance from him is requisite to make known their virtues. Ladies, I have alluded to the time when formerly you honoured our feast. I remember I then endeavoured to reconcile you to Masonry, and I explained your exclusion from our order, giving you two reasons for it—the one embodying a tribute to your charms, the other giving proof of our care and regard for you. These reasons, I think, must have been satisfactory, as married men have since been permitted to join our ranks. For this concession, ladies, we thank you. But, ladies and gentlemen, there may be those present who still shake the doubtful head, and marvel at the seeming inconsistency of merry meetings like the present, with the seriousness and the gravity of our professed principles. Well—it is a poor heart that never rejoices. We all take occasional relaxation, and, for my part, I care not if it be a little boisterous. I hold somewhat with *Gratiano*, in the play:—

“ With mirth and laughter let old wrinkles come,
 And let my liver rather heat with wine
 Than my heart cool with mortifying groans.
 Why should the man whose blood is warm within
 Sit like his grandsire cut in alabaster,
 Sleep when he wakes, and creep into the jaundice
 By being peevish?”

I see nothing incongruous, nothing dissonant, between our principles and mirthful recreation; nothing unpleasing or objectionable in what I see here to-night,—smiling faces, nimble feet, good cheer, and a kindly welcome from honest hearts. It is usual on St. John's night to give a banquet, to which we admit our Brethren; but this some consider a selfish proceeding. If we give a ball, still we do not escape invidious remarks. I was asked the other day, “Of what use are you? To give balls? Well, that is something.” Now, with all deference to the gentleman—he is somewhere here—whose jocular curiosity exceeded his politeness, I

think we are of some use ; and I intend to grant myself a dispensation, enabling me to mention, that this very day, within the Lodge, we acted a useful part in recognising the claims of the soldiers now fighting in the Crimea their country's battles. I mention this, not to vaunt our merits, but partly to vindicate our order, and partly to forward a special object I have in view. You must all admit that we acted in this a useful part, and if by any one our motives therein should still be uncharitably questioned, I would say, as I can say truly, that there was not one on the ample roll of the Zetland Lodge who, while he may have grieved over the existence of human sorrow in any form or in any place, did not rejoice in the opportunity afforded him this evening of stretching forth a helping hand to the fatherless in their affliction, of alleviating the widow's anguish, of drying the orphan's tears, and of cheering the heart of the absent soldier with the gratifying reflection, the welcome knowledge, that those nearest and dearest to him are provided for ; that though deprived by stern duty for a time, or mayhap for ever, of him their natural protector, the wife and children that he loves well are duly cared for, through the active sympathy of his more fortunate fellow-men. And now, ladies and gentlemen, I come to my purpose in introducing such a subject. When the resolution was adopted by the Zetland Lodge to transmit a handsome donation to the Association in London, I entertained a hope, which I expressed to the Brethren, and shall repeat now,—a hope that our example would not be allowed to rest in singlehood, but would be supported, approved, and followed by those without our walls. If, then, upon this hint you speak, and this liberal community contributes its assistance in a cause so good, I shall have less reason to reproach myself with having so long engaged your attention to-night ; and you, peradventure, will admit the conviction that *some* practical benefit, *some* worthy result, may flow from a Masonic ball. Gentlemen, in an undertaking of so generous a nature, I venture to promise you the cordial co-operation of the ladies, of those who have spread happiness around them to-night on every side ; who have illumined our festival with the rosy light of life and beauty, and, in anticipation of their ready assistance in the cause, I call upon you to dedicate this bumper to them, and to greet them with the accustomed honours.

The toast, we need hardly say, was received with the loudest applause ; and it will be perceived that the speaker ingeniously contrived to interlay his theme with an appeal on behalf of the widows and orphans of the soldiers and sailors who may fall in the war with Russia. The Lodge, he said, had that day agreed as a body to contribute £50, and it was to be hoped the example would be followed by the community generally. We are told that a paper, headed with the Lodge's subscription, is now in progress of being signed, and it will be observed, from an advertisement in our present issue, that another subscription paper has been sent round. If such competition have the effect of augmenting the subscriptions, there will be nothing to regret ; but whatever the result, we trust the two will be amalgamated in remitting the amount home, for one handsome sum will look better than two petty ones. We understand the Zetland Lodge has the merit of setting the thing a-going ; and on that ground its list has prior claim to support. But, in truth, there has been no alacrity in the matter, for the scheme has long been in operation in England : and nearly five months ago, besides subscription papers, we know collections were made at all the churches in Australia in aid of the same object ; which only now, through the contingency of a Masonic festival, has been recognised in this part of the globe.—
China Mail, Dec. 28.

