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LONDON AND ITS MASONS.

IF observation, like an honest collector, took toll of the thoughts upon the mind's highway, there would be fewer vagrants and disorderly passengers about it, but men satisfy themselves as to both individual and social ill, with the meagre contemplation of results; they do not take the trouble of analyzing processes, much less of investigating principles. Thus thought becomes act; act, habit; habit, disposition; without inquiry into the subtle relation subsisting between each, until the mind becomes absolutely a public road, a common thoroughfare to all travellers!

Hence it happens, also, that the small wheels of this complicated machine, the world, escape notice, and that from our grosser perceptions, being occupied only with salient portions—large joints and axles,—the importance of the finer details is overlooked. Yet, for all our carelessness, without the lesser processes the greater would stand still; nay, the most minute are often those of chief significance. You discover their value either when they are suddenly removed; or when great contrasts to their action are presented; or when, like a subtle test, they are skilfully dropped into the deceptive distillations of unseen yet ubiquitous mischief, and at once detecting the elements of human ill, decompose, and cause them to exhale into annihilation; or as they fall before its searching scrutiny, condense them into the murky precipitate of vice!

Bearing these ideas in mind, it is not remarkable that the value of Freemasonry, especially in dense populations, is disparaged, chiefly because it possesses one constituent characteristic of excellence—silence. It does its work with no noise, its charity ignores trumpeters, printed lists, and showmen. Moreover it turns upon a small but most powerful fulcrum, fidelity to an oath, so powerful indeed, that Polybius attributes the whole success of the Romans in keeping

their greatness together, to the universal knowledge prevalent amongst their allies and dependencies, of their stringent observation of oaths. Observe, we do not substitute Masonry for spiritual religion, though it depends upon a close adherence to the general moral principles of it. Were all men *real* Christians, there would be no necessity for Masonry, which would be superseded, in all its applications of mutual love and sympathy. Neither could the fullest discharge of Masonic duties ratify to the heart the certainty of Christian promises. The one is Brother of a heavenly, the other of an earthly Lodge; yet, for all this, there is more intimate blending of the two than many, even Masons, are aware of; and seeing that the one draws from the same oracles of truth as the other, the specific duty of charity, study of those oracles by each, will closely approximate, even to identification, in many instances, we may hope, either with the other. We have now only to do with the direct utility of Masonry, especially as evidenced in large communities. Aware that men do not concur in all religious ideas, and that all are not Christians, Masonry, content to do her duty in a minor sphere, takes up the first ground upon which mankind *does* agree; she does not disown the Ruler of all, but founds her principles on His Word, and in considering her claim to universal love and admiration, we shall apply to her value the three aspects of argument with which we commenced this article, especially in regard to the metropolis, or large collective masses of the human family.

London!—

“The needy villain’s general home!  
The common sewer of Paris and of Rome!”

as Johnson called it. Its streets paved with guilt and gold, where honour starves in tatters, and the heartache is not confined to Chancery-lane! Yet the arena, still, of mind, energy, benevolence, and withal of selfishness, indolence, and incapacity. It is a whirlpool of endless changes, save one—namely, that care always rises to the top, from the great sediment of original corruption below! It is a current so rapid in the stream of life, that all are swamped by it, except the strong swimmer, whose inborn resolution defies it, or the wealthy voyager whom fortune furnishes with a bridge or a vessel to pass it. It is the pool of seething vice and treachery, where, aided by the thickened scum of fraud and flattery, the knave victimises the fool; where the largest sharks are most admired; whilst the simple gudgeon feeds the pike, and is laughed at, to boot! Its shores are covered with wrecks of all classes and ages, amongst which we meet a fragment, now and then, of exquisite grace and beauty, showing marks of early care, and of the bright hopes once entertained about the future; but the noble vessel has gone down, probably from want of a proper pilot, and the stream runs too fast to notice such common things, *now!* The anchorage of this great metropolitan bay is treacherous—its shoals innumerable—its swelling waves now rise with youth’s fondest hopes—now sink and open into gulfs dark as the

abysses of men's unfathomable fears! Such is London, to the philosopher who stands by the side of the stream, and weeps at, or derides it all!

Here, then, apply our first remarks. Remove Masonry from this dreadful scene of fratricidal carnage of man upon his fellow, and you at once annihilate that influence which, second to Christianity alone, and very often received where its great prototype would be refused, works silently, but *ever*, for man's amelioration. Allowing that numerous, almost innumerable, fountains and channels of philanthropic aid subsist and flow, yet sectarian bias, the necessity of influential presentation, and that great upas tree of selfishness which poisons all our good, render the solace, compared with the suffering, so restricted, as to well elicit our gratitude to those Masonic establishments which open their treasures to the only magic talisman they recognise—the “Sesamé” of WANT. Take, for example, that most noble institution for aged Freemasons and their widows, just completed. Can anything be more attractively confident in the great principles, and their activity, of Masonry than the unostentatious information of a deficit existing, with the certain assurance of its being met by all the Brethren to the fullest exercise of their ability; ay, even beyond their temporary convenience? Why, this very Institution stamps an honour upon every Mason who aids it, associating him with the noblest relics of our fallen nature's primeval glory. Remove also the quiet action, unobserved, of individual Masons, one to another, and would it not be missed? What other fraternity can say that, without the stimulus of committees, speeches, placards, place-hunting, clubs, or councils, relief is bestowed upon thousands? More still, that many of these thousands are sought out; not waited for until they walk over the ashes of proper pride and self-respect, and, goaded by necessity, are *forced* to beg, but carefully looked up, and not one worthy claimant repudiated; and this, by individual and distinct exercise of the principle which the simple observance of a solemn oath infers upon all. Blot out this beam, this day-star of a better sky, and would the world become brighter for its extinction? Erase this rainbow, this promise of a moral refuge from the deluge of suffering, and how many wanderers would pine for the arc of its glory and the beam of its protection?

Apply next the force of contrast. We take our examples here—“know all men!” from actual fact, and shall not adduce them invidiously, for the characteristic of Masonry being the unselfish recognition of good in every worker, system, case, and class, it “envieth not.” A. was a London reputable gentleman, as was also B., both belonged to the same profession, the law, though not to the same line of it, as A. was a barrister, B. a solicitor; moreover, the latter was a Freemason, the other was not. It happened that C., a Mason, required a service to be rendered to him: he had been brought up, and had, though not at college, maintained intimacy with A., for more than twenty years. Of B., C. knew little, except from Masonic connection extending over a period of a few months. The favour was

not a pecuniary one, and required merely personal influence, with a little trouble, to grant, but upon application to A., his old chum of twenty years, C. was first met with protestations of inability, and the usual courteous falsehood veiling disinclination; and upon his manly refusal to be stultified by such trash, forced the hollow professor of friendship to drop the mask of deceit. He applied to B.; few words passed, the assurance was given that the latter "would see what he could do;" in a few days it was done, but B., not content with one kind act, repudiated all thanks, and learning that C. desired another exercise of good-will, never rested until that had been manifested also. "Friend, did'st thou ever feel for him in thy pocket?"—was the Quaker's calm inquiry of the fulsome hypocrite, who loudly proclaimed his sympathy with another; the sacrifice of the pocket is a great test of sincerity, but how many proofs teem upon us that even that, is forgotten in the absorbing influence, which makes the Mason feel, *in his heart*, for his Brother's need?

Benevolence, also, does not sit at home in our Lodges, neither is it of such a truly domestic nature as never to stir abroad. It seeks out, we affirm, the distressed; indeed, volumes could be filled with facts attesting how the Fraternity ratifies the solemn obligation practically, which binds it morally. We know an instance of a Brother, whose time was his money, yet who gave up three whole days to find an impoverished Mason, whom he had never seen before, but whose credentials were good, and having found him, placed him far above want, at once. Selfishness is the antagonistic element to Masonry. Whilst recognising due subservience to authority, and every claim of meritorious distinction, Masonry distinguishes none but the meritorious; and viewing man in his affinity to woe, not to wealth, reflects upon the nakedness of birth, anticipates the equality of dissolution; and renders the entrance to her Lodges an appropriate emblem of the grave, where all comers, prince and peasant, leave their clay-born greatness, like the Turk his slippers, at the door! Man, like the monarch in a play, retains his sceptre only "till the fall of the curtain." He needs to be reminded constantly of this; but when the lesson is instilled by ingrafting another virtue, twin-born with humility, namely, universal love, the system which imparts the wholesome discipline is inestimable. Does Masonry promote stupidity because of its alliance to Smith, or repudiate merit because it happens to be associated with Brown? Do we hear of kindred superseding desert, or of dulness, from its relationship with Masonic magnates, being fastened by the latter, like a slug, upon our noble institutions, to devour and waste away the glory of our ancient landmarks? We are aware of the usual and surest accesses to worldly patronage, and doubtless we shall, by those who know life's ways, be thought to dream, when we boldly assert that the adultery of a wife, or the vitiation of a sister, or any similar immemorially successful passage to mundane greatness, does not assist a Mason's advancement; nay, that such practices even would retard, and disgrace him! Yet—singular as it appears—such is the fact, and we have no path-

way to pre-eminence through libertinism, falsehood, and dishonour. Upon applying, therefore, our second analysis to the utility of our system, namely, a contrast with the exoteric usage of the world, we must confess, that if her claim be fairly weighed, Masonry, in this aspect, commands our indisputable regard.

There is also difference in the manner of assistance. If I throw a penny to a beggar with an intention of breaking his head, says Johnson, though I miss him, and he is benefited by the coin, he has small reason to thank his untoward benefactor. Now even *with* the intention of charity, consideration of the feelings of the recipient, not only enhances the gift, but (and we wish this were oftener remembered) it may decide the whole issue of the act. Whatever damages self-respect, impoverishes morality; the relief, however opportune, is swamped by the degradation of the gift, and the glow of gratitude, pales before the blush of shame! Charity, like the heart, ought to animate the whole system, yet its beat be silent and unseen; and the very members which owe to it their life, ought to be unconscious of the source of their vitality. To stigmatise penury therefore with grotesque and obsolete costume, to array the recipients of our alms as outrageously as the occupants of our prisons, is to stamp disgrace on want; to pour not oil, but liquid fire, upon the heart's sore place, and to fix, by an indelible record of mendicancy, a barrier to the ambition of a noble spirit. In this respect, then, Masonry deserves commendation; many juvenile recipients of its aid are unconscious of aught approaching to eleemosynary association, and it has long since discovered that the rays of Charity's bright sun affect those, most easily, who bask beneath it,—without woollen coats, thick, bilious-looking stockings, or corduroys.

Our space does not permit us—for we are happy to say, the demand upon it rapidly increases from all quarters—to adduce so much evidence as we should desire of the usefulness of Masonry in stripping fictitious—or at least, in separating hypocrisy from—virtue. In the most satirical notes to a work, probably, which have appeared of late years,\* the Editor remarks that,—“Benevolence is but dry fare without turbot and lobster sauce,”—thereby intimating the humiliating truth, that no inconsiderable amount of liberality, springs from gluttonous good-humour. Not that we are ascetic enough to impugn the fact, that conviviality lubricates charity as it does most business; but leaving the festive consideration, it must be confessed that the single, spontaneous effusion of charity, unheralded by great names, long lists, or egotistic speeches, is of rare occurrence in the world. To test therefore the genuineness of benevolence, we have to consider its motive, as exemplified by the method, of its action, and this test vindicates the singleness of Masonic philanthropy. It is discharged by each singly,—the individual not waiting for collective encouragement,—towards the necessitous, under the tie of mutual fidelity, and to the honour of the Universal Ruler. Obligation in

\* Gay's Fables, with Annotations by Octavius Freire Owen, M.A. F.S.A., Rector of Burstow, Surrey. London: G. Routledge and Co.

the sense of favour, is unknown; in the sense of duty, it is never forgotten. "The court, camp, shore, the vessel, and the mart," are the scenes of its hourly action, its silent energy, its unproclaimed triumphs! Its devotion to the hovel as to the mansion, exonerates it from the charge of partiality or indifference; its taciturnity from arrogance; its individuality from imbecility of purpose; whilst unselfishness marks its whole career, with the glorious witness of risks incurred, labour lavished, toils endured;—ay, most wonderful! even gold bestowed!—without the least chance of popular fame, the remotest contingency of lofty preferment;—only that Brothers may meet upon that line of Masonic sympathy, which spans by a bridge of hearts, the swollen tides of human wretchedness, and encompasses all countries, with a ring of love!

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## NOTES ON ANTIQUARIAN RESEARCH.

### CHAPTER I.

"Marks left by the fingers of some sly old antiquarian."—*Examiner.*

THE Bishop of Oxford, in an interesting address, which he delivered at Winchester, before the Archæological Institute, in 1845, said:—"We cannot conceal from ourselves that the antiquary has been commonly conceived to be a harmless creature, patient alike, and provocative of jibes, with little pith or point of character, and little earnestness, except for trifles. Pope, in his sonorous "Anti-thesis," has well expressed the common charge:—

"With sharpen'd sight pale antiquaries pore,  
The inscription value, but the bust adore."

Passing on to show "we are a link in the golden chain which reaches from the beginning to the end," and that reliques are witnesses and records of the past, the bishop sets forth the character of the true antiquary, concluding his address in the following sentences:

"Here, then, we take our stand. Into that old past we love to look, because in it was life; into it we dare to look, because that life is now in us; and that same gift we do believe we may pass, to those beyond us. We too may and shall be ancients, and matter for history. Let us yield ourselves with what freedom we may to the working of the power within us, and our deeds will harmonise with those brought by the same power, through the noble spirits who have been before us. Let us only use them as examples and incentives, and not feebly and blindly copy them as models. Let us visit the scenes of their departed greatness, not to array out ourselves idly, in their worn-out customs, but that, having ears to gather up the whispers of their oracular advices, we may, by our own skill in art, by boldness in execution, fashion for ourselves the outward circumstances we need."

The two classes of antiquaries are treated of not more graphically, but rather more concisely, we think, in the article upon Tytler's *Collection of Ancient Letters*, which appeared in a number of the *Quarterly Review*, for 1839. "There are men," says the writer, "who batten on the husk of antiquity, and never reach the kernel; but pronouncing the outer rind inimitable nutriment, insist upon all the world not only swallowing and digesting, but delighting in this *pabulum*. But there is a better sort: these love ancient things, not because they are ancient, or even because they are rare, but because in the contemplation of them they are able to detect the *spirit* of ages gone by, to obtain a wider field for the exercise of their sympathies, to enlarge the sphere of their knowledge and intellectual enjoyment."

At the risk of being esteemed untrue and superficial antiquaries, let us endeavour, in the words of the mighty Shakspeare, "to be instructed by the antiquary times," and then may the succeeding line apply to us all individually:

"He must, he is, he cannot but be wise."

Certainly the olden days teem with instruction; for, whether we trace out the curious etymology of common English words, examine old china with its strange hieroglyphical monograms, olden coins, and ancient tombs, or strive, with eagle eye, to decipher the records of antiquity, there seems to be a silent voice preaching earnestly the while a great and solemn lesson, telling us by what means we may unite with golden cord the present with the past, and make it subservient to the requirements of the future. At the same time, it becomes us to remember that, among much sterling gold, there is a vast amount of ore and rubbish; and it is the duty of the true antiquary, as it is of the alchemist, to sever the good from the pernicious, to extract from the sham the true, and because true, the priceless sovereign metal. Look at the days when our ancestors dressed in the costumes which Sir Peter Lely has left upon the canvas, and Planché, in his "British Costume," so ably depicted—days, when our great-great-grandmothers inflated themselves with hoops, and lined their garments with so much "bombast," that the word for cotton became gifted with a new meaning, and wore head-dresses, *à la lune*, if we may be allowed the expression, and fans adorned with mirrors, to reflect beaming eyes, and highly rouged cheeks, and hair drawn tightly off the face. Those were days when our great-great-grandfathers adorned their legs with ruffs, and wore artificial calves, as some footmen may do in 1855, for aught we know to the contrary. There is nothing, surely, in those exaggerated fashions which we would desire to imitate; yet, some who are wedded to olden things for the sake of their age, might think that there was; and such should in the same spirit, if they wish to be at all consistent, prefer the gay, brilliant, and licentious Congreve, to the calm and cheerful Addison, because the one lived farther removed from us than the other in "the antiquary times."

Independent of any high lesson taught, there is an intellectual amusement to be derived from antiquarian research; and, if we aspire to the high title of historian, an accurate knowledge of past life, and past things, as well as past men, is doubly necessary. How few, in the present day, are conversant with the history of the introduction of some of the staple commodities of life; take for instance that of tea. In the *Commonwealth Mercury*, reprinted by James H. Fenell, 1854, tea is advertised as "THat excellent and by all Physicians approved China Drink, called by the Chineans, Tcha, by other Nations, Tay or Tee." This excellent drink is sold, we are further informed, "at the Sultanness head, a Coffee house in Sweeting's Rents, by the Royal Exchange, London." No dishes of costly sixty shillings per pound tea are drunk now, nor are the leaves brought in, as they used to be, as a species of dessert. How strange that an article of such great luxury as tea was, should have become so soon popular, and considered no longer an article of luxury, but of necessity, by the poorest peasant and artisan in the kingdom. So times change; and who knows but two hundred years hence, the greatest delicacies of the present may be then cheap as dirt. It is unpleasant to some persons thus to speculate concerning the future; but moralise or not, when we are numbered with the past, and our tomb has become the page of the reverent antiquary, the world will be just as busy, and painfully restless and fond of change as it is now—events succeeding one another with the same order and rapidity, as do the colours of the kaleidoscope, or the dyes of heaven's majestic rainbow.

About the time when this advertisement appeared (1658) a great improvement was made in the clock, which is said, by the way, to have been found in England by Julius Cæsar, when he visited our shores, 55 B. C. What strange eccentric clocks those must have been, for they possessed no scapement, and no pendulum, much less the power of striking. These were the inventions, Hadyn informs us in his invaluable "History of Dates," of the years A.D. 1000, A.D. 1641, and A.D. 1308 respectively. The invention or improvement to which we refer, was made by Fromantiel, a Dutchman, but here is his advertisement, which we extract also from the *Commonwealth Mercury*.

*THere is lately a way found out for making clocks that go exact, and keep equaller time than any now made without this Regulator (examined and proved before his Highness the Lord Protector, by such Doctors whose knowledge and learning is without exception), and are not subject to alter by change of weather, as others are, and may be made to go a week, or a month, or a year, with once winding up, as well as those that are wound up every day, and keep time as well; and is very excellent for all House clocks, that go either with springs or weights; and also steeple clocks, that are most subject to differ by change of weather. Made by Ahasuerus Fromantiel, who made the first that were in ENGLAND. You may have them at his house on the Bank-side, in MOSSES-ALLEY, SOUTHWARK; and at the sign of the Maremaid, in LOTHBURY, near BARTHOLOMEW-LANE end, LONDON.*

Fromantiel, we take it upon the words of Hadyn, was a Dutchman, though we should have imagined him, and the name Ahasuerus adds strength to our suspicions, to have been of Hebrew origin. But



whatever was his race matters very little, for the Soyers of this generation and those to come, will look contentedly at the sober swinging pendulum of the little ten shillings' worth of mechanism, in the shape of a Dutch clock, hanging in the corner perchance of a bright red-bricked kitchen, and bless the gift, if they do not remember the giver.

Nor ought fire insurance offices, as well as over-paid and under-paid good plain cooks, to forget Ahasuerus Fromantiel, for he was the improver, if not the originator of fire-engines. It is true they were small; so small that they could be taken into a house, and carried without much difficulty up the oaken staircase; but small engines are useful, at least in freeing trees and plants from plant-lice, and those minute yet rapacious species of animalculæ which come under the general name of blight. In these two inventions, as in others, we see what a paucity there is in England of genuine English inventors, but though England lacks inventors and great musicians (not that we would imply there is any connection between the two), it is the only country which knows how to appreciate the inventions of genius truly. From the skilful Italian silversmith, and the German instrument maker, to the Spitalfields weaver driven from France by the Edict of Nantz, we owe numberless obligations, while it is to Italy, Germany, France, and the East, we look for those wonderful singers, whom we gladly call—and why should we not?—our very own. Thus Handel, to whom Arbuthnot, in addressing Pope, paid so high a tribute when he said, “conceive the highest you can of his abilities, and they are much beyond anything you can conceive,” and the great Herschel, are sons of genius whom England claims for her own, and their names are, and ever will be to us, as household words.