METROPOLITAN LODGE MEETINGS FOR THE MONTH OF
APRIL.

2nd. Monday.—Quarterly General Meeting of Boys' School, at 11 a.m.

No. 25, Robert Burns' Lodge, Freemasons' Tavern. No. 82, Lodge of Unity, London Tavern, Bishopsgate-street. No. 85, Royal Jubilee, Anderton's Hotel, Fleet-street. No. 107, St. John's, Radley's Hotel, Bridge-street, Blackfriars. No. 168, St. Luke's, Builders' Arms, Russell-street, Chelsea. No. 223, Lodge of Joppa, White Hart, Bishopsgate-street. No. 257, Euphrates, George and Vulture, Cornhill. No. 318, Lodge of Unions, Freemasons' Tavern.

Chapter No. 30, Old King's Arms, Freemasons' Tavern.

3rd. Tuesday.—Audit Committee, Girls' School, at 11 a.m.

No. 9, Albion, Freemasons' Tavern. No. 18, Old Dundee, London Tavern, Bishopsgate-street. No. 33, United Mariners', Chequers, Providence-row, Finsbury. No. 98, United Lodge of Prudence, Albion-Tavern, Aldersgate-street. No. 118, Temple, Ship and Turtle Tavern, Leadenhall-street. No. 201, Old Concord, Freemasons' Tavern. No. 264, Lodge of Stability, George and Vulture Tavern, Cornhill. No. 317, Lodge of Harmony, Richmond, Surrey. No. 784, La Tolérance, Freemasons' Tavern.

4th. Wednesday.—No. 233, Jerusalem, Freemasons' Tavern.

5th. Thursday.—No. 29, Egyptian Lodge, George and Blue Boar, Holborn. No. 53, Strong Man Lodge, Falcon Tavern, Fetter-lane. No. 158, Lodge of Good Report, Radley's Hotel, Bridge-street, Blackfriars. No. 227, Lion and Lamb Lodge, George and Vulture Tavern, Cornhill. No. 275, Ionic, Ship and Turtle, Leadenhall-street. No. 281, St. Andrew's, Freemasons' Tavern. No. 812, Yarborough, George Tavern, Commercial-road, East.

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

6th. Friday.—Chapter No. 324, Prince of Wales, Thatched House Tavern, St. James's-street.

7th. Saturday.—Committee Boys' School, at 4 p.m.

No. 125, London, Freemasons' Tavern.

9th. Monday.—No. 5, St. George's and Corner Stone, Freemasons' Tavern. No. 12, Lodge of Fortitude and Old Cumberland, Freemasons' Tavern. No. 32, St. Alban's, London Coffee House, Ludgate-hill. No. 206, Domatic, Falcon, Fetter-lane. No. 228, Lodge of Confidence, Anderton's Hotel, Fleet-street. No. 269, St. Andrew's Lodge East, London Tavern, Bishopsgate-street.

10th. Tuesday.—No. 113, Burlington, Albion Tavern, Aldersgate-street. No. 211, St. James's Union, Westmoreland Arms, George-street, Portman-square. No. 234, Percy, Ship and Turtle Tavern, Leadenhall-street. No. 247, Lodge of Israel, St. James's Tavern, St. James's-place, Aldgate. No. 255, St. Michael's, George and Blue Boar, Holborn. No. 276, Lodge of United Strength, Gun Tavern, Pimlico. No. 286, Lodge of Nine Muses, Freemasons' Tavern. No. 805, Wellington, Railway Tavern, Lewisham.

Chapter No. 218, Lodge of Tranquillity, George and Vulture, Cornhill.