Passing by antiquarian research as it affects the history of inventions, we might show how little should we be able without it to appreciate fully, the beauties of our noble cathedrals, abbey churches, and ancient ivy-covered castles. To vulgar eyes, the most magnificent cathedral is what the fly perchance, and its foe, the spider, think it, the common and convenient effect of a marvellous idea. To them a pillar is a mere pile of stones, and a sarcophagus a common coffin which they could see any day of the week at a parish funeral, a transept, a mere passage, and a real painted glass window, which they could not distinguish from a sham one of modern glass, something very funny, and exceedingly grotesque. As to the early English style, Norman and Perpendicular screens, sun-dials, piscinæ, credence-tables, and sedilias, they do not trouble their heads with such old-fangled things. These beauteous parts ranged in harmonious order like the verses in the Sibyl's grot, are to them like the same leaves when the breath of heaven has scattered them far and wide, it is impossible, “*revocare situs, aut jungere*,” they see not the perfection of those several portions which combine to form the oneness of unbroken individuality.

A knowledge of antiquity is useful, moreover, in preventing one

from making, unintentionally, either in public or in private, mistakes calculated to mislead. Dr. Cumming, in a lecture which he delivered recently at Brighton, read the following lines, copied by a friend of his from an old book of the fifteenth century, in the possession of a gentleman at Chard, in Somersetshire :—

*In twice 200 years the Bear  
The Crescent will assail,  
But if the Cock and Bull unite  
The Bear shall not prevail.*

*But mark, in twice ten years again,  
Let Islam know and fear,  
The Cross shall stand, the Crescent wane,  
Dissolve and disappear.*

We do not doubt that very many of our readers have seen these verses before, as they went, about a year ago, the round of the newspapers. They are somewhat in the style of the famous ballad of *Chevy Chase*, and may be written, for aught we know, in half illegible ink; or, at all events, they must be printed in a very rude way, as printing was only introduced into England in the fifteenth century. The first book ever printed in England being the "Game of Chess," issued from Caxton's press, in Westminster Abbey, in 1474. Unfortunately, however, the term *John Bull*, as applied to the English nation, is said to be no older than the time of Queen Anne, and if it had been an old word, we should surely meet with it in Shakespeare, whose vocabulary of words was so very extensive. The following lines, which refer to the term *John Bull*, appear in the second volume of Mrs. Markham's "History of England" (p. 243)—

"I am told that this name cannot be traced beyond Queen Anne's time, when an ingenious satire, entitled the 'History of John Bull,' was written by the celebrated Dr. Arbuthnot, the friend of Swift. The object of this satire was to throw ridicule on the politics of the Spanish succession."

In the "Gentleman's Magazine," for March 1811 (p. 219), we find a fragment of a letter which bears on this point, and wherein the writer thinks it "matter of surprise, that James Hall should have to inquire the origin of the appellative *John Bull*, and how it came to be affixed to the English character. That the ingenious author of the 'Tale of a Tub' was led to use it from some appropriate quality I cannot doubt, but I do not believe it was ever in common use till that time."

If these authorities are trustworthy, and we believe them to be so, these lines are a "cock-and-bull story," in other words, the composition of some Chattertonian genius, a skilful literary forgery. But the lines are interesting, inasmuch as they suggest the queries—"What was the old nickname for England?" And "When did France receive the name of Cock?" It would not be hard to prove that the Lion was our old emblem, and this device was placed, with a Cock, on Blenheim House, by Sir John Vanbrugh, the architect. The emblem Cock, as applied to France, is doubtless as ancient as the

Latin tongue itself, as Gallus may represent either a Gaul or a Cock. There is a very good anecdote bearing upon the ambiguity of the word "Gallus."

"A French ambassador at Rome during the plenitude of the papal power, was urging some request with unusual earnestness, when the sovereign pontiff, turning to his cardinals, sneeringly exclaimed, 'Gallus cantat;' to which the justly-irritated ambassador replied, 'Utinam ut ad Galli cantum, Petrus respiceret;' an allusive repartee pregnant with the *curiosa felicitas*."

The Arabic word Islam is coeval, Gibbon says, with Mahomet; but we should like to know when Russia was first termed the Bear. In the fifteenth century Russia was hardly thought of, and certainly it could not have been a great nation, as the art of printing was not introduced until the middle of the sixteenth century. It is not until a country, or a person, becomes great and well known for some peculiarity, that it is honoured with a nickname which becomes universally accepted. For these reasons we doubt the antiquity of the lines copied from an old book at Chard, which we should have imagined to be as old as Dr. Cumming thinks them, had we not investigated the matter and ascertained the fact, that they must be, as we said before, the composition of some Chattertonian genius.

We propose considering, in another chapter, the Bell, which though not appropriated to ecclesiastical purposes very early, forms an interesting subject on account of its great antiquity.

(To be continued.)

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## TRAVELS BY A FREEMASON.

### CHAPTER I.—BRAZIL.

SOME years ago, the means of communication between England and the Brazils were by no means so easy as at present. The mails were then entrusted to old unseaworthy brigs, commanded by superannuated lieutenants. Any man with enough distinction to get employment, but without sufficient interest to obtain promotion, was generally put in command of a mail packet, and insured his life before going to sea. Passengers had their choice between one of these tubs or a merchantman, for which they had frequently to wait long, as there was little trade between the two countries.

In a mail-boat, then, I took my passage to Rio de Janeiro, being consigned to an English merchant there of the name of Darkle, whom I was to serve in the capacity of clerk. My father knew nothing, personally of him, but took his character by the commercial test, having had some dealings with him. I sailed from Falmouth in his Majesty's brig *Pump*, commanded by Lieutenant Belbeck, an officer old enough for an admiral, and who seemed to have served in every ship, on every station, and in every war within the memory of the

oldest inhabitant. So ready, indeed, was he with reminiscences and yarns of all naval veterans, that I sometimes have expected to hear him bring forth some personal recollection of the Ark, when under the command of Noah. He was red in the face and nose from hard drinking, and as fat as Daniel Lambert; in fact, he appeared composed of a series of globes; his head being a small globe, his body a large one, and sections of globes forming his legs. Notwithstanding, he was an excellent sailor, had been tried in every sea, and was never at a loss for anything connected with the remotest branch of his profession.

We jogged lazily away from the white coasts of Old England, across the Bay of Biscay; the *Pump*, on ordinary occasions, not exceeding five miles an hour. There was but little wind in the bay, but a gale the day before had left a fearful swell. People talk incredulously of waves "mountains high;" I would recommend them to cross the Bay of Biscay in rough weather. I only know the height of the waves seemed terrific to me, unaccustomed, as I was, to the ocean. I could have sworn that they were fully as high as our mastheads, and felt as if each must infallibly whelm us beneath its immense burden of water, nor did I wonder less at the ease and agility wherewith the brig mounted the billows. Let any one who has been to the lakes of Westmoreland, fancy Helvellyn or Skiddaw rushing at him one after the other, and he will form an accurate notion of the appearance presented to me by the bay. However, we safely surmounted all these perils, and sped on our outward voyage.

There were three other passengers in the *Pump* also bound to Rio de Janeiro. One, a newly-appointed *attaché* to our embassy; the two others belonging to mercantile houses. We all messed with the lieutenant in command, upon food certainly tougher than I at first at all relished; but those were not the days for preserved meats and potted milk in the cabin. We had to content ourselves with salt junk, biscuit, and cocoa, washed down with plenty of "grog;" the lieutenant took rather more than his share during the first part of the voyage, when his passengers had not become familiarised with the taste of that beverage. Latterly he complained that he was not required to drink half of each passenger's grog as well as his own. It was singular to notice how well the *attaché* adapted himself to these circumstances. Springing from fashionable London life and luxury, he fitted himself to the coarse food of his Majesty's brig *Pump*, and the society of her rough commander, with as much ease as if he had been naturally bred to such a position. He talked with me, though knowing that I was going out as a clerk, in as friendly a way as he would have chatted with his friend the Honourable Captain Tomnoddy, of the Guards. This was pleasant enough, allowing for the drawback of knowing that when we met on shore he would not interchange half a dozen syllables—so time passed on.

We ran along merrily before the north-east "trades," having nothing to do but trim the sails, and sit down at our ease; then came a long delay in the neighbourhood of the equator, to which, finally,

a fanciful breeze carried us, and then died away, leaving us within Neptune's dominions, exposed to the usual freaks of sailors when the line is crossed. These freaks, however, aspire to the dignity of sacred rites, but have been so fully described by others, that I will only devote a few lines to them. The fun consists in lathering with tar, shaving with a rough iron, and ducking in a pail full of water, all those who have not crossed the equator on any previous occasion; the passengers are amenable as well as the sailors. Like other places, however, bribery sways here the men who officiate, and induces them to do their spiriting gently. The people into whose hands you fall are Neptune's attendants, one being his barber, who shaves you, the other "the bear," who ducks you in the pail, whilst the monarch himself sits on his throne, with his consort, Amphitrite, by his side, beholding the spectacle, with the serenity of the Homeric gods watching the battles on the Trojan plain. The *attaché*, of course, had gained over all the officials, including even the redoubtable Ennosigæus, so consequently was lightly shaved, and when pitched into the pail of water, passed very easily through Bruin's clutches. I, however, could not afford to bribe, and was being led to certain discomfiture, when a fraternal recognition by his majesty, caused an immediate change in my position, and, instead of ordering me to execution, the king inquired kindly after my health, and observed, that as I had no beard yet, it would be a pity to spoil my smooth visage. The barber's face fell at this, and he rebelliously reproached the monarch, who, enraged, returned his observations in oaths, and ordered that beard-stripping functionary to be degraded. The barber was accordingly flung into the pail, whilst I escaped the indignities practised upon my fellow men.

It was long before we again caught a breeze, and got clear of the unpleasant calms that invariably harass a sailor on his passage through the "horse latitudes." At last we fell in with the southwest trades, and went away at a slashing pace towards Rio de Janeiro, on nearing which a sharp look-out was kept on all vessels, since we might, by some fortunate chance, capture a slaver, although such luck rarely fell to the lot of mail packets, especially those of the tortoise or *Pump* order; she, nevertheless, had once before taken a prize, and had nearly caught ten others; the ludicrous way in which these "narrow misses" were often recounted by the skipper, much reminding one of the boy who "almost" got a pie.

"Papa, I nearly got a pie to-day!"

"How was that, my dear?"

"Why, I met a pieman, and I said to him, 'Will you give me a pie?' He said, 'No:' but if he had said 'Yes,' I should have got it!"

A light breeze was moving us leisurely along, when a trim schooner that had been lying under the land, altered its course, and came steering towards us. She was a low-hulled vessel, with long raking masts, and possessed, from stem to stern, every quality of a fast sailer. Unsuspicious we jogged on quietly, when the schooner tack-

ing, suddenly fired a shot across our bows, a measure which, causing us to fancy her a Brazilian man-of-war, brought us to, in order to speak with her, whilst, at the same time, we hoisted our ensign and pendant. But no sooner was the latter floating at the masthead, than our companion veered in the greatest hurry, and went off towards the land, close hauled, and going to windward visibly. Suspecting her true character, we at once made sail in chase, casting loose our guns, and preparing for a shot; but she beat us hollow, going through the water at double our rate, and getting a far more weatherly position. When near the land, she tacked, and ran out again, giving us an opportunity for a passing shot or two from our long gun, and her fore-topmast broke off short, but this did not seem to diminish her speed, and as we had no chance of overhauling her, we bore up on our own course, sighted Cape Frio, rounded it, and the next day ran into the magnificent harbour, on whose shores stands the capital of Brazil, my first landing at which city must be reserved for another chapter.

## CHAPTER II.

THE harbour of Rio de Janeiro is generally acknowledged the most beautiful, though not the most commodious, in the world. There are too many reefs and shallow parts of it to suit all vessels, and the entrance is narrow and somewhat inconvenient to strangers. The *Pump*, however, was so thoroughly accustomed to it, that she could almost have found her way in without helmsman or pilot; and though a somewhat stupid, blundering vessel, yet, like a donkey, under the exterior cloak of doltishness, seemed to conceal a wonderful amount of sagacity. I could have thought her at times a reasoning being, and frequently expected to see her keep her course without wind or steerage.

Arrived in Rio, I had to take farewell of the *Pump*, and her funny commander. My baggage went over the side into a neat little wherry, rowed by four negroes, who were the property of Mr. Darkle, my future master. Despite their slavery, they seemed possessed of much gaiety, and rowed away towards the shore, singing and joking to me in an unknown tongue. For though I had learned some Portuguese both on my way out, and before leaving England, I was not yet sufficiently familiar with it to understand the slang jokes of the natives. At the shore, I took my way to Mr. Darkle's store, my trunks being borne before me on the heads of the rowers; for the head of a negro is the strongest part of him, as you would judge from his habit of butting, in which he perfectly equals a ram, with the exception of not having visible horns. The negro porters go about with loaded baskets on their heads, while large casks are borne on a pole, running along the shoulders of a party of men.

Mr. Darkle's shop was in the Rue Directa, which is the largest and cleanest street in the town. What business he carried on you would not guess; it would be hard to find an English trade that

united in itself such incongruous elements. He sold English articles to the Brazilians, or to the English, Brazilian goods: the English fleet he supplied with meat and vegetables, coals, and any other commodity. He dealt largely with the villages near Rio, getting fruit from them at a cheap rate, and selling it dearly. He sent ships over to the coast of Africa sometimes, to supply an American house there with Brazilian articles, but no one knew what his ships brought back in exchange. I say no one knew, but a great many suspected.

The time of which I am writing was the very heyday of the slave trade. Nothing was heard of but "ebony," all other merchandise was at a discount. The English fleet took prizes numberless, and in fact the Brazilian station was just then better than the coast of Africa, because a man kept health while getting prize-money. But though the English fleet contrived to capture by dozens, yet the slave-vessels escaped by dozens also. So immense were the profits upon all slaves landed in safety, in comparison with the costs of bringing them over, that one vessel landing its cargo compensated for the capture of five others. Slaves could be bought on the coast of Africa for £5 each; on the coast of Brazil they would fetch between £40 and £50. The expense of slave vessels, and the maintenance of the negroes during the passage, I do not know; and Mr. Darkle could be as ignorant as I, when he pleased.

He was in his shop superintending the removal of goods from a store cellar. He was not a Freemason by any means, but rather one of those men who never give assistance, and never ask for it. Being at present prosperous enough, he thought his prosperity would never end, especially as he did not spend all his income, but made an ample provision for the future. As far as human possibility went, he had every chance of making an increase in his trade yearly. He was a small, active man, who got on by pushing himself like a wedge into every crevice that seemed likely to repay splitting. Wherever he saw the smallest opening, in went his thin end, till the opening was sufficiently enlarged to admit his whole body. He had already screwed himself into some very snug emoluments, and was contractor to the navy, by which he realized very "pretty pickings."

Mr. Darkle received me kindly enough; inquired about my passage out, and made sundry other courteous speeches, after which he proceeded to business.

"You see, Mr. Waltham, I don't want a clerk to stay in town, and keep accounts for me; I have a book-keeper who does all that. What I want, is a smart, young fellow, to go down to the villages and transact my business there. I found no person here whom I could employ in this manner. It wants a considerable amount of sharpness, which no Brazilian will employ, except on his own account. You'll never get a Brazilian to make a good bargain for any one else but himself. Then the Brazilians are not smart enough, they're lazy dogs, who don't suit my book at all. I should have liked an American; but then they're just the opposite, and cheat rather more than I care about. It's not the slightest good being dishonest, Mr. Waltham,

unless you do it in a perfectly honest and upright manner. Take my word for it, Mr. Waltham, and if you must cheat, at least, do it honourably.

This was certainly a new code of morals, that a dishonest business should be carried on in an honest way. My master continued:—

“What I shall want you to do then will be to go amongst the islands and villages near Rio, sometimes by land, sometimes by sea. You will have to buy fruits, fowls, eggs, and that sort of stock, which can be got there more cheaply than in the villages immediately adjoining this town. Of course, your chief aim will be to make good bargains, so that when the things are sold in the town, or to the squadron, there may be a profit worth talking about. I may occasionally have to send you more distant voyages, to Mont Video perhaps, or St. Helena, or Sierra Leone. Now, do you fancy yourself competent to discharge these duties; and, first, do you understand what they will be?”

“I think so, as far as I can see.”

“Can you speak Portuguese?”

“Not thoroughly. I have learnt it for some time, but have not talked it enough.”

“Then I shall hardly be able to send you on these duties as yet. You had better stay for some time in Rio, and practise Portuguese with my negroes. I shall be able to send you about in charge of them to perform some light business, when you can at the same time qualify yourself for your future work.”

Accordingly, during the first few weeks of my life in Brazil, I had to go about Rio itself, and into the country immediately adjoining it, sometimes went with Mr. Darkle himself, when I had ample opportunity for witnessing the respect and adulation paid to him by many among the Brazilians. This was by no means wonderful, considering the power he had, and the work he was able to give to all who applied for it. On one of these occasions, we met the *attaché*, with whom I had come from England; he greeted Darkle with a sort of significance.

“Good morning, Mr. Darkle.”

“Good morning to you, Mr. Villiers. Any news to-day?”

“Ah! yes, something important,” said the *attaché*, looking him full in the face. “The ‘Uncle Sam’ is taken.”

“The ‘Uncle Sam’ taken,” returned Darkle with serene expression. “Oh, and what is she?”

“What!” said the aristocratic Villiers, in perplexity. “You don’t know what the ‘Uncle Sam’ is?”

“Know her; how should I know her? I suppose, if she’s taken, she must be a slaver. But I have no knowledge whatever of her.”

“Well, she is a slaver, and she was taken three days ago by the *Hecla*.”

“Was she full?”

“No, she had landed her cargo a day before.”

“What a nuisance! I shan’t have to supply the negroes with food



then! I wish your ships would take full slavers rather oftener!" Good morning!"

We passed on, and my master coolly observed—

"There's a young fool who thought to make me confess myself owner of the 'Uncle Sam.' I've not lost much by her, at any rate; this is the third successful trip she's made, and they've only got her empty now!"

Here was certainly dishonesty carried on in the most respectable manner. Mr. Darkle, you practised what you preached!

(To be continued.)

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

(Continued from p. 205.)

DURING the later Anglo-Saxon period few new laws relating to *theows* are found. In the reign of Alfred a severe statute against violence offered to female serfs would imply that it was a frequent crime. A female serf apparently, had no will in opposition to her master, as a law ordains that if a wyln be corrupted by a married man she becomes free.

The *theows*, unlike the Roman *coloni*, could be increased by the reduction of free-men to slavery, and diminished by manumission. There were many crimes for which free-men were reduced to the condition of *theows*. By the forest laws of King Canute, a free-man who struck one of the king's foresters in the performance of his duty, or killed one of the king's deer, was equally reduced to slavery, and became thus a *wite-theow*, or penal serf. A *wite-theow* stealing himself, or running away, was hanged. The child of the *wite-theow* remained free.

Another method was by voluntarily selling and submitting oneself to *theowdom*, either from actual want, or to secure protection against enemies. Yet, by a law of Ina, the serf was not shielded by his *theowdom* from the penalty of crimes committed when free. "If any man be a *wite-theow*, newly made a *theow*, and he be accused that he had before *theowed* ere he was made a *theow*, then may the accused have one scourging at him; let him follow him to the scourging according to his value." This *theowdom* only affected the children born afterwards.