11th. Wednesday.—Committee Royal Benevolent Institution, at 3 p.m.

No. 3, Lodge of Fidelity, Freemasons' Tavern. No. 11, Enoch, Freemasons'

Tavern. No. 13, Union Waterloo, Queen's Arms, Woolwich. No. 15, Kent, Three Tuns Tavern, Southwark. No. 19, Royal Athelstan, George and Blue Boar, Holborn. No. 70, Royal Naval, Radley's Hotel, Bridge-street, Blackfriars. No. 103, Vitruvian, White Hart Tavern, College-street, Lambeth. No. 112, Eastern Star, Wade's Arms, Poplar. No. 156, Caledonian, George and Vulture, Cornhill. No. 172, Lodge of Justice, Royal Albert, New-cross-road, Deptford. No. 289, Pilgrim, Ship and Turtle, Leadenhall-street. No. 752, Zetland, Adam and Eve Tavern, Kensington.

12th. Thursday.—Quarterly General Court Female School, Freemasons' Tavern, at 12 a.m.

No. 6, Lodge of Friendship, Thatched House Tavern, St. James's-street. No. 30, Old King's Arms, Freemasons' Tavern. No. 108, Lodge of Regularity, Freemasons' Tavern. No. 248, Lodge of Friendship, George and Vulture, Cornhill. No. 329, Bank of England, Radley's Hotel, Bridge-street, Blackfriars. No. 778, Polish National, Freemasons' Tavern.

13th. Friday.—No. 183, Bedford, Freemasons' Tavern. No. 195, Lodge of Union, London Tavern, Bishopsgate-street.

14th. Saturday.—No. 202, Phoenix, Freemasons' Tavern.

16th. Monday.—No. 1, Grand Masters' Lodge, Freemasons' Tavern. No. 8, British, Freemasons' Tavern. No. 21, Lodge of Emulation, Albion Tavern, Aldersgate-street. No. 66, Lodge of Felicity, London Tavern, Bishopsgate-street. No. 218, Lodge of Tranquillity, George and Vulture, Cornhill.

17th. Tuesday.—No. 54, Old Union, Radley's Hotel, Bridge-street, Blackfriars. No. 87, Mount Lebanon, Green Man Tavern, Tooley-street, Southwark. No. 188, Cadogan, Freemasons' Tavern. No. 229, St. Paul's, London Coffee House, Ludgate-hill.

Chapter No. 49, Mount Sinai, Gun Tavern, Pimlico.

18th. Wednesday.—General Committee Grand Chapter, at 3 p.m.

Grand Steward's Lodge. No. 7, Royal York Lodge of Perseverance, Freemasons' Tavern. No. 164, St. George's, Yacht Tavern, Greenwich. No. 203, Lodge of Sincerity, Crooked Billet Tavern, Tower-hill. No. 225, Oak, Radley's Hotel, Bridge-street, Blackfriars.

19th. Thursday.—House Committee, Female School, at 4 p.m.

No. 23, Globe, Freemasons' Tavern. No. 57, Gihon, Bridge-house Hotel, Southwark. No. 63, Constitutional, Exeter-hall Hotel, Strand. No. 76, St. Mary's, Freemasons' Tavern. No. 198, Lodge of Temperance, George and Vulture, Cornhill. No. 209, Manchester, Old Red Lion, Bridge-street, Lambeth.

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

20th. Friday.—No. 38, Britannic, Thatched House Tavern, St. James's-street. No. 78, Lodge of Prosperity, Earl of Durham, Murray-street, Hoxton. No. 237, Jordan, Freemasons' Tavern.

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

23rd. Monday.—No. 4, Royal Somerset House and Inverness, Freemasons' Tavern. No. 27, Castle Lodge of Harmony, Thatched House Tavern, St. James's-street.

24th. Tuesday.—Board of General Purposes, at 3 p.m.

No. 14, Tuscan, Freemasons' Tavern. No. 109, Moira, London Tavern,

Bishopsgate-street. No. 165, Lodge of Faith, Gun Tavern, Pimlico. No. 169, Lodge of Prudent Brethren, Freemasons' Tavern. No. 219, Lodge of Industry, Swan Tavern and Lord Dover Hotel, Hungerford-Market. No. 324, Prince of Wales, Thatched House Tavern, St. James's-street.

Chapter No. 7, Royal York Lodge of Perseverance, Freemasons' Tavern.

25th. Wednesday.—Grand Festival.

26th. Thursday.—General Committee Female School, Freemasons' Tavern, at 12 a.m. Lodge of Benevolence, at 7 precisely.

No. 22, Neptune, George and Vulture, Cornhill. No. 79, Grenadiers', Freemasons' Tavern. No. 116, Shakespeare, Albion Tavern, Aldersgate-street.

Chapters.—No. 206, Domatic, Falcon, Fetter-lane. No. 248, Chapter of Hope, Globe Tavern, Royal Hill, Greenwich. No. 778, Polish National, Freemasons' Tavern.

27th. Friday.—No. 212, Universal, Freemasons' Tavern. No. 830, Fitzroy, Head Quarters of the Hon. Artillery Company, London.

28th. Saturday.—No. 215, Lodge of Unity, London Tavern, Bishopsgate-street.

30th. Monday.—No. 93, Pythagorean, Globe Tavern, Royal Hill, Greenwich.

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.

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

ATHENIAN SOCIETIES.—There used to be in ancient Athens several societies for mutual assistance. In case of a judicial prosecution against any of the members, or an attachment by a creditor, on the application of the defendant, his associates accompanied him on his trial, and served as advocates or witnesses; or, in case of attachment, they advanced the sum necessary to extricate the debtor from his difficulties, without requiring any interest for it, and prescribed no time for the payment of the loan, other than the re-establishment of his fortune or his credit. If he afterwards failed in his engagements, when able to fulfil them, he was not prosecuted, but his honour was lost.

These societies sometimes met and cemented their friendly union by entertainments, at which good-humour and innocent freedom presided.—*From the "Acacia" Monthly Masonic Magazine, Mississippi.*

Obituary.

BRO. HENRY VERNON, J.D.

February 19th, at Charles Ormston Eaton's, Esq., Tixover Hall, near Stamford, Bro. Henry Vernon, J.D., of St. Matthew's Lodge, No. 786, Walsall, eldest son of the R.W. Bro. Henry Charles Vernon, P.G.M., Worcestershire, and Grandson of Bro. Lieut.-General Vernon, C.B., of Hilton Park, county of Stafford.

BRO. SIR EDWARD FFRENCH BROMHEAD, BART.

March 14, at his seat, Thurlby Hall, Lincolnshire, in his 67th year, Bro. Sir Edward Ffrench Bromhead, Bart., F.R.S. The Bromhead family are maternally descended from Edmund de Gonville, the founder of Gonville and Caius College, in Cambridge.

BRO. JOHN WILLIAM GARTHSIDE.

March 22nd, at Liverpool, aged 56, Bro. John William Garthside, of Chorley, Lancashire, surgeon, of the Lodge of Unanimity, No. 130. His health had been long undermined by nervous debility, arising from disease of the heart. As a friend and companion he possessed the esteem and regard of all who knew him.

BRO. LEWIS SWEETING.

At his residence, Kingston Villa, near Taunton, after a few days' illness, Bro. Lewis Sweeting, Colonel of the Royal Artillery.

THE R.W. BRO. WILLIAM TUCKER.

March 11th, at his seat, Coryton Park, near Axminster, in Devonshire, in his 39th year, Bro. William Tucker, Esq., Past Prov. G.M. for Dorsetshire. The deceased was a distinguished Freemason, who, in a very few years of assiduity and research, had ably mastered every recognised Degree. He received his initiation and first Degrees in Lodge No. 327, Taunton, and worked with untiring zeal to one of the highest positions in the Craft. Few Masons have ever initiated a *greater* number, or brought more Masons to join Lodges, than the indefatigable Brother, whose loss is deplored by very many important members of the Craft. He was a subscriber to all the Masonic charities, and also to many Lodges, and was