A father might sell his children to *theowdom* under a certain age. After seven the child could not be sold without his own consent, and after thirteen he had the power of selling himself. The clergy fixed these limits, and endeavoured to destroy the practice itself. Yet it continued down to a late period; the English just before the Norman conquest selling their children to the Irish. The clergy protested against the sale of Christian *theows* to Jews or Pagans, and if the

*theows* so sold could not be redeemed, urged the seller to buy an equal number of *theows* and restore them to liberty.

Violence was another cause of *theowdom*; by betraying or forcing men into servitude; selling them to, or exchanging them with foreigners. *Theow-wealas*, or foreign slaves, were perhaps the remnants of the subjugated Britons, who were at first looked upon as inferior to the Anglo-Saxon *theows*.

No direct tax was paid by the *theows* to the king, but a toll or duty was levied on their sale, and perhaps on their manumission. We know not the services or contributions which the Saxon *theows* owed to their lords. The *Colloquium* of Afric, published early in the eleventh century, has the following dialogue between a ploughman and his teacher:—"What sayest thou, ploughman, how dost thou perform thy work?"—"Oh my lord, I labour excessively; I go out at dawn of day, driving my oxen to the field, and yoke them to the plough; there is no weather so severe that I dare rest at home, for fear of my Lord; but having yoked my oxen, and fastened the share and culter to the plough, every day I must plough a whole field (acre?) or more." "Hast thou no companion?"—"I have a boy, who urges the oxen with a goad, and who is now hoarse with cold and shouting." "What more doest thou in the day?"—"Truly, still I do more. I must fill the mangers of the oxen with hay, and water them, and carry out their dung. Oh! oh! it is great tribulation. Yea, it is great tribulation, because I am not free."

The Anglo-Saxon clergy appear to have sympathised with the serfs, and encouraged the practice of gratuitous manumission, as praiseworthy in the eye of the church. It is recorded that Athelstan Manessone manumitted thirteen in every thirty through all his lands, for the salvation of his soul, by lot; "that being placed in the open road, they were at liberty to go whither they would."

After the tenth century, and more immediately after the entrance of the Norman, testimonies of manumission were common, consisting of brief notices in the books of the church where manumission was performed, with the names of witnesses. Many of these are preserved. "William, Bishop of Exeter, proclaimed Walfric Rig free and sac-less of the land at Teigtune; and freed him for the love of God and of St. Mary, and of all Christ's saints, and for redemption of the bishop's soul and his own;" and others for similar motives of piety. Sometimes *theows* were bought in order to be manumitted. Alfric, canon of Exeter, redeemed Reinold of Heberdi, his children, and all their offspring, for two shillings, proclaiming him free and sac-less, in town and out of town, for the love of God.

*Theows* often saved sufficient money to buy their own and children's liberty. At Bath, Alfric the Red, one of the *theows* of the abbey, bought himself of the Abbot Alfrige and the convent for one pound. At Exeter, Hurcave redeemed himself for forty pennies, and is afterwards found a witness to other acts of manumission. Leofwin, son of Fealu, bought "himself and his offspring," of Wolfwood, son of Alfric, in St. James's church, for half a pound; he and

his offspring to be at liberty to choose themselves masters where they would, &c. Sometimes a woman redeemed herself, as Edith, at Exeter, the daughter of Leofric Locce, bought herself and her offspring for four and twenty pennies, thus preventing any claim on children born afterwards.

A freeman often redeemed a female *theow* before contracting marriage with her. We have several instances of this. The following is curious:—"Sweger, the baker, at Exeter, redeemed Edith, daughter of Godric Cocraed, out of Clist-land, of Godfrey Bishop, for thirty pennies, evermore free and sac-less, she and all her offspring, and Godfrey Bishop was lord over Clist-land in those days; and thereto is witness Colswin, and Roger de Bain, and Herbert de Clist, and Edric Onion: and whoever undo this may he have God's wrath ever without end. Amen." It appears a subsequent lord of Clist-land endeavoured to establish his claim to Edith. "Here is made known in this book, that Hubert, of Clist, brought an action to claim a woman named Edith, the wife of Sweger, unjustly, because Sweger bought her freedom of Godfrey Bishop, as a man ought (to make) free woman, and as it was right in those days for every free man, with thirty pennies; and Hubert lost the woman for his unjust action, then and evermore, her and all her offspring: and thereto is witness William de Buhuz, and Ruold the Knight, and Osborn Fadera, and Humphrey de Tetteburn, and Alward the Portreeve, and John the Knight, and Ralph Folcard. And this cause was debated in the house of William de Buhuz, at Exeter."

The foregoing entries of manumission, although written in Anglo-Saxon, are of a date posterior to the Norman Conquest. In every instance the name of the serf manumitted is Saxon, the seller only is sometimes a Norman. It is probable that the Conquest had very little effect for a long period upon the servile portion of the population. The enactments of the Conqueror on the subject are very brief. He prohibited any man being sold "out of his country," i. e., removed from the land on which he was born; also, "If any one have the intention of liberating his serf, he shall deliver him by the right hand to the sheriff in full court, that he shall then proclaim him quit of the yoke of servitude by manumission, and show him free ways and doors, and give him free arms, namely, a spear and sword; after which he shall be free:" and further, that serfs remaining unclaimed in a city, borough, walled town, or castle, a year and a day, shall from that day for ever be free. These appear to have been all Anglo-Saxon customs.

For the sentiments entertained by the Normans towards the servile class, it will be necessary to look back to the period of the dissolution of the Roman Empire. The Franks, who settled in the Gallic provinces, nominally adopted, at least, the Roman laws regarding to the Roman *coloni*, who still formed the mass of the servile population, although this class was looked upon as a conquered race, and regarded with greater contempt than the Anglo-Saxon *theows*. The Normans, who again came as conquerors, surpassed the Franks them-

selves in disdain of their Frankish serfs. The oppressed peasantry of Normandy, during the latter part of the tenth and the beginning of the eleventh centuries, were goaded into frequent insurrections. One occurred in 997, very general, and skillfully organised. The insurgents demanded complete exemption from servitude, but were defeated by the nobles and punished with horrible atrocities. Another, equally unsuccessful, occurred in Brittany, in 1024. The gradual establishment of the feudal government, which began at an earlier period on the Continent than in England, rendered still more miserable the condition of the serfs.

The Norman barons carried their hatred and contempt for the peasantry into England, in the latter half of the eleventh century. They acted as the Franks had done towards the Roman *coloni*, enforcing with harshness the Anglo-Saxon laws which were in their own favour, and throwing aside and infringing those made for the protection of the miserable serf; reducing all alike to a condition of poverty, and diminishing if not destroying the security of the *theow* for his personal goods. The Normans, the lords of the soil, looked upon the Saxons, the tillers of it, with contempt; and despised their language, which was nearly that of their forefathers, though in Normandy they had quitted their own language to adopt that of their slaves.

In Domesday Book there are various names applied to different portions of the servile class, as *bordarii*, *cosciti*, *cottarii*, and there is an apparent distinction between the *servi*, or serfs, and the *villani*, or villans. All were probably relative names arising from residence or employment, and included under the general term *villani*, introduced from the language of France by the Normans; the old definition of *villani* answers to that of the Roman *coloni*, *villæ et glebæ adscripti*.

Little difference can be traced in legal character between the Anglo-Norman *villan* and the Anglo-Saxon *theow*. The most remarkable change in the law was that which made the child under the Norman law follow the caste of the father, and not that of the mother. This was the law of the Roman *colonus*. The laws of Henry I. punished severely the lord who slew his serf, because "he was a serf to serve and not to kill." By the same law the lord is made answerable for the punishment of his serf when accused of stealing. When a serf and free man stole together, the latter alone was punishable; and when several serfs stole in company, one was chosen by lot to receive punishment.

In the charters of sale and manumission of villans (showing their legal position through several centuries after the Norman Conquest), the peasants appear attached to the land, and were sold with it. It appears further from these charters, that even the goods and chattels of the peasant were legally the property of their lords. In 1317, Roger de Felton gave to Geoffrey Foune certain lands, tenements, &c. in the town and territory of Glanton, "with all his villans in the same town, and with their chattels and offspring." Similarly, Adam Tholi sold to Sir Robert le Noreys, for sixteen shillings sterling, "Wil-

liam, son of Robert of Emstrode, his villan, and all his progeny, and *all his possessions*. Hugh de Ringerden gave to the Abbey of Selby, as a charitable donation, Robert, son of Juliana, of Walton, "with all his progeny and all his chattels." In the middle of the thirteenth century, the abbot and convent of Bruerne sold Hugh the Shepherd "their naif or villan of Certelle, with all his chattels, and all his progeny;" and about the same period the abbot bought of Matilda, relic of John the Physician, for twenty shillings, Richard, son of William de Estende, of Lintram, "her villan, with all his chattels and all his progeny;" and "for a half a mark of silver, a villan of Philip de Mandeville, with all his chattels and all his progeny." In the charters of manumission, a third party is generally introduced, either because the villan owed his liberty to the interference of a protector, or because it was considered a necessary form that the serf should not be bought by himself. Perhaps, as a serf, he was incapable of performing the transaction.

In the time of King John, Emma de Dumard liberated a villan on her estates, and gave him a charter of manumission, for which liberty and confirmation Richard Fitz Hugh gave her for him fifteen shillings of silver; the charter was to serve as a protection to him in case any other person should attempt to lay claim to him. In the same manner Richard du Hic made a villan free for half a mark of silver, given him by Richard de Hammelleden. We can trace these charters of manumission down to a very late period. In the second year of the reign of Richard II., immediately before the great insurrection of the peasantry, we find John Wyurd or Alspach manumitting a female villan, and giving her, with her liberty, her goods and chattels, and the liberty of all her offspring; and we have a charter of affranchisement by the priory of Beauvalle, in the sixth year of the reign of Henry V., and another by George Neville, Lord Bergevenny, as late as the second year of the reign of Henry VIII.

(To be continued.)

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## ANIMAL AND HUMAN INSTINCT.

(Continued from p. 217.)

WE have seen that the *organic* actions or movements constantly taking place in every atom of living structure, both vegetable and animal, are altogether involuntary. We now proceed to inquire into the nature of those actions of animals and man which are voluntary, or subject to the will of the animal, and these are of two kinds, instinctive and rational.

*Instinctive movements.*—These actions result from the *will*, but not from the *reason* of the animal. They are called forth by some internal impulse of which the animal is not unconscious, but which is not determined by a process of reasoning, being wholly independent

of instruction, experience, forethought, and deliberation. They are the result of no rational motive, and directed to no intelligent end. Nevertheless, all instinctive actions have a tendency to the preservation of the individual, or the species to which it belongs. Indeed the impulses of instinct teach us the moral lesson so difficult to be comprehended by man's reason, and so seldom acted out, that the individual is most benefited by that which most benefits his kind, that, in fact, the greatest good of the greatest number, is also the greatest good of the least.

Instinct then may be defined, *a propensity prior to experience and independent of instruction, tending to self-preservation, or the perpetuity of the race.* The term "propensity," implying the pre-existence of sensation, excludes vegetables from all participation in this gift of nature.

But there is a class of voluntary actions *not* under the dominion of instinct. These we may call *rational actions*, that is, voluntary actions, which are the result of previous deliberation, and which imply either instruction or experience, or both. They are likewise directed to an intelligible end.

Of the three classes of actions above described, namely, the involuntary, the instinctive, and the rational, the first requires a condition of structure called *irritability*; the second requires superadded *sensibility*; the third requires *deliberation and design*. The first pervades the whole of living nature, the second is confined to the animal kingdom, the third (by popular consent), is the sole prerogative of man, and in its exercise is supposed to consist his dominion over the brute creation. Into this it will be our task to inquire; and we shall first illustrate by examples the existence of instinct, and also of a rational faculty in animals, which last may be clearly traced in some of them, though in a limited form: and we shall lastly inquire whether man (although nobly and superlatively endowed with reason), is not also subject to the impulses of natural instinct.

Of the *instinct* of animals (of which we now propose to give a few examples), we have a beautiful illustration in *the construction of the nests of birds*. Every species of the feathered race builds a nest peculiar to itself and unlike every other, so that an observant naturalist can detect the species as well by the nest as by the eggs it may contain. The selection of the materials, the arrangement and contrivance evinced in putting them together, the choice of situation for shelter, convenience, and concealment, are all perfectly normal and similar with all birds of the same species, as they are unique and dissimilar in different species. A sparrow could never learn to construct a nest for a crow, and the crow would make but a sorry bed for the sparrow. This talent for nest-building cannot be the effect of *instruction*; for it has been ascertained by experiment that a crow hatched in the nest of the domestic fowl, and carefully prevented from associating with its brother crows, or surveying any of their works, will nevertheless build its nest after the same model, to the laying of a stick,

as the nest of its own species. Neither can it be the effect of experience, for experience tends to improvement, and the nests of birds are not progressive in design; they are as perfectly formed even by the young bird, as the birds themselves. They bear the very impress of creative wisdom, and will admit of no improvement.

Not less wonderful is the instinct which impels the hen bird to the tedious, patient process of incubation, prompting her to leave her nest for a shorter time in cold than in warm weather, teaching her exactly when and how to assist the little ones to break away from their prison-house,—yet denying her the feeble ray of intelligence necessary to distinguish her own eggs from those of another species, or even from a piece of chalk substituted for them; exhibiting an instructive contrast between the dictates of instinct and those of reason; the one, perfect in its sphere, yet limited in its operation, without judgment, discrimination, or design; the other, feeble and frail, and liable to err, yet universally adapted to the multifarious vicissitudes of human life.

Let us now glance at the instinct of the *bee*, as displayed in the cellular construction of its honeycomb. There are only three possible figures in which the cells could be constructed, without interstices and loss of room, so as to be at the same time equal in size and similar in form. These are, the equilateral triangle, the square, and the regular hexagon. Of these three, the hexagon is the most convenient for the form of the insect, as well as the strongest. Bees, as if they knew this, and had studied geometry and mensuration, always make their cells regular hexagons. But the ingenuity does not end here. The bottoms of the cells consist of three planes, meeting in a point. Why is this? Simply because there is a considerable saving of labour and material. True, the precise angle at which these three planes should meet, so as to secure strength and save room, is a somewhat difficult mathematical problem. But what of that? the bee hits it exactly, not by a process of calculation, certainly. The geometry is not in the bee, but in Him who made the bee. These are the teachings of instinct. If our space would allow, we could show that the bee appears to understand not only mathematics, but political economy, as well as, or better than, our wisest legislators. But let us leave the insect tribe, and ascend to the higher order of animals. Birds and insects are not the only architects by instinct.

The *beaver* is a Christopher Wren in his way, a *Model Mason*; though he never troubles himself about the five orders. He has, however, an order of his own, which is never surpassed; and yet, if you take him out of his native wilds and domesticate him a little, so that he is puzzled how to procure building materials, he will show you how blind, and perverse, and irrational a thing instinct is, when the *necessity for its exercise* no longer exists. Mr. Broderip has published a very pretty biography of a beaver, a pet of his, which arrived in this country in the winter of 1825, very young, small, and woolly, and destitute of the long hair which covers the adult animal. He arrived in a sorry condition, emaciated and out of health, but by

judicious treatment was soon restored (his health), kindness induced familiarity, and he lived to let his master into a few of those Masonic secrets which adult beavers rarely disclose to the observation of mankind. His name,—whence derived is not known,—was “Binny,” and when his master thus addressed him, it is recorded that he answered by a little cry, and ran towards him. His master’s hearth-rug was his chosen haunt, and thereon he would stretch out his growing limbs, and bask beneath his owner’s protection, provided with food and shelter, house and home. But his instinct was to build, and build he would: yet, even a beaver could not build without materials; so they were provided, in the form of brushes, baskets, boots, sticks, a warming-pan, and other moveable chattels. These he arranged *secundum artem*, seizing the warming-pan handle at first with his teeth, and throwing it over his shoulder; then advancing with it in an oblique direction to a chosen spot, he there deposited the awkward receptacle along with other long and large materials, crossing them over each other so as to form a solid frame-work projecting from the wall, and in contact with it. The area thus formed, he then filled up with the smaller materials at hand, brushes, rush baskets, books, boots, sticks, dusters, dried turf, &c. As the work grew in height Binny supported himself on his tail, which propped him up to admiration, and now, after laying on one material after another, he would sit up over against it, as if to consider what was to be done next. This pause would sometimes be followed by changing the position of the materials, as though he felt that he could not trust his instinct with a warming-pan. Next a chest of drawers, standing on high legs, attracted his attention. He proceeded to wall up the spaces between the feet (using the bottom of the chest as a roof to his house), laying around the sides, in an even and orderly manner, bits of coal, hay, cloth, &c. The walls being finished, he proceeded to carry in sticks, cloths, hay, and cotton, and to make a nest; and when he had done his work he would sit up and comb himself with the nails of his hind feet, cleansing his face from dirt and moisture, as a decent mechanic would make himself tidy and comfortable after a day’s work.

Here was instinct blindly at work without object or design, and reason stepping in occasionally to check its needless toil. The case presents a curious example of the manner in which instinct is modified by domestication in the first generation.\*

The animal instinct which suggests the selection of wholesome and proper food, is very curious and diversified. There is scarcely a plant which is not rejected as food by some animals and ardently desired by others. The horse yields the common water-hemlock to the goat; and the cow, the long-leaved water-hemlock to the sheep. The goat, again, leaves the aconite (or wolf’s-bane) to the horse. The *euphorbia* is noxious to man, but is greedily devoured by certain insect tribes. The Indian buceros feeds on *nux vomica*, used in this country as a poison for rats. The leaves of the broad-leaved kalmia

\* The narrative, of which this is a condensed outline, appeared in “The Gardens and Menagerie of the Zoological Society.”



are feasted upon by the deer and the round-horned elk, but are carefully shunned by sheep, cows, and horses, to whom, as well as to man, they are mortally poisonous. Wild animals never eat that which is unwholesome. Man only errs here, and we shall presently show why.

In disease, as well as in health, instinct dictates the proper diet to animals. Thus dogs will eat grass when they are feverish.

The natural instincts of animals are greatly modified by intercourse with mankind, by domestication, by climate, and by other circumstances. Natural propensities, which will obtain an unvarying influence for fifty generations, will, as soon as the necessities of the animal require it, become modified with the circumstances in which they are placed.

As examples of these modifications of instinctive impulse, we may mention that rabbits, in the island of Sor, in Senegal, do not burrow in the earth, as they do in cold climates. The Senegal ostrich neglects her eggs during the day, and sits only at night; whereas, at the Cape of Good Hope, she sits night and day. Some bees, that were taken to Barbadoes, ceased to lay up honey after the first year, content with feasting on the sugar; but in Jamaica, they continued to make honey, the cold north winds or rainy seasons of that island confining them at home for several weeks together. The wasp of England fixes his habitation under ground, that he may escape the vicissitudes of our ever-varying climate; whereas, in Jamaica, he hangs his nest on the bough of a tree. Here, the ants inhabit the ground; in Siam, which is subject to great inundations, they make their settlements on trees. In countries infested with wild monkeys, birds, which in other countries build in bushes and clefts of trees, suspend their nests on slender twigs, and thus elude their enemies.

Many more facts of this kind might be adduced, to prove that instinct is not that blind, perverse, mechanical impulse which cannot be changed, but is rather a provision for natural wants under all circumstances; a kind of guardian angel ready to guide, direct, impel, restrain, or check, as the case may require,—a tongue to the dumb, wisdom to the foolish, defence to the unprotected, help to the helpless.

Animals, however, are not destitute of reason: it is a libel to call them irrational creatures. The above examples show a strange intermingling of intelligent design with instinctive impulse. Nor can we long observe the habits of these dumb creatures, without being struck with their sagacity, cunning, and ingenuity, all of them the indications of a rational faculty.

As the possession of reason by animals is, nevertheless, extensively denied, let the following well authenticated facts be well pondered, and explained, if possible, on any other theory than that animals have the power of drawing conclusions from their knowledge of facts, and acting on those conclusions for definite and intelligible ends.

A medical gentleman in the country had been driving an old and favourite mare for several miles out of her usual beat, when she

sidled up to a gate on the roadside, which opened into a narrow lane. The owner of the mare knew that she had never been through that gate for twelve years, and then only on one occasion, when he had driven her through it to a farm-house, where she got a feed of corn. Here was not only memory at work, but an inference was drawn by the animal from the remembered fact.

An old monkey was once to be seen at Exeter Change, who, having lost his teeth, when nuts were given him, would take a stone and crack them one by one, thus using tools to effect his purpose. The whole race of monkeys are observant animals, and are equally capable of selecting special means to accomplish a special end. Instinct teaches no such lesson. It requires a process of reason, and implies observation, inference, and design.

Birds of some species are equally sagacious and ingenious. A friend of Dr. Darwin saw, on the Northern Coast of Ireland, above a hundred crows preying upon mussels, which is not their natural food. Each crow took a mussel up into the air twenty or forty yards high, and let it fall on the stones, and thus, by breaking the shell, got possession of the fish. Ravens often resort to the same contrivance; and a little bird has been seen to hop upon a dry poppy-stem, and shake the head with its bill till the seeds were scattered, when, lighting on the ground, it pecked them up. Lord Bacon tells us of a raven "which, in a drought, threw pebbles into a hollow tree wherein she espied water, that the water might rise within her reach." The sparrow frequently takes possession of the nest of the martin under the eaves of houses. The intruder cannot be dislodged, but he can be punished. The marten convokes his companions, and they hold a council of war. There is no waste of time or materials; they proceed to plaster up the entrance of the nest, and thus leave the sparrow to be suffocated or starved in the very contracted sphere of his ill-acquired dominions. In this case, as in that of the well-known Newfoundland dog, who mercifully rebuked a troublesome cur, by dipping him into the water without actually drowning him, there is exhibited not only reason, but a kind of moral sense. Indeed the moral virtues of animals have sometimes been exhibited in strange contrast with the vices of man. There is a story of two cabmen, who, meeting in a narrow street, came to a stand. Neither of them would back his vehicle an inch. One of them took out a newspaper to beguile the time; the other requested the loan of it whenever it should be at liberty. Compare this with the following:—Two goats grazing about the ramparts of Plymouth citadel, got down upon a narrow ledge of the rock; and one of them advancing before the other until it came to an angle, was enabled to return; but on its way back, met its companion, which placed both the animals in a most perplexing dilemma, as it was impossible for them either to pass each other, or to retrace their steps without great danger in attempting to walk backwards; and there was not room for them to turn round. Many persons saw their danger, but could not assist them. After a time, one of the goats cautiously

knelt down, crouching as closely as possible; the other nimbly walked over him, and both returned in perfect safety. At Ardinglass, near Glenarm, in Ireland, two goats meeting on a precipice a thousand feet high, were seen to extricate themselves from danger by a similar expedient. In both of these instances, the animals looked at each other for some time, as if considering their situation, and deliberating what was best to be done in the emergency. Instinct might have prompted them to butt each other, or to have acted as they did, immediately, and without deliberation; but they appear not only to have reflected, but to have understood each others' thoughts. In fact, they did exactly what two sensible men would have done, under similar circumstances.

In Rees's Cyclopaedia, an instance is mentioned of singular sagacity and contrivance in a cat. A lady had a tame bird which she used to let out of its cage every day. Her cat and bird lived on the best possible terms with each other, and acts of reciprocal kindness were common events. But, one day, the lady was greatly alarmed by observing the cat to seize the bird in the most determined manner, jumping with it in her mouth upon the table. She now discovered that a strange cat had entered the room; she immediately turned out the intruder, and shut the door; whereupon puss gracefully descended from the table, and depositing the uninjured bird at the lady's feet, purred most affectionately on its escape. Here was observation, reflection, decision, kindness, and devotion to the safety of a bird, the natural prey and food of a cat. Instinct would scarcely have prompted one cat to destroy, and the other to save, at the same moment.

But if cats are thus sagacious and intelligent, who will deny reason to a dog, that generous, assiduous, and devoted creature; vigilant and faithful even unto death? Who shall say how many human lives have been saved from drowning, from fire, and from premeditated murder, by dogs? Two or three instances out of a thousand, we are tempted to relate.

A gentleman, named Irvine, was crossing the River Dee, near Aberdeen, with his dog and gun, the river being frozen. The ice gave way and he sunk, but supported himself with his gun, which fell across the opening. The dog having made many fruitless efforts to afford assistance to his master, ran off to a neighbouring village, where, meeting a man, he pulled him by the coat, and by significant gestures, prevailed on him to follow him to the spot, where he arrived just in time to save the gentleman's life.

At Ditchley, near Blenheim, formerly the seat of the Earl of Litchfield, is a portrait by Janson, of Sir Henry Lee, with his mastiff—and in the corner of the picture the following lines:—

“ But in my dog, whereof I made no store,  
I find more love than those I trusted more.”

It is related that one of Sir Henry's servants had conceived the design of assassinating his master and robbing the house. One night,

the dog, for the first time, followed his master up stairs, took his station under the bed, and could not be driven thence. In the dead of the night, the servant, not being aware of the presence of the dog, entered the room to execute his diabolical purpose, and being instantly seized by the dog, was secured, and confessed his intentions. The sagacity of the dog in this and the following instance is really unaccountable.

In the year 1791, a stranger took lodgings at a house in Deptford, and went away, saying he should send his trunk that night, and return himself the following day. The trunk arrived, carried by two porters, and was deposited in his bed-room. As the family were retiring to rest, a little house-dog deserting his usual station in the shop, placed himself at the chamber-door, and barked incessantly until the door was opened, when he rushed in and flew to the chest, scratching and barking with fury. Upon the trunk being opened, out jumped the lodger, who was thus concealed for the purpose of robbing the house.

Who does not remember the beautiful lines of Sir Walter Scott, on the melancholy death of George Gough, who lost his way in a fog, near Helvellyn mountain, and fell down a precipice, where his mangled bones were discovered three months afterwards, still attended by his faithful dog?—

“ Dark green was that spot, 'mid the brown mountain heather,  
Where the pilgrim of nature lay stretched in decay ;  
Like the corpse of an outcast, abandoned to weather,  
Till the mountain winds wasted the tenantless clay.  
Nor yet quite deserted, tho' lonely extended,  
For, faithful in death, his mute fav'rite attended,  
The much-loved remains of his master defended,  
And chased the hill fox and the raven away.”

But proof sufficient has been adduced to show that animals are not “irrational,” many of them having been shown to possess some of those higher faculties which most dignify human nature,—reflection, contrivance, inference ; and in addition, love, gratitude, fidelity, and even inexplicable sagacity and forethought.

We shall next endeavour to show that, as animals are not without reason, so man is not without his instincts.

*(To be continued.)*

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## THE EMPEROR'S VISIT.

ALTHOUGH in the sublime atmosphere of universal philanthropy which it breathes, Masonry occupies a sphere imperturbable by the fitful gusts of political passion, and like the sun, irradiates with unchanging smile of benevolence the earthquake or the fruitful field alike ; yet it loves to echo back sounds of amity amongst the nations of the world, and hails with joy signs of progressive harmony consistent with its own character and principle. The cosmopolite does

not necessarily supersede the patriot: into the ocean of the great heart of Freemasonry, a thousand rills of individual association flow, though like the ocean, when the empires on its shores are changed, and when mutability and uncertainty cry from the deserted palaces of Bel and Nimrod,—the haunts of the mighty dead,—to the apparently secure glories of present kingdoms, itself unchangeable—“Time writes no wrinkle on its azure brow!”

“*Tempora mutantur, et nos mutamur in illis,*”—is true of human greatness, but is inapplicable to a great truth, for truth ever lives, and that the reign of peace over the peoples and languages of the world, is the sure epoch of prosperity to each and all, is a verity proved by the experience of all time. Whatever ills may befall this or any other nation, the Mason has pledges of security unaffected by external change; but the ties of kindred, birth, education, habit, bind him in the character of father, husband, citizen, to his native country, and hence he owns that patriotism, which cements and contains them all. How fully then, and with what a far more unselfish view than the usual one taken by the uninitiated, of England's union with France, must the Mason have appreciated the visit of our illustrious guests? How heartily must he desire the ratification of that motto which faced the royal party at the Crystal Palace as they sat on the dais,—“For ever united?” How thoroughly must he reciprocate the manly expression of sentiments uttered by the French emperor to the deputations, comprehending as those sentiments did, not merely the wishes for, but the elements of French and English prosperity. We say, unselfish were the true Mason's feelings on this occasion, for, unlike the uninitiated, he has a home in every country, and those who depreciate Masonic advantages would be very glad to claim their protection in any evil hour; but loyalty and patriotic attachments are bound up in the feelings of the Fraternity, and we feel, therefore, that we should have disparaged them if we had allowed the recent remarkable occasion of the triumph of national good-will over old grudges to have passed without comment, or forborne giving utterance to them on behalf of the Craft. The scheming politician, the insincere courtier, the supple recreant, the venal parasite, may thrive in the tumults of states, and selfishness, like a snail, crawl over the polished mirror of a country's greatness, and while seeming to exult in peace, long for the agitations and vicissitudes of national disquiet; but Masonry gives an indubitable pledge of its sincerity in desiring “good-will towards men,” seeing that some of its sons must suffer by war, as they are disseminated throughout the earth; that the pain of one brother commands the sympathy of all, and that of all members of human institutions, each son of Masonry may boldly claim the motto which he is bound practically to develop,—

“Homo sum : humani nihil a me alienum puto.”

## REV. BRO. OLIVER, D.D., VICAR OF SCOPWICK.

WE extract from the *Lincolnshire Times* the following gratifying address, which was presented the other day to Rev. Bro. G. Oliver, D.D., by his parishioners:—"We, the undersigned, inhabitants of Scopwick, desire to sympathise with you on the infirmities which have induced you to retire from active duty, and to express our sincere regret that such causes should exist to deprive us of a superintendence which has operated so beneficially for the interests of religion in this village. The relations between the pastor and his flock have been so profitably sustained for nearly a quarter of a century, that the separation of our mutual interests must be deeply felt in our spiritual welfare. We cannot consistently with our duty as your attached parishioners allow you to retire from a charge which you have exercised so faithfully on your own part, and so beneficially to us, without expressing the feelings of high respect and esteem that we have ever entertained towards you as a man, and also our sense of the unassuming quietness and fidelity by which your conduct has been so uniformly characterized in the discharge of those duties as a parish priest, and minister of God's word. We entreat you, therefore, to accept our best wishes for future health and happiness in your retirement." To this the Rev. Doctor replied:—"Gentlemen,—I can scarcely find words to express my satisfaction at receiving the address which your kindness has now offered for my acceptance. I have been the vicar of this parish, as you have truly stated, nearly a quarter of a century, and during that long period I have laboured earnestly and assiduously to extend the influence of the Church, as the accredited expositor of true religion, and to improve the moral and social condition of my parishioners by the establishment of schools; by preaching to them sound principles of religion; and setting them an example of peace, quietness, and brotherly love. And I trust that under such a course of discipline the state of the parish has been improved during my incumbency. When I took possession of the living there were no schools, no congregations, and no vicarage-house fit for a clergyman to reside in; and now we have good congregations, a decent vicarage-house and premises, a day-school with forty, and a Sunday-school with ninety children; and you have recently been furnished with an opportunity of estimating the attainments they have made in Scripture history, the catechism, and the general doctrines of Christianity, by a public examination in the church on the Sabbath day. I thank you once more for this public acknowledgment of your opinion, as it assures me that my services have not been either useless or unobserved, but that you have marked the progress of improvement which has attended my exertions, and bestowed on them the most valuable reward, in this very acceptable testimony of your approval."

## 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.]

*Tintern Abbey: a Poem.* By F. B. RIBBANS, Esq. F.A.S. London: Hall and Virtue. — This beautifully illustrated work was occasioned, as the author informs us, by a smart retort given to certain priests of the Romish church who expressed their hope of soon recovering their ecclesiastical tenure of it. Hence the poem breathes a spirit of solemn contemplation upon the great change the ruins have undergone, which, in one respect, gratifies the author, who justly remarks:—

“ I love thee better now in thy decay,  
 With thy deep silence and thy mould'ring nave,  
 As thou seem'st crumbling to thy final day,  
 And bending, dignified, to meet thy grave,  
 “ Than I had loved thee, if I could have seen  
 Thee in thy early time of pride and youth ;  
 For then thou wast with falsehood fill'd, and sin ;  
 But *now* thou tell'st a tale of solemn truth.”

The notes in a postscript are valuable for their accuracy and research, and cannot fail to be perused with both profit and pleasure ; the poetic genius is considerable, and though unequal in its flight, owing, it appears to us, to hasty compilation here and there, yet there are clear marks of the author being in the right track upon Parnassus ; the sentiments do honour to the writer's sense and feeling, and when we say that nothing in the art of engraving can surpass the beauty of the plates, and the whole getting up of the book, we think we have said enough to recommend it to our readers as a most elegant addition to their drawing-room table.

*The Poetical Remains of Peter John Allan, Esq.* Smith, Elder, and Co. 65, Cornhill.—We review some of our poetical productions first, as such works at present are apt to be ignored by the practical public ; but the volume we now notice vindicates the high claims of poetry, and will induce in the reader that strange feeling called a melancholy pleasure. Except by Freemasonry, little is known of the mind of our North American colonists, yet, from time to time, we get a book thence, like this one, to remind us that intellect of the highest order, like the spirit of Masonry itself, is not kept out by barriers more than the air we breathe ! Here are the poems of a young man cut off at the early age of twenty-three, and given to the public, after a lapse of five years, by a brother who loved him with the fondest affection ; the pathos of his “ Biographical Notice,” the whole tenor of the poems themselves, evidencing a noble and enlightened mind, combined with great gentleness and amiability ;

above all, 'the affecting circumstances of the author's early death, "in the bloom of his strength and manly beauty, and the blossom of his mental energy and vigour;" when "the world was still bright and beautiful to his eyes, and no chilling influence had fallen upon him," would disarm criticism, if the excellence of the poems did not defy it. It is impossible to read the first act of the unfinished tragedy of "Pygmalion" without a conviction that, had Peter John Allan been spared, he would have won the laurels of a true poet. We can do no more than barely glance at the names of a few of the principal poems, as an inducement for the judicious reader to cull for himself. "The Isles of the Blest." "Lament of the Indian." "Apostrophe to the Memory of Byron." "The Battle of Cressy;" a spirited rendering of the vivid *pêle-mêle* of Froissart's description. "The Christian and the Moor," from Irving's "Conquest of Granada," &c. Among the minor poems, the "Dead Butterfly," and "The Withered Leaf," are beautiful conceptions. We select as a specimen the following sonnet, embodying an idea of united tenderness and sublimity:—

"THE RAINBOW.

" God of Creation! breathless let me bow  
 Here, in the stillness of the lonely grove,  
 And fancy 'tis thine own majestic brow,  
 Radiant with smiles, that speak a Father's love  
 For all on earth. I view above me now  
 Thine arch in brightness clad. I ne'er behold  
 Yon shining token of thy gracious vow,  
 That my heart flies not swiftly, uncontrolled,  
 And joyous as a winged bird, to meet  
 Thy promised mercy. In that mercy bold,  
 May not the guilty bosom learn to beat  
 With hope of thy forgiveness, and unfold  
 Fresh leaves beneath thy fost'ring light, and bear  
 Fruits for repentance meet, with penitence and prayer?"

*Six Months among the Malays.* By Dr. YVAN. London: James Blackwood, Paternoster-row.—In this most interesting little volume the author of the "Romance of Travel" has maintained his character fully as a shrewd observer and instructive narrator of natural habits and customs. The anecdotes interspersed are salient and striking, and, if our limits allow, we shall take an extract or two in an ensuing number from these pages, which are also particularly adapted to the student of history. The volume, though concocted apparently for a juvenile application, is so replete with instruction and interest connected with a people but little known, as to qualify it for the study of the matured in judgment. The type is excellent, and so are the illustrations, and reflect great credit on the enterprising publisher, to whom the public is already indebted for many similarly useful and creditable publications.

*The Co-operative Principle not opposed to a true Political Economy.* By the Rev. C. MARRIOTT, B.D. Oxford: J. H. Parker.—This work is framed under the idea that, with the present political organi-



zation of England, modes of combined action may be introduced to the material improvement of our social system. Upon its processes is founded the action of the institution called "The Universal Purveyor," which has already achieved decided success, as we find from the report kindly furnished to us. Of course we need hardly state that the principle of combination for general good is so decidedly Masonic as to enlist our best sympathies, even when in a nascent state, and our cordial congratulations when prosperity, as now, dawns upon its operation.

*Mediæval Popes, Emperors, Kings, and Crusaders; or, Germany, Italy, and Palestine, from A.D. 1125, to A.D. 1268.* By Mrs. WILLIAM BUSK, author of "Manners and Customs of the Japanese," &c. London: Hookham and Sons.—The period embraced in these two volumes is one of the most picturesque of the Middle Ages, and almost coterminous with the Swabian line of Emperors. It includes all the Crusades except the first; the rise of the Communes in France; the conquest of Ireland; the reign of the Latin princes at Constantinople; the struggles in England, resulting in the Great Charter extorted from King John; the origin of the Mendicant Orders and of the Inquisition; the Persecution of the Albigenses; the Tartar inundation; the birth of the military orders and of chivalry; and the commencement of the modern languages of Europe. Mrs. Busk has performed her task well, and without ostentation has given us sound information upon the intellectual, social, and artistic state of Europe, up to the commencement of the twelfth century. Some of the passages are more quaint than delicate, but serve to show the condition of society at the period. For example, we have the following instance of

"TANGIBLE EVIDENCE.

"In the first quarter of the twelfth century died a Margrave of Misnia without children, but leaving his wife far advanced in pregnancy. The collateral heir denying that she was in a state to authorise hopes of a lineal heir, accused her of intending to impose a spurious child upon the vassalage, and claimed the margraviate. The widowed Margravine thereupon assembled the immediate vassals of the principality, presented herself before them upon an elevated platform where she was seen by all, and there dropped her garments sufficiently to display the enlargement of her person, that supported the truth of her assertion. The collateral pretender was immediately rejected, and the birth of her child patiently awaited."