a member of the Supreme Grand Council of the 33rd Degree at the period of his decease. An Encampment of Masonic Knights' Templar was established by him at his delightful residence, Coryton House, which has been a temple of considerable Masonic fame, for many years. Those who have partaken of the elegant hospitalities of the mansion, can best speak of the good spirit which his benevolence infused into the happy re-unions which cheered the fine old mansion, while his portly and handsome form, smiling countenance, and powerful voice, combined, in singularly happy conjunction, to fit him for heading his table. Bro. Tucker possessed one of the finest libraries in the country, containing many biblical curiosities and volumes of great interest, Masonic as well as general, together with a valuable collection of philosophical apparatus, so that his guests might enjoy a full share of intellectual luxury. His remains were deposited in the family vault, on the 17th, followed by the male surviving representatives of the family, together with Sir John de la Pole, Bros. Vigne, Eales White, Pickering, Keech, and other sorrowing Masons and friends. The hearse was drawn by the deceased Brother's own horses, driven by his coachman, and his remains enclosed in coffins made from the timber grown on his own park.

MRS. GEORGE ROUTLEDGE.

March 25th, Maria, wife of Bro. George Routledge, of 36, Soho-square, and 2, Farringdon-street, after a long and severe illness, borne with humble resignation to the will of T.G.A.O.T.U.

MISS CREW.

In Vernon-place, Bloomsbury, in the 79th year of her age, deeply regretted by all who knew her, Jane, the beloved sister of Bro. Francis Crew, the universally esteemed Secretary of the Royal Freemasons' School for Female Children.

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.

WE have been requested to insert the following :—

DEAR SIR AND BROTHER,

IT having been determined by some of the Craft to present some testimonial of the respect and esteem which Masons in general, and more particularly those of this Province, have long felt for him, to Bro. Eales White, Sec., No. 327, P.M., P.Z., P.Prov. G.J.W., and Treasurer Prov. G.L., on account of the unwearied zeal and attention he has shown to the best interests of Masonry for more than thirty years past, during the whole of which time he has held office in his own Lodge, and invariably discharged every duty with great credit to himself, and usefulness, not only to his own Lodge, but to Masonry in general; witness the Aged Masons Asylum, &c. You are respectfully invited to join, and also make known this intention to those Brothers within your reach, and are requested to send a list of the names and contributions at your earliest convenience to Bro. C. Haseler, Sydney Buildings, Bath; or to Bro. F. May, "Taunton Courier" Office, Taunton. The subscription is limited to 10s., and the R.W.Prov.G.M. has kindly consented to head the list.

I am, dear Sir and Brother, faithfully and fraternally yours,

W. R. CROTCH, W.M., No. 327, Taunton.

TO CORRESPONDENTS.

"S.P.Q.R."—It gives us the greatest satisfaction to record the rapid increase of subscriptions towards the Testimonial for Bro. R. Spiers, late Mayor of Oxford. Such men as he is irradiate the Craft, and when hospitality goes hand in hand with true taste in the most liberal patronage of the highest art, the external world is compelled to venerate a system which eliminates such results. Bro. Spiers' munificent discharge of his office will never be forgotten; and in Masonry "not to know him," argues indeed "oneself unknown."

"P. J. W."—There is much in your note which we approve of, and you are aware that whatever remarks emanate from you will always receive our greatest attention, but you forget that the absence of the "suaviter in modo" often neutralizes the "fortiter in re." Abuse is not argument, and if we printed your note, we should have to acknowledge, according to your own admission, that you did not know what you condemned.

SWANAGE, DORSET.—"H. D. C."—Thanks for your aid and communication. We intend to publish the subscribers' names, and if you can help us in the matter of obtaining a list of the subscribing members of Lodges, we shall be obliged. Meanwhile your drawing the attention of the Tilers and other members of the Craft to our preliminary notice in this number, as to the commission given for subscribers to parties recommending them, will be of great utility.

NORTHUMBERLAND.—“P. M.”—We reply to your inquiries *seriatim*.

1. It is to be regretted that the perhaps too frequent admissions *by courtesy* to the performance of duties in Lodge, of other than the constituted officers for the discharge of such functions, has obscured, and in some instances, violated the proper legal method of observance. *By courtesy*, the matter referred to in your first question is frequently allowed, but *as to legality*, Dr. Oliver's opinion is right.