*The Literary Life and Correspondence of the Countess of Blessington.* By R. R. MADDEN, M.R.I.A. 3 vols. Newby.—We reserve our full notice of this most amusing and well-written biography, until the completion and issue of the second edition, which will, we understand, be considerably enlarged. In the meantime, however, we cannot forbear treating our readers to the following extract, connected with Charles James Mathews, the unrivalled high comedian of the present day, and—as we opine, the perusal of the following will show—one whose singular wit and humour rendered him a most desirable acquisition to the Blessingtons upon

their Italian travels in 1824. During an excursion to Pompeii, he gives the annexed full and particular, probably *true*, account of his local habitation, and committee of ways, means, and supply :—

“ We are at a delightful inn (Locanda I call it, when I speak Italian), and live in the public room, which is quite private. The bed-rooms are fitted up with peculiar taste ; mine contains an iron bedstead with one leg shorter than the other (which, on the first night of my arrival, deposited me safely on the floor.— N.B. stone), a wash-hand basin one inch and a quarter deep, and six inches in diameter ; a small piece of broken looking-glass, and half a table. It is an airy room, with four doors, which we should in England call glass-doors, only these have no glass in the openings. However, they are easily closed, for they have shutters which won't shut above half way ; still, a couple of towels and a bit of board keep them together very snugly. The walls are stuccoed and painted in the same manner as the houses in Pompeii—only that they are quite white, and entirely without ornament of any kind. We take two meals a day, besides a luncheon. In the morning a little boy, with dark (I won't say dirty) looking hands and face, brings us some coffee in a little tin pot. The coffee is poured over into the saucer, which saves the boy the trouble of washing it out. We can always tell how much we have had, for the coffee leaves a black mark on the cup wherever it has touched it. Upon the whole, it would be a very nice breakfast, if the eggs were new, the butter fresh, and the bread not quite so sour. But the dinner makes up for all. We begin always with maccaroni ; I have learnt to eat it in the Neapolitan fashion ; it is the prettiest sight imaginable, and I am making great progress. We then have lots of little fish (from which they tell me they make *seppia*) fried ; they taste pleasantly, and black all your teeth and lips. They dress their fish with their scales on too, which makes them look very pretty. We next generally choose a ‘pollastro delizioso,’ because it is the tenderest thing we can get. We each take a leg and tug till it comes asunder, which it usually does in a few minutes. They are very fine birds, and when you happen to hit upon a piece which you can eat, it makes a particularly agreeable variety. When the chicken has disappeared, we call for fruit, and they sometimes bring it. The hot baked chestnuts would be delicious if they were ever warm—they never are so ; but then the grapes are so hot, that it comes to the same thing. When we tell the man to bring some water to wash off the dirt that is always about them, he wipes them in his own apron, which is certainly better and surer. We finish our repast with a ditto of the coffee that we have had in the morning, only thicker and of a darker colour. This is not the dinner we always have. There are varieties in the bill of fare which your ladyship little dreams of. I will mention two or three, with their prices, as specimens.

	Grains.
Froggiolino al brodo—small embroidered frogs .. .. .	5
Fetti de cazzio carvallo—feet of a cart-horse .. .. .	7
Bolito de vacina—a boiled cow, only .. .. .	5
Fetti de Genevese—Genoese feet .. .. .	2½
Calamaro arrostito—a roasted inkstand .. .. .	6
Frita de negro—a fried negro .. .. .	5

Other delicacies are to be had by paying higher prices for them ; but as we are only artists, and not gran' signori, we are contented with little.”

Charles Lamb would have enjoyed the above. Here is a short note in its entirety, written when Mathews was recovering from an illness :—

“ Palazzo Belvedere.

“ DEAR LADY BLESSINGTON,  
 “ I'm so much better, that I should like to come and have a snack,  
 Only Dr. Reilly says that I mustn't eat, or do anything but lie on my back ;  
 So I'll stop here in the dark as quiet and patiently as ever I am able,  
 Though I shall certainly think most affectionately of you all, about the time  
 the roast potatoes are put upon the table.”

*Historical Account of the Crimea.* By W. B. BARKER. London: Trubner, Paternoster-row.—From the endless variety of books upon this subject, we select for our present commentary one compiled from the best authorities by a gentleman of considerable literary repute. The author gives the following interesting narrative of the manners, customs, habits, and religion of the Tartar race, and which we have great pleasure in extracting, and also in cordially recommending the work as one which should at the present juncture be universally read:—

“It is impossible to conceive a greater contrast than that which exists between the habits of European nations and those of all Eastern countries. The phlegm of the Dutchman is vivacity itself compared with the perfect torpor and *insouciance* of the Tartar, who will sit in the same posture smoking his long pipe and drinking coffee from morning till night, with, perhaps, the single distraction of an occasional nod-of-the-head. The *summum bonum* of Tartar felicity is the ‘*far niente*.’ Their cafés are usually built in the form of kiosks, and, in the country, are shaded by large trees, and ornamented with trellis work, about which vines are allowed to creep. They are so situated as to command extensive and picturesque views, which the guests do not, however, appear greatly to appreciate or enjoy; and they abound in even the smallest villages. Occasionally a story-teller, who narrates his tale in a monotonous discordant chant, or a dancer, who performs his task with a grave uniform motion, enlivens the scene and brings a transient smile upon the otherwise immobile faces of the dignified assemblage, whose appreciation of the efforts of their entertainers is testified by a quiet motion of the head. If a Tartar can obtain the means of passing life in this manner, his ambition is satisfied. He has few wants that are not easily supplied; and he will make an incredibly small quantity of food suffice for nourishment, although he will indemnify himself for this abstinence on the first opportunity.

“The Tartars inherit much of the spirit of their early ancestors, and have little attachment to home. Their active life is passed mostly on horseback, and they are consequently very expert equestrians. They have been reproached with cruelty and a spirit of plunder; and, were this true, which it is not, they possess the counterbalancing virtues so often found in a state of society not highly civilized—good faith, disinterestedness, hospitality, and a generosity, even towards their bitterest enemies, which would do credit to the most polished nations.

“The women rarely go abroad; and their lives are passed in the fulfilment of their household duties and in the education of their children, that of the girls in particular being mostly conducted at home. The sexes are separated at a very early period of life, and the girls are betrothed as soon as they reach three or four years of age,—their settlement in life being managed entirely by the parents of the future bride and bridegroom. The marriage ceremony is performed with the gravity and decorum which distinguishes all their acts. Of course there is little question of anything but convenience in these unions, but they seldom result in the unhappiness which might be expected.

“The superiority which the male sex arrogates to itself is shown on every occasion. There is none of the gallantry, respect, or deference which women command among the civilized nations of Europe. It is seldom that a Tartar rises or stands in a woman’s presence, and he never does so but out of deference to the rank of her husband. The morals of the Tartars are, at least, respectable; and the punishment which awaits any lapse is very severe. The marriage vow is rarely broken; in fact, the respect of Tartar women for their husbands is only equalled by the honour which the children pay to their parents. They never permit themselves to sit until having asked and obtained permission; and take every occasion of kissing the hands of their father, mother, and other relatives, and asking their benediction. Even the most abandoned are anxious to escape the disapprobation of the authors of their being. A superior in age or authority never rises to salute an inferior; and yet all willingly and gracefully accord the

customary civilities. But, notwithstanding these habits of politeness, Tartars—and more especially those of an elevated rank—preserve much dignity and even hauteur in their address.

“Primary instruction at least is universal, and there is scarcely a village without its school. The mode of instruction is sufficiently curious to claim a passing notice. The young people of the village and its neighbourhood generally assemble in a room, and the eldest, or most promising pupil, reads aloud passages of the Koran; while the other boys, who are seated on low cushions round the room, follow the sound of his voice, and beat time to his utterance with motions of the head. When the first boy has finished, a second commences; and so on to the last. This method has the advantage of impressing what is read upon the youthful mind, and riveting on the memory the words of the sacred book, which every good Mussulman is supposed to know by heart.

“The dances of the Tartars are, in accordance with their general character, grave and dignified; but they have also the bizarre dances peculiar to Eastern nations. An eye-witness gives an account of one of these which is more grotesque than graceful. A Tartar mountebank placed in the centre of a room a glass full of *bouza* (a drink made of millet fermented); and, the music having commenced, began dancing, turning about, and imitating the action of a drunken man, throwing himself on the ground as if he intended to shatter the glass, and then suddenly raising himself amid shouts of laughter without effecting the mischief he had threatened. The music was then renewed with increased vigour, the votary of the Tartar terpsichore keeping up the convulsive agitation of his limbs with untiring energy. After some time had been passed in this fatiguing operation, he again suddenly threw himself on the ground, took up the glass in his teeth, and eventually swallowed the contents, without once using his hands.

“Drunkenness is very rare among the modern Tartars; and they present, in this respect, a marked superiority over all classes of their Russian masters, who are notoriously addicted to this vice. To their temperance, their general frugality, their quiet life, and their exemption from the fatigue of excessive labour, is probably to be attributed their sound constitution, and their remarkable freedom from sickness. They are seldom attacked by the various maladies, such as fevers, remittent and intermittent, which invariably afflict the stranger who sojourns in the Crimea; and they frequently attain to an extremely advanced age. Rheumatism is, perhaps, the only disease from which they can be said to suffer; and their liability to this ailment may be traced to their frail dwelling-houses, which are rarely furnished with windows.”

#### PAMPHLETS.

*The Asylum Journal*; published by authority of the Association of Medical Officers of Asylums and Hospitals for the Insane.—We rejoice to welcome this publication, which is under the conduct, we understand, of our excellent and scientific Brother Dr. Bucknill. The first number has already reached a second edition, and the excellent information given upon all points connected with the treatment of the poor sufferers from this fearful malady is characterized by that philanthropy which distinguishes the true Mason in every walk and condition of life. The articles on “Monomania,” and the “Use of Seclusion” in insanity, appeal as much to the general philosopher and metaphysician, as to the student of practical science.

*The Acacia*: a Monthly Masonic Magazine. Edited by W. T. MELLETT, Natchez, Mississippi.—A most superior compendium of Masonic intelligence, for which we are much indebted to our transatlantic Brother, the Editor. It is replete with articles of interest to the Mason, and of instruction to the general reader; is excellently

arranged as to matter and appearance, and altogether deserves the hearty encouragement of all who love the Craft, or would become better citizens, and therefore better men.

## MUSIC.

“*I love the Spring, the Gentle Spring.*” Song. The Words by Rev. J. E. FITCH. The Music composed by Mrs. MEREST. Hawes: 7, Adelphi Terrace.—The many admirers of Miss Maria Hawes, so deservedly popular as a composer, and as one of our purest vocalists, will rejoice to welcome another song from her pen, certainly not inferior in originality and excellence, to the old favourites written before her marriage. Genial and joy-infusing as is the present season, it could scarcely have been more worthily hymned, and in saying this we feel we are awarding the highest praise to Mrs. Merest’s production. The melody of “*I love the Spring,*” is fresh and graceful, and possesses the rare merit of expressing the words which it accompanies. It is haunting, without being characterized by the smallest approach to “sing-song-iness.” Possibly it may be too refined in quality to become known to the multitude upon the street organs of the metropolis, but if only rendered with average capacity, we feel sure few could listen to it once, without wishing to hear it again. We predict for this song a popularity little short of that enjoyed by “*The Genius of the Spring;*” “*Thou art Lovelier;*” and last, though not least, that touching and graceful composition—perhaps Mrs. Merest’s most successful effort of all—“*I’ll Speak of Thee.*”

*The Watchword of England and France.* Composed by W. M. HERBERT. The Words by J. H. John Alvey Turner: 19, Poultry.—This possesses all the requirements for a “Patriotic Song,” for which it is intended. The words are stirring and spirited, essentially Masonic in character, and especially suited to the present condition of our relations with France, so recently cemented by the imperial visit. It reminds us slightly of the “*Bumper of Burgundy,*” to which it is in some respects superior; and we can very honestly recommend it to the notice of all toast-masters and others “whom it may concern.”

*Twelve Original Masonic Songs:* adapted to Modern Melodies, by Bro. S. N. EVANS, Lodge of Honour, No. 769, Wolverhampton. London: Bro. R. Spencer, 314, High Holborn.—These were composed at the desire of some Brethren, and the proceeds of the books are devoted, “more Masonico,” to some charitable purpose connected with the Fraternity. Having the author’s permission, we shall from time to time quote one of them; so for the present give:

“THE GRAND MASTER—GOD BLESS HIM!”

*Air:*—“The King—God bless him.”

“I call on each Mason a bumper to fill,  
Of the liquor which pleases him best;  
Be it water or wine, let him take what he will,  
’Tis the toast that shall give it the zest.

When the Lodge and its labours awhile are postponed,  
 And each Brother is call'd to refresh him,  
 With our hearts and our voices to harmony toned,  
 We'll drink our Grand Master—God bless him!

“The jewels and gold of an emperor's crown,  
 On a tyrant's stern brow may repose;  
 And the face of diplomacy smooth out its frown,  
 More surely to ruin its foes.  
 But the heart of a Mason would scorn such deceit,  
 Nor may tyranny's fetters oppress him;  
 And his sway's so benign, that whenever we meet,  
 We'll drink our Grand Master—God bless him!”

*Who is God in China—Shin or Shangte?* By the Rev. G. C. MALAN, M.A. London: Bagster and Sons. This volume reached us too late to do justice to its learned contents; we must therefore reserve our notice of it until the June number.

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## NOTES AND QUERIES.

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TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—

I rejoice that you have introduced “Notes and Queries” into your pages, as a medium of intellectual information and fraternal communication amongst the members of our beloved Order. In reply, therefore, to the inquiry of “T. L. F.,” I beg to refer him to “Timbs' Curiosities of London” (Bogue, 1855), where he will find that Canonbury is the site of the country house belonging to the Priors of the Canons of St. Bartholomew, and that the device of the “bolt,” or arrow, through a “tun,” on the garden-house, is the rebus of the last prior, Bolton:—

“Old Prior Bolton with his bolt and tun.”

Some notice also, I believe, has appeared of this, since your correspondent asked the question, in a number of the *Builder*.

“V. T.”

SIR,—

Great dispute “amongst the learned” subsists about the origin of “Piccadilly,” but as I cordially desire to encourage your evident, and, as I hear, successful, endeavour to render the *Freemasons' Magazine* acceptable to the Brethren, by diffusing information through its pages, I will give the more received opinions upon this question to your readers, and especially to your correspondent “Σ.”

In the reigns of James I. and Charles I. “pickadils,” or, as they were called sometimes, “peccadilloes,” signified the ruffs worn by the gentry, from “*pica*,” a Spanish and Italian word, signifying a spear-head, which the stiffened points of these ruffs, or “*peckadils*,” i.e., “*little picas*,” resembled. The *Glossographia* of Blount applies the word to the hem of a skirt or edge, a stiff collar or band; hence Hudibras calls the pillory, the wooden peccadilloes; so that some say that the skirt, or extreme house of the suburbs that way, gave the name to the whole street; or that Higgins, a tailor, who built it, got his money by “*piccadellas*.” The road is referred to in Stow's narrative of Sir T. Wyatt's rebellion in 1554, as “the highway on the hill over against St. James's,” and Gerard in his *Herbal*, 1596, says that the “wild bu-glosse growes upon the drie ditch-bankes about Pickadilla.” The spelling in old chronicles is notoriously incorrect, and the pre-

tended apology made for it on the score of antiquity, is absurd; thus Evelyn quotes the commissioners' orders, 1662, to pave "the Haymarket about Pigudello," when his masters must have been able to teach him better, as the very tradesmen's tokens of the same date adhere to the evidently original and proper name of "Pickadilla," and "Pickadilly."

"SCRUTINY."

SIR,—

We obtain the date of Peter of Colechurch from that of the building of Old London Bridge, which he constructed of elm, in 1163. He died in 1205, and was buried in a stone tomb within a pier of the bridge, where a chapel was erected with a crypt, in which the tomb was placed. The chapel was dedicated to St. Thomas of Canterbury. I cannot ascertain that the book, to which your correspondent "Antiquus" refers, and which is alluded to by Sir F. Palgrave (Edinburgh Review, April, 1839), has ever been recovered.

"P. M."

SIR,—

In the ancient ritual of English marriages, the ring was placed on the thumb of the left hand; how came it afterwards to be transferred to the fourth finger? Any kind Brother answering this inquiry, through your extensively circulated magazine, will oblige brother

"ORBIS."

SIR,—

Can you tell me the reason why the 47th proposition of the First Book of Euclid should be chosen as the emblem of a P.M.?

"W."

SIR,—

As several Brethren have expressed a wish to know the meaning of the tassels appended to my M.M. apron, I believe that I can give the requisite information. There is no symbolism in them whatever, as is generally supposed, and they are ornaments which are entirely superfluous. I have seen many M.M. aprons without tassels. The true object of them is evident from the following circumstance. A year or two ago, a family chest was opened, and from that were taken several Masonic objects, among which was an M.M. apron. It was not fastened by a strap and a buckle, as at present, but was furnished with two long ribbons, which passed round the body, and were tied under the flap, the ends hanging in front of the apron. In order to give a neat appearance to the ends, a silver fringe was appended to each. The ribbons would soon become rumpled by constant use, and, if they were not tied very exactly, the ends would be unequal. The next improvement was, therefore, to sew the decorated ribbons to the body of the apron, and to make them distinct from the actual tie, which was hidden by the flap. In process of time a buckle was substituted for the tie, and thus we get our present apron.

"CALOSOMA INQUISITOR."

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ANCIENT FORMULA OF EXAMINATION QUESTIONS.—"The following, I have reason to believe," says Dr. Oliver, "was used during the G. Mastership of Archbishop Chichely, in the reign of Henry VI." Peace be here.—A. I hope there is. Q. What o'clock is it?—A. It is going to six, or going to twelve. Q. Are you very busy?—A. No. Q. Will you give or take?—A. Both; or which you please. Q. How go Squares?—A. A straight. Q. Are you rich or poor?—A. Neither. Q. Change me that.—A. I will. Q. In the name of the King and the Holy Church, are you a Mason?—A. I am so taken to be. Q. What is a Mason?—A. A man begot by a man, born of a woman, brother to a king. Q. What is a fellow?—A. A companion of a prince. Q. How shall I know you are a Freemason?—A. By signs, tokens, and points of my entry, &c. &c. (Dr. Oliver's *Revelations of a Square*. London: Spencer, 314, High Holborn.)

## MASONIC INTELLIGENCE.

### ANNUAL GRAND FESTIVAL, 25TH APRIL, 1855.

*Present.*—The Right Hon. the Earl of Zetland, M.W.G.M., on the throne; the R.W. T. H. Hall, Prov. G.M. for Cambridgeshire, a D.G.M.; F. Pattison, P.J.G.W., as S.G.W.; E. Baldwin, J.G.W.; A. Dobie, Prov. G.M. for Surrey, and G. Reg.; R. J. Bagshawe, Prov. G.M. for Essex; Dr. B. A. Kent, Prov. G.M. for South Australia; V.W. Revs. J. E. Cox and E. Moore, G. Chaplains; J. Hervey, S.G.D.; H. Faudel, J.G.D.; P. Hardwick, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; S. Tomkins, G. Treas.; W. H. White, G. Sec.; H. L. Crohn, G. Sec. for German Correspondence. S. C. Norris, P.S.G.D.; C. Baumer, P.S.G.D.; J. Havers, P.S.G.D.; G. W. K. Potter, P.J.G.D.; A. H. Le Veau, G.S.B.; J. Masson, P.G.S.B.; G. P. De Rhé Philipe, P.G.S.B.; — Biggs, P.G.S.B.; E. H. Patten, P.G.S.B.; R. J. Spiers, P.G.S.B., and other P.G. Officers; the Masters, Past Masters, and Wardens of the G. Steward's Lodge, and 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 as to the election of the M.W. and G. Treas. were read and confirmed.

Whereupon the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, Lord Lieutenant for the North Riding of Yorkshire, &c., was proclaimed G.M. of Masonry.

The M.W. the G.M. was then pleased to nominate and appoint the following Brethren G. Officers for the year, who were invested and proclaimed accordingly.

The Right Hon. the Earl of Yarborough, D.G.M.; Bro. S. Tomkins, Treas.; A. Dobie (Prov. G.M. for Surrey), G. Regis.; Revs. J. E. Cox and E. Moore, G. Chaps.; W. H. White, G. S.; W. Farnfield, Assist. G. Sec.; H. L. Crohn, (Rep. from G.L. of Hamburgh), Assist. G. Sec. for German Correspondence; Herbert Lloyd, S.G.D.; J. Newton Tomkins, J.G.D.; P. Hardwick, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; Chas. W. Elkington, G. S.B.; E. Ransford, G. Organist; G. G. Elkington, G. Purs.

The Lodges appointing G. Stewards having made a return to the M.W. the G.M. of the Brethren, proposed for the ensuing year, and his lordship having approved them, they were presented and approved accordingly.