2. The Book of Constitutions allows a W.M. to delegate his authority to a Warden, but there is no doubt, though under such circumstances the Warden occupies the place to the right of the Master, the rule was the result of original laxity and abuse. Common sense points out that the S.W. and J.W. are representatives of the Master, whose office they fill if he be absent; if, however, he be present and capable, he is legally bound to discharge his own duty.

3. During his absence, the Warden, S. or J., may discharge the functions of W.M.; the rule being that no hindrance be allowed to the carrying out the duties of the Lodge.

4. This is constantly done, but it is not legal; let common sense step in, and suggest the endless abuses to which it has given and would give rise. If Masons, especially those who take upon themselves the management of Lodges, bore in mind the late Duke of Wellington's principle, never to assume a profession or office, without making himself master of every detail belonging to it, we should have the path of duty simple and uniform, and not tessellated with divers colours of abuse. Your observation, therefore, that the W.M. or P.M. are the only proper persons to perform the duties alluded to, is just and sensible.

The covers can be obtained as usual from Bros. Spencer or Routledge, through any local bookseller for the Quarterly Volume; and they will be provided also for the Monthly. Pray draw attention, wherever you can, to the notices in this month's number.

TEMPLAR DEGREE.—“Quidvis.”—We beg to refer you to the reply given in the March Number, in respect of this question, and repeat what is there stated, without entering upon the diversity of opinion entertained on the subject, that none but those who have advanced higher than R.A., get on well in Masonry amongst foreigners.

HALIFAX.—“M. M.”—Of course your O.B. prevents the adoption of such proceeding.

TRURO. —“Inquirer.”—Many Brethren are of your opinion, that the office should be made quadrennial at furthest, subject to re-election; of course, any suggestion of this kind would be strenuously opposed by some, but that is no reason why it should not be made, if advantageous.

CHELTHENHAM. —“Charity.”—No doubt the excellent Brother you mention would rather eat the bread of industry, and as he has hitherto employed his time in the study of such subjects, let him send articles upon them to us, for which we shall be happy to remunerate him, to the utmost of our power. Good papers upon architecture, antiquities, travels, national customs, will be acceptable, and as the Magazine rises, so will the remuneration of the contributors; but we are ready *now* to pay all who aid us, and if attention be paid by the Tilers to our offer, much money could be realized by each member, with small trouble to himself, and great benefit to the Craft.

TAUNTON.—“P. P. G. W.”—Accept our best thanks for your kind communication, which came late, but was still in time for insertion. We will see about giving in our May number what you require, but it is too late this month. Prospectuses are in course of issue through England and Wales, to the booksellers, which we trust will render the supply of Magazines more punctual; but

pray give your orders to your local bookseller *early, and especially for the forthcoming numbers.* If the *slightest* want of punctuality occur, write to us, and we will see you have as many Magazines as you require through another channel.

WALSALL.—We beg to thank our correspondent for his kindness in forwarding the funeral oration, delivered by Bro. Downes, upon the lamented death of that most promising Mason, Bro. H. Vernon. We intend to extract a passage or two from this admirable discourse in our next Number, but it arrived too late for the present one.

SHEERNESS.—Thanks for our correspondent's information, which arrived unfortunately too late for insertion.

The EDITOR begs to thank his numerous correspondents for the promises of aid he has received. What his plans are, to raise the *Freemasons' Monthly Magazine*, are set forth in the opening paper of this Number, but the success must depend upon the unanimous co-operation of the Craft. Let the Secretaries of Lodges communicate with the Editor all local information, and each one try to gain a Subscriber, and the result will be, that as this Journal will maintain its place as the best compendium of Masonic intelligence, so contributors of the highest literary talent upon general subjects, who are now comparatively giving their aid *from love of the good cause*, will be enabled to devote their time and abilities more unreservedly to its interest. The motto of one and all should be—

“Nil actum reputans dum quid superesset agendum.”

The EDITOR of the *Freemasons' Magazine* will feel much obliged if the Companions of Provincial Chapters will kindly forward their days of meeting, as the knowledge of the time when Chapters open will be beneficial to many Companions.