A. Spencer Douglas, G.M. Lodge, No. 1; James Scott, Lodge of Antiquity, No. 2; John Randall, Royal Somerset House and Inverness Lodge, No. 4; Benjamin Head, St. George's and Corner Stone, No. 5; Robert Wigram Crawford, Lodge of Friendship, No. 6; Henry B. Pigot, British Lodge, No. 8; Henry Lee, jun., Tuscan Lodge, No. 14; Francis Boone Thomas, Lodge of Emulation, No. 21; James W. Adams, Globe Lodge, No. 23; Thomas H. Hill, Castle Lodge of Harmony, No. 27; Thomas Hutchins, St. Alban's Lodge, No. 32; Andrew Holman, Old Union Lodge, No. 54; Robert Kynaston, Lodge of Felicity, No. 66; Jeremiah Long, Lodge of Peace and Harmony, No. 72; Henry George Warren, Lodge of Regularity, No. 108; Joseph H. Herz, Shakspeare Lodge, No. 116; Alfred B. Frend, Jerusalem Lodge, No. 233; George Joseph Lyons, Prince of Wales Lodge, No. 324.

The G.L. was then closed in ample form, and with solemn prayer, and the Brethren then proceeded to

### THE GRAND BANQUET.

The M.W. the G.M. presided, having on either side of him Bros. T. H. Hall, Prov. G.M. for Cambridgeshire; A. Dobie, Prov. G.M. for Surrey, G. Reg.;



R. J. Bagshaw, Prov. G.M. for Essex ; D. B. A. Kent, Prov. G.M. for South Australia ; E. Baldwin and Pattison, P.G. Wardens ; Rev. J. E. Cox and E. Moore, G. Chaplains ; Hawes, Potter, Faudel, Baumer, Norris and Hervey, P.G.D. ; Spiers, Masson, Biggs, Patten, Philipe, Le Veau, and other P.G.S.B.s, and the newly appointed G. Officers, and about two hundred Brethren.

The dinner was acknowledged by all to be the most excellent, and the good taste displayed in all its arrangements, did great credit to Messrs. Watson, Coggin, and Banks. The wines were without limit, and as far as our own experience will allow us to judge, equal to the viands.

Bro. Ransford, the G. Organist, had the management of the musical department, and was assisted by Misses Birch, E. Birch and Ransford, and Bros. D. King, Genge, G. Perren, E. W. Ransford, and Smythson.

The gallery, as usual, was filled with elegantly dressed ladies, the friends of the G. Stewards.

The cloth having been removed, and a grace sung, the selection of which we must condemn, as contrary to the acknowledged principles that govern the Craft in the universality and equality of all who put their trust in the G. A. of the Universe, and which certainly would not have been allowed to be introduced, had the G.S.'s a voice in the musical arrangements.

The GRAND MASTER rose, and called on the Brethren to drink that toast which, by no society, was received with more heartfelt pleasure and enthusiasm, than by Freemasons, "The health of her Gracious Majesty the Queen." The "National Anthem" was sung, and its execution, especially the solo parts of Misses Birch and Ransford, called forth considerable applause. The Grand Master then proposed "The healths of Prince Albert and the rest of the Royal family." Aria—From "Semiramide ;" well sung by Miss Ransford.

After the G.M. had proposed a toast to "The Grand Masters of Scotland and Ireland," which was followed by a Glee,—"Fill me, Boy," by Cooke,

Bro. T. HALL, Prov. G.M. for Cambridgeshire, said, he had permission to propose the next toast, which required but few words from him, knowing the kindly spirit and enthusiasm with which it would be received ; it was "The health of their M.W.G.M." (loud and long continued cheers, in which the ladies in the gallery joined, by waving their handkerchiefs.) Although the laws of their Order required an annual election, yet the government of their M.W.G.M. had been so consonant with the feelings of the great majority of the Craft, that this was the twelfth time of the Earl of Zetland being placed at the head of the Order. His eminent services and urbane conduct, combined with his knowledge of the principles of Masonry, enabled him to fill the chair to the satisfaction of the Brethren. He therefore called on them, by giving a hearty reception to the toast, to prove their fidelity and loyalty to his government—"The M.W.G.M. the Earl of Zetland," and it was received with long continued cheers.

The M.W.G.M. on rising was received with the loudest plaudits. He thanked them most sincerely for the warm as well as kind reception his name had been received by all the Brethren, as well as for the concurrence with the flattering terms on which the Prov. G.M. for Cambridgeshire had introduced his name. He expressed the satisfaction he felt that the ancient and honourable society of Freemasons had received, during the last few years, great accessions, not only to the number of its Lodges, and the number of its members, but that, in the most distant countries of the world, its principles were rapidly becoming known and respected. The charities of the Order were also increasing in wealth and usefulness. The objects which it had in view were gradually sanctioned by all the civilised nations of the world, and he was happy to say that Freemasonry had taken firm root in Australia, where several Lodges had been opened. He assured the Brethren his best efforts had ever been devoted to support and maintain the best interests of the Order ; and, when he could no longer be of service, he would gladly retire to give place to one more efficient. He was gratified in finding that the increase of our Order throughout England, as well as in our Colonies, was a proof that, in those days of intelligence, Freemasonry was an institution deserving the encouragement of an enlightened people. He was most highly gratified in finding our excellent charities so well supported ; their conduct

and management met with universal approbation; and the various Lodges, both at home and abroad, appeared to be all emulous of setting aside funds for relief and instruction. In conclusion, he could but say that, so long as the Brethren continued to support him with their confidence, he would endeavour to discharge the duties devolved on him to the best of his ability.

Scena from *Keolanthe* by Balfe, sung by Miss Birch.

The M.W.G.M. then asked the Brethren to join him in a toast, which he knew was always well received. The D.G.M. the Earl of Yarborough, and although the noble Earl was unable to be present, yet, as they all acknowledged his readiness to attend to their interests and support their charities, and in every way to do his duty as a Mason, they would receive his name in his absence as warmly as were he present; he therefore would give them the health of the Earl of Yarborough, the D.G.M., and it was received with long continued cheers.

A new song, by Bro. Hatton, "Sweet Love, good night," was very well sung by Bro. George Perren.

The M.W.G.M. then said, that in acknowledging the presence of many old friends, he had to greet some who might be called new friends from taking office in the G.L. for the first time, although they were well known as Masons, he would mention Bro. Stuart, the S.G.W., whose father had held office in the G.L., who himself belonged to the profession of Arms, and, as well as many other Masons, had been in the great conflict in which the country was engaged; he would not particularize them, but requested the Brethren to greet "the Wardens and other Grand Officers of the year," which Bro. Stuart acknowledged in brief terms, acquainting the Brethren that, to his own knowledge, the Craft had increased very much in India, in France, in Germany, and even in Spain.

Glee,—*"Fairest of the Virgin train,"* by Hopkins.

The G.M. then proposed the healths of the Provincial G.M.'s of England and its colonies, accompanying it with the names of Bros. Dobie, Hall, Bagshawe, and Kent (cheers.)

Bro. Dobie, Prov. G.M., for Surrey, said, his object in rising was, after thanking the Brethren for himself and the rest of the Prov. G.M.'s, to introduce to their notice Dr. Kent, the Prov. G.M. for South Australia, who would tell them the progress of Freemasonry in that distant Province.

Bro. Kent was very happy that he had this opportunity afforded him of assuring the Brethren in the Grand Lodge of England, that in his Province Masonry had made strides equally rapid with the increased population, that there are now thirteen Lodges in active operation, and the Craft holds so high a position in society, that the great body of the clergy of the established Church in Australia were always ready to assist in the dedication of the Lodges, and he hoped that his visit would be the means of the Brethren in England and Australia becoming better acquainted. Bro. Kent's speech, of which our report is necessarily but a sketch, was received with enthusiastic cheers.

Song—by Bro. D. King.

The M.W.G.M. said, I now propose "The Masonic Charities," and in so doing, I am sure you will give me your support, and by your reception of the toast prove your readiness to sustain those endowments nobly. We have expended a large sum certainly, in building the Girls' School, but is it not an Institution of which any society may be proud? and I therefore remind you that the Annual Festival of the School is on the 16th of May, when I trust, a large number of the Brethren will as usual be present. I now give, "The Masonic Charities."—The toast was most cordially received.

Bro Genge sung a new song, "I would I had Aladdin's Lamp," which was loudly encored.

The M.W.G.M. rose, and said, "Brethren, I am sure you will all be anxious we should show to the fair sex how much we feel honoured by their presence. I am confident you will greet with enthusiasm the ladies in the gallery."

Glee—

The M.W.G.M., in giving the last toast of the evening, which was to express their gratitude for the excellent arrangements made that day by the Stewards,

which every one must acknowledge, had never been surpassed. "The health of the Grand Stewards, and thanks for their conduct of the banquet."

Bro. Scott could only say, that if the arrangements had met with the approval of the M.W.G.M. and the Brethren, the Stewards were amply rewarded.

The M.W.G.M. then retired, some of the Brethren adjourned to the glee-room, and many others remained at the festive board when we retired at eleven o'clock.

It is but doing justice to Bros. Watson, Coggin, and Banks, that we heard from all around great praise for the manner in which the banquet was served, and the Stewards were indefatigable in their attention.

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## METROPOLITAN.

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ROYAL SOMERSET HOUSE AND INVERNESS LODGE (No. 4.)—The members of this excellent and now numerous Lodge met on Monday, April 23rd, Bro. Charles Locock Webb, W.M. presiding, when James Cockle, Esq., Barrister-at-Law, was initiated into Freemasonry, and a ballot was taken for William Colley, Joseph H. Fancourt, and Thomas Wheeler, Esqrs., to be initiated at the next Lodge.

ENOCH LODGE (No. 11).—At the meeting of this Lodge, on Wednesday, April 11, the W.M. (Bro. Spooner) passed two Brethren to the second, and raised four to the third degree. On the motion of Bro. Bincks, S.W., seconded by Bro. W. Young, P.M., the sum of £5 was voted towards the building fund for the "Asylum for Aged Freemasons and their Widows," at Croydon. It having been resolved at the last meeting that the Brethren should dine in the hall under the banner of the W.M., steward for the Girls' School Festival, on the 16th of May, there was no banquet on this occasion, the regular season being thus brought to a close. During the "session," a more than average amount of Masonic business has been performed, several gentlemen having been initiated, who it is hoped may shed a lustre on the Order, while various alterations and improvements have been effected with a view to enable the executive to increase the efficiency of the Lodge, and to add to the high character it has so long borne in the Craft. Though this is one of the old Lodges, whose constitution is from "time immemorial," the date of the warrant under which it at present acts is June 18th, 1755, and we have much pleasure in making the "preliminary announcement" that it is in contemplation to commemorate the interesting centenary in a manner worthy the occasion.

GLOBE LODGE (No. 23), Freemasons Tavern. Thursday, April 19, this Lodge held its monthly meeting, Bro. Humphrey, W.M., initiated Messrs. Samuel A. Emery, James Search, and Captain Sinclair Thompson Loutet into the Order, and passed Bros. Moore and W. T. Steel. The votes of the Lodge for the Aged Men's Institution were given in favour of Bro. Collard, of Ramsgate, whose case has been strongly recommended by the Prov. Grand Officers of Kent. After the business of the Lodge the Brethren adjourned to banquet; the visitors were Crew, No. 1; Bennett, No. 25; and Bros. Aznavours, No. 237.

LODGE OF UNITY (No. 82), London Tavern. The assemblage of this Lodge on Monday, April 2, was more numerous than on any former occasion, since the Centenary in 1842. Bro. A. L. Bellinger, W.M. presided, and passed Bros. Cookney and Ruston; Bro. Rev. J. E. Cox, P.M. initiated J. N. Goren, Esq., barrister, and Bro. How, P.M. initiated W. J. Dunsford and Charles Winsdale, Esqrs., and raised Bro. Funge to the third Degree. The most interesting event to the members of this Lodge was the presentation of a jewel of singularly elegant design to each P.M., nine in number; the form of the jewel is a golden star emblematic of the five points of Fellowship, and is, we believe, the first instance

of its adoption for a P.M. jewel. Among the visitors present were Bros. Shrewsbury, P.M., No. 196; John Smith, P.M., No. 32; Barber, No. 113; Dr. Hogg, W.M., No. 109, etc.

MOIRA LODGE (No. 109), London Tavern, April 24. The W.M. Bro. Hogg raised Bro. Powell to the third Degree; forty-four members and visitors were present.

THE DOMATIC LODGE (No. 206), at Bro. Ireland's, the Masonic Hall, Fetterlane, held its regular monthly meeting, on Monday, April 9. The business consisted of one initiation and the usual working attached to the Lodge. The labours of the evening being ended, the Brethren adjourned to the banquet, which was served in a most liberal manner. Amongst the visitors we noticed Bro. Burton, W.M. (No. 202); two Brethren from America, &c. &c.

ST. PAUL'S LODGE (No. 229) met at the London Coffee-house for the usual transaction of business, on Tuesday the 17th of April, the W.M. Bro. Randall in the chair. This excellent Mason opened the Lodge with his accustomed ability. The business of the evening, indicated in the summons, namely, the passing and raising of two members, was postponed in consequence of the absence of the Brethren. The girls'-school festival was then discussed, and we were pleased to observe many of the Brethren taking tickets for the meeting in May. The Steward, Bro. Watson, whose warmth of feeling in support of this charity cannot be too highly spoken of, commended its claims to the Brethren present on the occasion. We earnestly hope to see the festival well attended, and that support given to the Institution which it now so much needs. We regretted to observe the absence of the Treasurer, Bro. Foster White, from illness, which was announced by the Chairman. The banquet followed, at which the usual loyal toasts were given and responded to, including the health of the Emperor and Empress of the French.

LODGE OF UNITED STRENGTH (No. 276), held at the Gun Tavern, Pimlico. The last meeting of the present session took place on Tuesday, the 10th instant, when two Brothers were raised to the third degree; also a Brother, after having proved himself competent, was passed to the second degree, and a gentleman initiated into the Order. The above business was most ably performed by the respected W.M. Bro. Cooper. The regular routine business of the Lodge having been concluded, the Brethren adjourned to the banquet. The visitors were very numerous, amongst whom we noticed Bro. Fox (No. 25), Bro. Caidwell (No. 25), Bro. Crawley (No. 103), Bro. Fever (No. 34, from Jersey), &c. &c. After the usual toasts, and a very harmonious and happy evening, the Brethren adjourned until the second Tuesday in October, emergencies excepted, of which due notice will be given.

THE LODGE OF INSTRUCTION OF THE UNITED STRENGTH (No. 276) has removed from the Stafford Arms, Pimlico, to the Enterprise, Long Acre, corner of Endell-street, and was opened on Wednesday, the 18th inst., at seven, p.m., presided over on this occasion by the W.M. (our respected Bro. H. S. Cooper), and Wardens of the regular Lodge.

#### ROYAL ARCH.

ROYAL YORK CHAPTER OF PERSEVERANCE (No. 7), Freemasons Hall. The members of this excellent Chapter met on Tuesday, April 24, that being the day for installing the Principals for the ensuing year. The Chapter was opened by Comp. Hervey, M.E.Z., Savage as H. Absolon, J., and Bros. V. Levinson and W. Pratt were exalted to this Sublime Degree; Comp. Savage then presented Comp. Le Veau, P.Z., as M.E.Z. elect, and he was duly placed in the Chair of first Principal by Comp. Hervey; Comps. Absolon and Symonds were also presented, the former as H., and the latter as J. elect, and regularly installed in their respective chairs in Comp. Hervey's known able manner. The explanations of this Sublime Degree were most correctly delivered, the historical by Comp. Absolon,

the symbolical by Comp. Savage, and the mystical by Comp. Hervey. The M.E.Z. then invested the following Companions in the several Offices, viz.—Muggeridge, Treas. ; Savage, D.C. ; Honey, E. ; Jones, N. ; Tyler, P.S. ; Hayward and Young, As. S. ; Pratt, Org. ; Hervey and Harrison, Stewds. Among the visitors present were Comps. Crohn, Biggs, Barringer and How, P.Z.s. The Comps., numbering thirty-four, adjourned to banquet at six, and Comp. How was desired by the visitors to express the highly intellectual lesson in R.A. Masonry the working of the Royal York Chapter had afforded them.

MOUNT SINAI CHAPTER (No. 49), Gun Tavern, Pimlico. On Tuesday, April 17, the Companions of this Chapter met to elect the Officers for the ensuing year, and Exalt Bro. Levinson, and Comp. Joseph Smith was elected Z. ; Comps. Cooper, H. ; Potter, J. ; and Daly, P.S. ; Comp. Andrew exalted Bro. Levinson with his usual ability, and after the close of business the Companions sat down to an excellent supper, and separated early.

MOIRA CHAPTER (No. 109), London Tavern, in Bishopsgate-street, Friday, April 20, Comp. A. Bridge, M.E.Z. ; Thompson, H. ; Law, J. The Companions proceeded to the election of Officers for the ensuing year, when Comp. Palmer was elected Z., Law, H., Gole, J., Potter, Scribe E. and Treas., Thorn, N. The Companions present then adjourned to one of those elegant banquets the Moira Chapter is renowned for ; Comps. Dr. Jones, How, and Ward, were present as visitors.

JERUSALEM CHAPTER (No. 218), Bridge House Hotel, Southwark. On Tuesday, April 10, Bro. Rippon was exalted into the Sublime Degree ; Comp. Newsome, M.E.Z., assisted by Comp. H. Muggeridge, installed Comps. Scambler, Z. ; Thompson, H. ; and Sheea, J. The duties of P.S. were most efficiently discharged by Comp. Macculloch. Twenty Companions were present on the occasion.

THE STABILITY LODGE OF INSTRUCTION holds its Annual Festival on the evening we are compelled to go to press, Friday, April 27th, at Radley's Hotel, presided over by Bro. H. Muggeridge. We shall give a full report of the business in our June number.

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## PROVINCIAL.

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### CAMBRIDGESHIRE.

CAMBRIDGE.—*Lodge of the Three Grand Principles* (No. 645), held at the Half Moon Inn, on Thursday, April 5, for the especial purpose of presenting Bro. Page, P.M., with a handsome silver box ; the W.M. Bro. John Massey, in the chair. After the usual preliminary business was over, the W.M., on behalf of his Wardens and Brethren, in a feeling and lengthened address, presented the box, and took the opportunity of descanting on the rise and progress of the Science of Freemasonry, and impressing on their minds the nature and duties of their respective offices, recommended them to keep in view those truly Masonic virtues—temperance, fortitude, prudence, and justice, in conjunction with brotherly love, relief, and truth, as the distinguishing characteristics of all good Masons. The following inscription is engraved on the lid of the box :—

“Presented to Bro. Martin Page, P.M., by the Brethren of the Lodge of the Three Grand Principles, No. 645, of Free and Accepted Masons, Cambridge ; in token of the respect they feel for him, and as a memorial for his long and well-tried services, always performed to the honour and glory of the Craft, 1855.”

Bro. Page expressed himself truly sensible of the honour conferred upon him, and returned thanks in a very neat and pleasing speech. The W.M., with the assist-

ance of the Brethren, then worked the two first sections in the E. A. degree. After which, the Brethren were called from labour to refreshment, and retired at an early hour, highly gratified with the evening's enjoyment.

CAMBRIDGE.—*Scientific Lodge* (No. 105).—This Lodge, which, by its admirable working, and the number and respectability of its members, has raised itself to a proud pre-eminence amongst provincial Lodges, held its usual monthly meeting on Monday evening last, at Bro. Mitchell's, the Lion Hotel. The business consisted of three initiations and one raising, the ceremonies being most efficiently and impressively performed by the W.M., Bro. A. R. Ward, whose election to the chair for the second time in succession is the best proof of the estimation in which he is held by those best able to judge of his qualifications. Too much cannot be said of the manner in which the whole of the business of the evening was carried out. A most excellent supper was served for the refreshment of the Brethren, about twenty-five in number, after the labours of the evening. The only visitor was Bro. Binckes, S.W. (No. 11), who, in returning thanks for the toast of which he was the subject, passed a well-deserved eulogium on the W.M. and his officers, for the style in which the ceremonies had been worked, expressing his gratification at the truly kind and hospitable reception he, a total stranger, had met with, and assuring the Brethren generally that amongst the most treasured of his Masonic reminiscences would be the occasion of this, his first visit to the Scientific Lodge.

#### ESSEX.

*North Essex Lodge* (No. 817), White Hart Hotel, Bocking.—The annual meeting of this Lodge, for the installation of the W.M., was held on Monday, April 16th. The W.M., Bro. O. W. Hustler, was prevented by indisposition being present, and Bro. Brown, P.M., presided, and, after the minutes of the preceding Lodge were confirmed, Bro. J. How, P.M. (No. 82), and Prov. G.D.C. of Surrey, took the chair. The W.M. elect, Bro. James Rolfe, was presented by Bro. T. Durrant, and duly installed and proclaimed in the several degrees by Bro. How. The W.M. then initiated the Rev. K. C. Webb, in a manner that gave high satisfaction to the Brethren. The W.M. appointed as his officers Bros. Rev. M. S. Hemming, S.W. ; E. Haiden, J.W. ; Rev. J. Hill, S.D. ; Cardinal, J.D. ; Rev. — Gray, Chap. ; A. Cunnington, Sec. ; J. C. Turner, I.G. ; Cotes, M.C. Bro. W. Honeywood was unanimously re-elected Treasurer, and J. Randall, Tyler. The Brethren, eighteen in number, then adjourned to banquet, the viands and wines being of that excellent quality always provided by the host, Bro. Durrant.

#### HUNTINGDON AND NORTHAMPTON.

The Provincial Grand Lodges of these united provinces will be held by the R.W. the Marquis of Huntley, Prov. G.M. in the Socrates Lodge, at Huntingdon, on the 2nd of May.

#### NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE LODGE (No. 24), at Freemasons Hall, on Thursday, April 5. At this meeting a financial statement of its affairs was placed before the members, and they were gratified to find that there was a handsome balance in hand. Two Brethren were passed, and two others raised, by P.M. Donald. The Masonic Hall of Newwith, which is the joint property of the Lodges, Nos. 24 and 793, is fitted up in an appropriate style, and the fact of being unconnected with a tavern, has induced many to enter into the Order in these Lodges.

#### OXFORDSHIRE.

OXFORD.—The arrangements for the assembling of the Brethren in connection with the Prov. G.L. are as follows:—

*Monday, May 7, Churchill Lodge, No. 702, at 12.* Installation of Bro. the Rev. I. S. Sidebotham, as W.M.

Alfred Chapter, No. 425, at 7, p.m.

*Tuesday*, May 8, Prov. G.L. Installation of the Prov. G.M., at 12. Banquet at the Town Hall, 5. 30 p.m.

*Wednesday*, May 9, Encampment of Cœur de Lion, annual festival. Installation of candidates at 3. Banquet at 5.

OXFORD.—A Prov. G.L. will be holden at the Masonic Hall, Oxford, on *Tuesday*, the 8th of May next, at twelve o'clock at noon precisely, when the R.W. Henry Atkins Bowyer, Esq., Prov. G.M. will be installed. At half-past five o'clock a banquet will take place at the Town Hall, for which Lord Garlies, the Earl of Lincoln, Hon. H. Wodehouse, and the Rev. Thomas Russell, with several other Brothers, have consented to act as stewards on the occasion.

#### SOMERSETSHIRE.

BATH.—*Royal Cumberland Lodge* (No. 48).—The Brethren of this Lodge met on the 29th March, when Mr. Edward Lansdown was initiated; the ceremony was performed by the immediate P.M., and acting W.M. Bro. Percy Wells, who had undertaken the government of the Lodge during the present year, the W.M. having been called unexpectedly away from Bath to fill a government appointment. The Lodge also met on Thursday, April 5, when Bro. Hannam was raised to the third Degree, and two Brethren of the Craft were balloted for, and admitted joining members, one having been initiated in No. 1, Solomon's Lodge, America. The members of the old Cumberland Lodge are always delighted to welcome any visiting Brethren who may wish to witness their ceremonies. The acting W.M. is supported by indefatigable Officers, all vieing with one other to do their duty; and it is a great gratification to be able to state that, whereas this Lodge was only three or four years ago nearly extinct, it has risen like a phoenix from its ashes, and occupies a high position in the Province. A history of the Lodge will be found in Dr. Oliver's "Revelations of a Square," in the notes appended to the Life of Bro. Dunckerley, who was a member of this Lodge, as also was the late Dr. Desaguliers. The Lodge meets on the First Thursday in every month, at the Masonic Hall corridor, and the Chapter attached to it at the same place, on the third Tuesday in every month.

There is also a Lodge of Instruction attached to the Royal Cumberland Lodge, which meets on the second and fourth Thursday in every month, consisting of twenty-six members, where the sections and lectures are regularly worked, and to this necessary auxiliary may be traced the efficient working of No. 48.

BRISTOL.—*Lodge of Instruction*.—The Annual Festival of this very useful Lodge was celebrated on Friday, March 23rd, at the Montague Tavern, Kingstown, when upwards of fifty Brethren partook of a cold collation, prepared by the worthy host, Bro. Ward, in his usually excellent style.

The chair was taken by Bro. W. H. Bowden, supported by the R.W.D.Prov. G.M., and other Officers of the Prov. G.L. The usual loyal and Masonic toasts having been duly honoured, the President proposed the health of the R.W. Prov. G.M., the R.W. D.Prov.G.M. of Bristol. He regretted the absence of their Prov. G.M., but congratulated them upon having, upon this occasion, the countenance and support of their esteemed Bro. D. W. Nash, D.Prov.G.M. to the Lodge of Instruction.

The R.W. D.Prov.G.M., after reading a letter from the R.W. Prov.G.M., regretting his inability to be present, said he felt it his duty and privilege to be amongst them, and assured them he was at all times accessible to every member of the Province, to give them any advice or assistance they may require. This was the duty of one filling the high and distinguished position he had the honour to hold, and of which he was justly proud; but every member of the Order had also his duty to perform. Masonry, like every other institution, having a great end in view, required strict obedience to the laws by which it was governed; those laws were patent, and by them he should at all times regulate the business of his Province; and as it was the duty of the superior officers to enforce such lawful obedience, so it became those in a less exalted position to assist in keeping up harmony, good fellowship, and fraternal feeling, by a proper observance of the

duties they have to fulfil. He could point to many distinguished Brethren in the province of Bristol who had commenced their Masonic career in the Lodge of Instruction, and having there laid the foundation, had raised a superstructure alike honourable to themselves and beneficial to their Brethren; he could not, therefore, but at all times give his most cordial support to that Lodge, which he was glad to find was working steadily, and well supported.

The D. Prov. G. M. subsequently proposed the health of their worthy President, Bro. Bowden, whose zeal and energy in the cause of Masonry and its best interests was well known to them all. He (the D. Prov. G. M.) attached great importance to Lodges of Instruction,—Masonic Lodges met to carry out the three grand principles of B. L., R. and T.; and to do this according to the ancient Masonic plan, it was necessary that the ceremonies, as well as all their other proceedings, should be conducted in strict conformity with those landmarks which our forefathers have handed down. The Lodge of Instruction not only afforded Brethren the readiest means of acquiring such experience as it was only their bounden duty to obtain before accepting office, but it was here more especially that the Masonic lectures, which, to his mind, at least, contained much matter alike interesting and instructive to the antiquary and the historian, were given and studied. These lectures, it was true, were sometimes heard in the warranted Lodges, but it frequently happened that the other onerous duties of the W. M., and pressure of necessary business, rendered it impossible to give them the attention they merited. In the Lodge of Instruction it was otherwise. There the younger Brethren especially, would have ample opportunity of studying more closely the true principles of the Craft, and to admire the beauty and symmetry of the design. As to their President, they all knew him to be a zealous and good working Mason; ever at his post, ready to devote his services in the cause of the royal art. If proof were wanting to evince the estimation in which he was held, and their appreciation of his ability, he would only refer to the fact, that for seven consecutive periods of thirteen weeks, he had been unanimously elected to fill the—he would say—very important office of President of the Lodge of Instruction.

The President having returned thanks in a brief and feeling speech, and several other toasts having been given and responded to, the Brethren separated in perfect harmony, much gratified by the evening's proceedings.

#### SOUTH WALES.

CARMARTHEN.—*St. Peter's Lodge* (No. 699).—At the last regular monthly meeting of this Lodge, held at the Ivy Bush Hotel, on Thursday, the 19th of April, 1855, presided over by the D. Prov. G. M. Bro. John Johnes, after the business of the evening of passing Captain Brereton, Brecon Rifles, Bro. B. Jones addressed the Lodge on a subject which we consider extremely pleasing to record. He prefaced his remarks by a straightforward and successful address, commenting on the readiness at all times of the worthy Brother in whose behalf he appeared, to render service in the cause of Masonry, by his unwearied perseverance, strict punctuality, and courteous demeanour, whether in furtherance of local benevolence, or universal charity. This Brother stepped in just as the warrant appeared again in jeopardy of being lost, and by his disinterested activity rescued the Lodge once more and made it safe. As years rolled on he did not relax nor alter his course, for at every meeting he was at his post, and for many months he met only the Tyler!

The worthy Brother is evidently of the school of the late renowned Peter Gilkes, and whether at work, or in debate, is ever ready to instruct; thus has he obtained the esteem and respect of every member of this Lodge. Universally there is not a Freemason more beloved. He is consistent, faithful to the principles which instruct us to act with upright views and square conduct, carefully trusting in the laws of God, and duly respecting the constitution of the state.

"I move," said Bro. Jones, "and hope it will meet with unanimous approval, 'That the sum of Five Guineas be contributed by this Lodge towards a testimonial to be presented to Brother Ribbans as a mark of the esteem in which he is held by the Brethren.'" Bro. Bowen seconded the resolution, and added his meed of approval, by contributing towards the testimonial to be presented to so able, kind-



hearted, and excellent a man. Whereupon the Lodge, after the most gratifying expressions from Bro. Colonel Watkins, M.P., and Bro. John Jones, unanimously resolved, "That the sum named be applied as a nucleus towards a suitable Testimonial to Bro. Ribbans."

Subscriptions will be received by the W.M. Bro. Tardrow; Bro. W. G. S. Thomas, and Bro. Ben. Jones, all of Carmarthen.

CARMARTHEN.—*St. Peter's Lodge* (No. 699).—At the last meeting of this Lodge, Bro. Ribbans, assisted by D. Prov. G.M. Bro. Johnes, initiated into Masonry John Bishop, Esq., and raised to the third Degree Bro. James Bowen. This Lodge bids fair to become a good working specimen of practical Masons. The W.M. Bro. Tardrow, the father of the Lodge, does everything in his power to further the ends of the Craft, and to make all comfortable who attend the meetings.

#### STAFFORDSHIRE.

WALSALL.—*Lodge of St. Matthew* (No. 786).—The annual meeting of this Lodge took place on Wednesday, April 4th, when Bro. Frank James was installed W.M. by Bro. John Wood, the retiring Master. The following Brethren were appointed Officers:—E. Jenoons, S.W.; F. A. Edwards, J.W.; Wm. Totty, Treas.; Thos. James, P.M., Sec.; Alex. Brogden, S.D.; James Douglas, J.D.; Rev. James Downes, Chap.; Dr. Burton, P.M., Dir. of Cer.; George Morley, I.G.; M. Cozens and John Fairfield, Stewards. A handsome P.M.'s jewel, voted at the previous meeting, was presented to Bro. John Wood, as an appreciation of his services during his year of office. The usual business of the Lodge being concluded, the Brethren retired to refreshment, and spent the remainder of the evening in social harmony.

The Vernon R.A. Chapter attached to this Lodge meets on the third Wednesday in the months of January, April, July, and September.

#### SUSSEX.

*Royal Clarence Lodge* (No. 338), Old Ship Hotel, Brighton.—The monthly meeting of this Lodge was held on Friday, March 16th. The work consisted of one raising and two passings. The Brethren of this Lodge were honoured with the presence of the V.W. the D.Prov.G.M., who was received with the usual honours, and in a very enthusiastic manner, as indeed he always is, and most justly so, by the Brethren of the Province.

The Brethren of this excellent and prosperous Lodge held their usual meeting, on Friday, April 20th, when the W.M. raised a Brother to the Sublime Degree of M.M. A member of Lodge No. 652 was balloted for as a joining member, and unanimously approved; as was also a gentleman for initiation. Bro. Lardelli was appointed organist, and invested with the insignia of the office.

ROYAL ARCH.—*Royal Lennox Chapter* (No. 338).—The Comps. of this Chapter, attached to Lodge No. 338, Old Ship Hotel, Brighton, held a Convocation on Saturday, March 17. After the election of Principals for the ensuing year, and the usual business, the M.E.Z. exalted a Brother of Lodge No. 246, one from Lodge No. 338, and also one from Lodge No. 460, the ceremonies, lectures, &c., were admirably performed and given by the Principals and Officers. The V.W. the Dep. Prov. G.M. of Sussex, who is a member of this Chapter, was present, and after the Chapter was closed, partook of the banquet with the Companions.

#### SUFFOLK.

*Testimonial to Sir E. S. Gooch, Bart., M.P., Prov. G.M.*—At a meeting of the committee, held at the Great White Horse Hotel, Ipswich, on Monday, the 2nd April, it was announced by the Secretary that the subscriptions amounted to upwards of a hundred and forty pounds, that there was several more to come in which would realize the sum originally anticipated. The feeling of the Province generally is for a portrait, and the Hon. Baronet quite coincides with the opinion.

IPSWICH.—*Perfect Friendship Lodge* (No. 522).—At the monthly meeting of the above Lodge, 18th inst., Bro. H. Churchman was passed to the 2nd Degree, the W.M., Bro. Tracy, presiding with his usual ability; it was with extreme regret that we noticed the absence of the whole of the Officers, with two exceptions; there was also but a very small muster of the Brethren; for such an unusual occurrence some reason should be assigned. A hint to the Secretary to send the summons out a little earlier would not be out of the way.

## WARWICKSHIRE.

BIRMINGHAM.—*The First Lodge of Light* (No. 689).—The duties of this Lodge were resumed at the Royal Hotel, Birmingham, on Tuesday, the 17th inst. The Lodge was opened, and the members proceeded with the election of the W.M. and Treasurer for next year. Two gentlemen were initiated.

## WORCESTERSHIRE.

DUDLEY.—The Brethren of the Lodge, No. 838, held at the Severn Inn (Bro. Patterson, P.M., of No. 318 and 838), met for the last time at that house, the last Wednesday in the month of March, the premises being purchased by the Local Board of Health for the improvements of the town. The Chair was ably filled by Bro. Willisroft, W.M., the whole of the officers being present, as well as many visitors. The business transacted consisted of the Three Degrees, after which the Brethren resolved upon a subscription to secure a portrait for the Lodge of their much esteemed Bro. Patterson, the father of the Lodge, and the oldest P.M. in Dudley. During the banquet an excellent song was sung by Bro. Timmins, composed by him for the occasion, and embracing a complete history of the life of him whom the Lodge delighted to honour; and a memento of whom they intend preserving in their Lodge for the encouragement of the younger members of the Craft for ages yet to come.

Though Bro. Patterson leaves his house in May, he does not quit the town, removing to a new house he has just erected in the Market-place, but in which he will not have accommodation for Masonic gatherings. In the richly-ornamented stone work of the windows are deeply engraved the square, compasses, and other emblems dear to the Craft, forming a handsome *tout ensemble*, emblematical of the square steps, level conduct, and upright intentions of the hand that raised it, and reflecting credit upon the operative, as well as free and speculative Brother who designed it. We heartily wish Bro. Patterson years of quiet enjoyment in the abode he has reared for his good old age, and a happy translation to the Grand Lodge of all, when the final summons arrives. So mote it be.

The Lodge of Instruction, connected with No. 838, met at the Swan Inn Dudley, for the last time, on Friday the 13th April, when eighteen Brethren sat down to a sumptuous supper. The Brethren will remove to the Saracen's Head and Freemasons' Tavern (Bro. Roberts') at which is now held No. 313, W. Bristow, P.M. The No. 313 Chapter is also removed there from the Swan—the home of its youth.

The Lodge, No. 730, met on the 10th April, Bro. Renaud, W.M., in the chair, and Bro. Davis (M.A.) S.W. Bro. Wells was passed to the Second Degree, and the Brethren then adjourned to banquet—Lodge having been closed in due form. The attendance was small in consequence of illness, and the absence of members attending parliamentary committees.

The next meetings in this neighbourhood are as follow:—

Dudley	No. 313	..	1st of May	..	6 p.m.
„	No. 730	..	8th	„	6½ p.m.
„	No. 838	..	30th	„	6 p.m.
Tipton	No. 435	..	18th	„	6 p.m.
Stourbridge,	No. 824	..	22nd	„	6 p.m.

## KNIGHT TEMPLARISM.

NEWCASTLE-UPON-TYNE.—*Royal Kent Encampment*.—On Good Friday the anniversary for the installation of the M.E.C. of this Encampment took place at

Freemasons' Hall, when M.E.C. Fr. Edward Dean Davis was regularly installed M.E.C. for the ensuing year. The M.E.C., before installing his Officers, declared that if one thing added a greater honour to the high appointment to which he was that day installed, it was that, without one exception, all the P.E.C. who now surrounded him had offered not only as a formality to give him their assistance, but practically had accepted offices under him, and he certainly was proud to have as subordinate Officers, men and Frs. who have so ably filled the highest Office in this Encampment. The M.E.C. then installed Frs. John Barker, as 1st Capt. ; Henry Well, as 2nd Capt. ; P.E. Comdr. William Punshion, as Prior and Prelate ; P.E. Comdr. Thomas Pattinson, as Reg. and V. Chanc. ; P.C.P. Surtees, Almoner ; P.E. Comdr. William Dalzel, Sub-Prior and Expert ; P.E. Comdr. F. P. Jonn, Capt. of the Lines ; P.E. Comdr. James Donald, Herold ; Thomas Hornsby, Equery. After the installation of the M.E. Comdr., a Comp. was installed as Sir Knight of the Order. Previous to the P.E. Comdr., Thomas Robinson, vacating the chair, the Comdr. elect took occasion to present for the acceptance of the Encampment a beautiful silk velvet sepulchre, thus supplying a great want in it, which otherwise is very well furnished with the necessary regalia. The E. Comdr., Thomas Robinson, proposed, and Fr. John Barker seconded, a vote of thanks to the M.E. Comdr. elect., Fr. E. D. Davis, for his handsome and appropriate present, and the same was carried by acclamation. The Frs. dined together after the work, with that harmony which distinguishes all Masonic bodies. The higher Degrees in this Encampment were not given on this day, but by adjournment on the evening of Easter Sunday, when the same were conferred on two candidates.

IPSWICH.—The Sir Knights, members of the Prudence Encampment, met on Good Friday, April 6, according to ancient custom, at their Field of Encampment, White Horse Hotel, and afterwards dined ; the Chair was taken by P.E.C. John Pitcher, Esq., supported by a good muster ; amongst the Knights we perceived P.E. Comdrs. Head, Townsend, C. Townsend, Past 2nd G. Capt. Lines, Mills, and Gower. The attendance of the Sir Knights was not so numerous as was expected, the E. Comdr. elect., Comdr. John Pattison, Esq., of Colchester, and other Sir Knights from Essex being unable to attend.

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## SCOTLAND.

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### SUPREME GRAND ROYAL ARCH CHAPTER.

EDINBURGH, 31ST MARCH.—On Thursday, the 22nd (the 21st being the National Fast-day), this Supreme Body met for the celebration of the Festival of the Vernal Equinox, and for the election and installation of Office Bearers for the ensuing year. The Companions having assembled in the Hall of the Star Hotel, their usual place of meeting, at four p.m., and the Chapter opened in ample form, it was stated by the Most Excellent First Grand Principal, that the first duty to be performed by him, was to declare the Offices in the Chapter to be now vacant, and that it behoved the Companions to proceed to a new election. This having been done, the Chair was taken by the Senior Proxy Principal present, who proposed that, from the warm interest taken for a number of years on the part of their late Most Excellent First Grand Principal in the cause of Scotch Royal Arch Masonry, and under whose auspices the same had greatly flourished, the Companions do agree to re-elect to the Office of First Grand Principal John Whyte Melville, of Mount Melville, Esq., whereupon, amidst the plaudits of the Companions, he was unanimously elected to that Office, and in due form installed and obligated.

The First Grand Principal thus elected, having resumed the Chair, the election of the other Office Bearers was then proceeded with, when the following were declared duly elected, and were obligated and installed in their several Offices ;

viz. :—The Duke of Athol, G.Z. ; Dr. G. A. Walker Arnott, Dep. Gr. First Princ. ; Patrick Denchar, Esq., G.H. ; Dr. Wm. D. MacRitchie, G.J. ; Robert Ramage, G. Scribe E. ; William Gaylor, G. Scribe N. ; John Henry, G. Treas. ; Thomas Boog, G. Rec. ; John Denchar, G. Chanc. ; Alexander Beattie, Dep. G. Chancellor ; John Gellatly, G.S. ; Edward Main, and Alexander Downie, Assist. G.S. ; George Darling, G.S.B. ; John Brown and Stewart Watson, G.S.Bs. ; David Bryce, G. Arch. ; David Crichton, G. Jan.

The election being over, and the Chapter closed in ample form, the Companions, by previous arrangement, proceeded to an adjoining apartment to dine together.

The Chair was filled by the M.E.Z., supported by Dr. G. Walker Arnott, Dep. G.Z. ; Dr. Wm. D. MacRitchie, and Comp. John Gellatly. The cloth being removed, and the usual loyal and patriotic toasts having been disposed of, as well as separate bumpers dedicated to the Grand Chapters of England and Ireland, with an expression of the fraternal esteem and regard entertained towards those Bodies by the Grand Chapter of Scotland, the Most Excellent Chairman stated, that he felt and duly appreciated the honour which the Supreme Chapter had done him by appointing him over a series of years at their head—that he felt delighted at the success which promised to attend the labours of the Chapter, although he feared that this was to be attributed more to the exertions of those in subordinate offices than to any services or exertions of his own. He was prepared at all times, however, to strengthen the hands and encourage the hearts of all who might be engaged in the work of the Chapter, and he doubted not that their mutual co-operation had tended, and would still farther do so, to advance their prosperity. He looked forward to the arrangements recently made for periodical visitations of the different Chapters throughout Scotland, by a committee to be annually appointed, as a measure calculated to achieve much good. Already the Chapters in the west of Scotland had been visited, and the result had been not only a strengthening of the resources of *existing* Chapters, but the confident hope that such as had become *dormant* would soon be re-opened, while, at the same time, applications for new Charters in different districts were about being made.

On this occasion the Supreme Chapter were favoured with Deputations from the subordinate Chapters, from all of whom encouraging accounts were received of the state and condition of Royal Arch Masonry in their respective Chapters.

The meeting broke up about ten p.m., uniting in the simple, but to Scotsmen, expressive sentiment of "Happy to meet," &c.

It is but just to say, that Companion Beattie, by whom the dinner and wines were as usual supplied, merited great commendation in catering for the wants of the Chapter, and providing for their comfort and accommodation.

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## COLONIAL.

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### WEST AUSTRALIA.

ADELAIDE.—Dr. Kent, the subject of the following flattering demonstration, is the son of Mr. Kent, formerly of Radley Hall, near Oxford, and brother-in-law of Dr. Emerton, of Hanwell College, Middlesex. The subjoined notice will not be less gratifying to his numerous friends in this country than to the society of which he has proved himself so deserving a member, for it is seldom that a private individual has returned home so honoured by his brother colonists.

"GRAND MASONIC DEMONSTRATION.—Saturday having been fixed on for Dr. Kent to go on board the *Antelope* steamer, an invitation appeared in the papers, addressed to all Free and Accepted Masons, to join in a farewell demonstration to their Prov. G.M. on the occasion of his departure for the mother country. Shortly after two o'clock a considerable number of the Officers and Brothers of the various Lodges assembled at the Masonic Hall, North Terrace.

When the room was nearly full, a deputation proceeded for Dr. Kent, in a chariot drawn by eight horses, all iron-greys, spirited animals, and beautifully matched. This imposing turn-out, with its postilions in scarlet and gold, and other brilliant appointments, attracted general notice. On the arrival of Dr. Kent at the Masonic Hall, the Grand Lodge was opened in due form by the Dep. Prov. G.M., Bro. Lazar, and the dispensation appointing him to act during the absence of the P.G.M. was read by the Prov. G. Sec., Bro. Dr. Moore. The Prov. G.M., Dr. Kent, then presented the patent of authority (granted to him by the Earl of Zetland, G.M. of England) to Bro. Lazar, who in a short but appropriate address, acknowledged the honour that had been conferred upon him. The Prov. G.M. then took leave of the Grand Lodge in an affecting speech, and the Lodge was closed according to ancient usage. While these proceedings engaged attention within the Lodge, numerous vehicles arrived with Brothers anxious to join the procession. This concourse, together with the strains of a brass band, attracted a considerable crowd outside the Masonic Hall, and several ladies secured seats under the ornate verandah which shades the front of the building. When the door of the Lodge-room was thrown open, and Dr. Kent appeared, escorted by the principal Officers in their regalia, several persons pressed forward, anxious to grasp the hand, to breathe a parting word, or catch a nod of recognition from one who seemed to have enjoyed the rare good fortune of living many years among them with universal respect, and whose departure was looked upon by all with regret. As the worthy P.G.M. proceeded to his seat in the chariot, he was saluted with Masonic honours by the Craft. When they subsided, he arose, and taking off his hat, bade farewell to all his friends present who were not Freemasons. This courteous act elicited a round of cheers in reply. The procession proceeded to the port, being loudly cheered at various points throughout the journey. When the *cortège* arrived at the port the harbour presented a most animated appearance. Nearly all the vessels were decorated with flags, and several displayed the "hieroglyphics, bright," which none but Craftsmen understand, and as the leading carriages of the procession drew up in front of the Britannia Hotel, some of the ships fired a salute. A double line was formed by Brothers from the carriages to the entrance of the hotel, and the Prov. G.M. Kent was met on alighting by Bro. Leon, the W.M. of the Lodge of Unity, with several of his Officers, who escorted him to the Lodge-room, where the ceremony of leave-taking was most impressive. The procession again formed and proceeded to the steam-tug, which was boarded by all the Brethren, who seemed determined not to part from their respected President until the last moment. On the signal to start being given, the air was rent with cheerings from the shore, and the deep booming of guns from the saluting battery below the Company's Bridge. On boarding the *Antelope*, the party proceeded to the saloon, which presented a most imposing appearance, as nearly two hundred Masons, in their rich regalia, occupied it. D.P.G.M. Lazar proposed the farewell toast in a brief but impressive speech; it was received with an unmistakable manifestation of sincerity, and was responded to by P.G.M. Kent, who was deeply affected, in an eloquent reply. He acknowledged for himself and his family the great honour conferred upon him by the Craft in that public demonstration; he referred regretfully to the suspension of the intercourse that had evoked such kindly feelings, and declared that

‘ Strong memory on his heart shall write  
Those happy scenes when far awa’.

He then bade ‘a heart-warm fond adieu’ to every Brother present, and they, wishing him all prosperity, took their leave. On their landing, the cavalcade reformed and returned to town, where it arrived safely about ten o’clock.”

Dr. Kent is Inspector General of Hospitals at Western Australia.

## I N D I A.

### BENGAL.

On St. John's Day, 27th December, 1854, the Prov. G.L. assembled at the Freemasons' Hall, Calcutta, at half-past nine a.m., and walked in procession to St. John's Church, in the following order:—No. 740, Kilwinning in the East; No. 715, St. John's; No. 551, Courage with Humanity; No. 282, Marine; No. 279, Humility with Fortitude; No. 265, True Friendship; No. 126, Industry and Perseverance; No. 80, Star in the East. Each Lodge preceded by its banner. Then followed the Past and Present Prov. G. Officers preceding Prov. G. Master, closed by the G. Tyler.

Prayers were read by the Rev. A. Hamilton, and a sermon was preached by the Rev. and V.W. J. C.M. Bellew, Prov. G. Chap., from the First Epistle of John: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also." After the sermon, a collection was made in aid of the Masonic Fund of Benevolence. On the conclusion of the service, the Brethren returned to the Freemasons' Hall, in the same order. The Quarterly Communication of the District G.L. was then held; at which were present, R.W. Bro. James Ramsay, Prov. G.M.; R.W. Bro. J. J. L. Hoff, P.J.G.W., G.L. of England, D.Prov. G.M. for the N.W. Provinces; R.W. Bro. O. P. L. Watson, D. Prov. G.M.; Bro. H. Howe, Prov. S.G.W.; Bro. D. Monteith, P. Prov. S.G.W.; Bro. W. Abercrombie, Prov. J.G.W.; Bro. J. A. Burkinyoung, P. Prov. J.G.W.; V.W. and Rev. Bro. J. C.M. Bellew, Prov. G. Chap., and numerous other Brethren.

The District G.L. was opened in due form, and with prayer. The Minutes of the Quarterly Communication, held on the 22nd September, were read and confirmed. Report on the audit of the G. Treasurer's accounts was read.

The Prov. G.M. then stated that he had granted a Warrant of Dispensation for constituting a Lodge at Akyab, to be called the *Arracan Lodge*, of which W. Bro. J. Brooke is the first Master. He then made the following appointments:—Bro. H. Howe, D. Prov. G.M.; Bro. W. Abercrombie, Prov. S.G.W.; Bro. W. J. Judge, Prov. J.G.W.

The Prov. G.M. also appointed Bro. W. Clarke, P.G.R.; Bro. P. Anderson, Prov. G.S.B.; Bro. A. Cohn, Prov. G.P.

The Prov. G.M. then announced that official duty would make his absence from the Presidency necessary for some time; but that the current business of his office would continue to be conducted as heretofore; and that R.W. Bro. Samuel Smith, as P. Prov. G.M., would preside at the Quarterly Communications of the District G.L. during his absence.

There being nothing further before the District G.L., it was closed with prayer and in due form.

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## A M E R I C A.

ANCIENT AND ACCEPTED RITE.—The Sov. Inspectors General of the Supreme Council of the 33rd, for the Valley of New Orleans, took the oath of allegiance on the 16th inst. to the Supreme Council which is held at Charleston, before Bros. John A. Quitman and A. G. Mackey, Sov. Inspectors of the latter Council. The members of the Consistory claiming under the former authority, followed the example. We learn from Bro. Hillyer, who was present at this interesting meeting, that Bro. Charles Claiborne made a very eloquent address in announcing that the Supreme Council and its Subordinates had ceased to exist for ever; and

that the Temple of Janus was indeed closed. Bro. Claiborne was followed by Bro. Mackey, on the part of the other Supreme Council, in some very happy remarks, addressed to the Masonic Fraternity generally, upon the same gratifying theme.

There will be no longer any conflict of jurisdiction over the first three degrees, and there is nothing now to destroy the peace of the Fraternity within that jurisdiction. The work which Mississippi commenced is now finally accomplished.

The *concordat* will be soon published. The Sov. Inspectors of New Orleans, we understand, by it, will retain their titles and rank, though they will exercise no powers.

The Consistory of Princes of the Royal Secret proceeded to reorganize (under allegiance to Charleston,) electing Bro. Claiborne their Grand Commander.

ARKANSAS.—The M. W. Luke Barber, G. M., in addressing the members of the G. L. on the practice of conferring more than one degree on the same evening, said, "it must be a very strong case, which would, in my opinion, warrant the practice in this respect, because one is as much as can be given with profit to the Brethren, and the lecture pertaining to the degree might in no case be omitted. At no subsequent period can the lecture make the same impression upon the heart or mind, as when the degree is conferred. The intellect may receive and treasure up the knowledge it imparts, but the heart has lost that sensibility which gives it life and vigour." A very stringent regulation was adopted by the G. L., in consequence of many impositions on the charitable feelings of the Fraternity, rendering it necessary that all Masons travelling should produce certificates signed by the G. M. of the State, or his Deputy, and countersigned by the G. Sec.

The G. L. of Arkansas does not appear to think that it is a waste of money to furnish Masonic light and information to the Subordinate Lodges and Brethren, by means of the press. The very able Report of the Committee on Foreign Correspondence covers 145 printed pages. The Ancient Constitutions collected in 1722, and also those of 1738 and 1746, with the proposed amendments to the constitution of the G. L. of New York (Willard) are also printed with the proceedings. The Masonic soil will be found to be enriched, and not impoverished by such expenditures. The additional harvest will much more than compensate for the additional costs of cultivation. Where there is no Masonic literature, the Masonic light burns dimly; but care should be used in furnishing our libraries, that we do not give authority to mere speculations of orators and book-makers.

BUFFALO, N. Y.—A writer of a letter to the *Masonic Record*, in California, from Buffalo, N. Y., under date of September, 1854, whose initial signature is "E. R. P. S." says, that there is a Lodge of Negro Masons in Buffalo, chartered by the G. L. of Michigan. Is this so? Will our Brother of the *Landmark* answer this question?

CANADA, WEST.—The Prov. G. L. of Canada, West, presided over by Sir Allen Napier M'Nab, has published a report of its proceedings from May, 1853, to Oct, 1854, and from it we gather that one-third of the yearly balance was devoted to the formation of a Benevolent Fund, and one-third to a Building Fund. It also reports that the Prov. G. L. had memorialized the G. L. of England, to use its best endeavours to induce the G. L. of Ireland to discontinue the indiscriminate issue of warrants, which had become of grievous injury to the Craft. The G. L. of Canada, West, was established by the G. L. of England in 1792.

CALIFORNIA.—In this State Masonry is making rapid strides, and the M. W. G. M., Charles M. Radcliffe, cautions the Fraternity against making Masons too fast, and remember that it is not sufficient, in examining the character and qualifications of a candidate for our mysteries, that nothing can be said against him: he should be known for his virtues, unspotted before the world, well-formed, true and trusty, so that his Masonic edifice may be erected with pleasure to himself, and honour to the Fraternity.

In each of these G. L.'s sums were voted towards the formation of Masonic libraries.

CONNECTICUT.—At the last communication of this G.L. (its sixty-fifth), David Clark, the M.W.G.M. announced that Bro. H. Deming was appointed to prepare a Masonic history of that State. He congratulated the Brethren on the perfect harmony existing among them, as the committee of grievances had, during the past year, no business brought before them. The Subordinate Lodges are forbidden to confer any of the degrees on more than one candidate at the same time.

ILLINOIS.—The only matter of general interest in the G.L. of this Province, the M.W. Bro. Aines, G.M., was this resolution: "That Freemasonry is a platform on which the Hebrew and Christian, and all who believe and put their trust in Almighty God, the Creator and Supreme Ruler of Heaven and Earth, can and should meet in warm-hearted and undisturbed fellowship: therefore it is further resolved, that nothing shall be introduced in any ceremony or ritual of the Order which shall in anywise conflict with the broad, beautiful, and universal equality of this basis."

LOUISIANA.—The G.L. of Louisiana concluded its labours on Monday, the 19th, after a session of eight days. The session was an interesting, harmonious, and useful one. The reports of the G.M. and Sec., and the returns from the Subordinate Lodges, show the Craft in Louisiana to be in a most prosperous condition. Among the visitors at the G. Communication, were the G.M. of Mississippi, and Bro. Albert Pike, the distinguished Chairman of the Committee of Foreign Correspondence of Arkansas. Hereafter Arkansas and Louisiana are to be represented near the G.L. of each other, by a commissioned representative.

MISSISSIPPI.—In a report to this Grand Lodge, by Bro. W. P. Mellen, G. Sec., we are gratified to find "that each year, successively, shows with an increased knowledge there is a better appreciation of the principles and merits of Freemasonry; the statesman, the philosopher, and the divine, join hands in our Lodges." It is recommended that a twelve months' residence should be required before initiation, excepting distinguished gentlemen of known character.

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## TURKEY.

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Although Freemasonry has, for more than thirty years, been generally supposed to exist among the Mahommedans, and traces of it were found in Turkey by the Russian officers after the campaign of 1829, yet they were too slight to prove the fact; and it is only within the last few years that it was satisfactorily demonstrated by a German Freemason chancing to pass through Belgrade, where he discovered a Masonic Lodge, to which he was invited, and where he received a hospitable reception. It appears now to be proved, beyond all doubt, that the Turkish Brothers who exercise their Masonic duties, under the name of Dervishes, are, to all intents and purposes, the same as our own order of Freemasons, with but very little difference in their customs and ceremonies, and of making use of exactly the same signs, words, and grips to recognise each other. The Turkish Freemasons appear to be in a more elevated state of civilization than is usual amongst the Orientals generally; their views of religion are far higher than those imposed by Islamism; they reject polygamy, contenting themselves with one single wife, and at the Masonic banquets the women appear unveiled—a striking proof of the mutual confidence the Masonic Brethren repose in each other. The Belgrade Lodge, called Alikotsch, is composed of about seventy members. The Master of the Lodge, whose name is Djani Ismael Zsholak Mohammed Saede, is, at the same time, Grand Master of all the Lodges in European Turkey, and is directly connected with all those of the whole Ottoman Empire, Arabia, and Persia, in which latter the Freemasons amount to more than 50,000 members. In Constantinople there are no less than nine Lodges, the most numerous and important of which is that called Sirkedshi Teckar. The Turkish Freemasons wear, as a symbol of the brotherhood, besides a small brown shawl embroidered with



mystical figures, a flat, polished, twelve-cornered piece of white marble, with reddish-brown spots, about two inches in diameter, suspended by a white silken cord round the neck. These spots represent the drops of blood, and are symbolic of the death of Ali, the founder of the Order in Turkey, who was barbarously put to death by the then Sultan, for refusing to reveal the secrets. The above-mentioned Djani Ismael, G.M. of the Lodge of Belgrade, a venerable Turk of the old school, is honorary member of the Lodge of "Baldwin-under-the-Lime Tree," at Leipzig, several members of which Lodge have received diplomas from the Alikotsch at Belgrade.

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METROPOLITAN LODGE MEETINGS FOR THE MONTH OF  
MAY.

*1st. Tuesday.*—No. 9, Albion, Freemasons' Tavern. No. 18, Old Dundee, London Tavern, Bishopsgate-street. No. 33, United Mariners', Chequers, Providence-row, Finsbury. No. 98, United Lodge of Prudence, Albion-Tavern, Aldersgate-street. No. 118, Temple, Ship and Turtle Tavern, Leadenhall-street. No. 201, Old Concord, Freemasons' Tavern. No. 264, Lodge of Stability, George and Vulture Tavern, Cornhill. No. 784, La Tolérance, Freemasons' Tavern.

*2nd. Wednesday.*—Grand Chapter, at 8 p.m. precisely.  
No. 233, Jerusalem, Freemasons' Tavern.

*3rd. Thursday.*—No. 29, Egyptian, George and Blue Boar, Holborn. No. 53, Strong Man, Falcon Tavern, Fetter-lane. No. 227, Lion and Lamb, George and Vulture Tavern, Cornhill. No. 275, Ionic, Ship and Turtle Tavern, Leadenhall-street. No. 281, St. Andrew's, Freemasons' Tavern. No. 812, Yarborough, George Tavern, Commercial-road, East.

Chapter No. 2, St. James's, Freemasons' Tavern.

*4th. Friday.*—Chapters.—No. 3, Chapter of Fidelity, London Tavern, Bishopsgate-street. No. 8, British, Freemasons' Tavern.

*5th. Saturday.*—Committee Boys' School, at 4 p.m.  
No. 125, London, Freemasons' Tavern.

*7th. Monday.*—No. 25, Robert Burns', Freemasons' Tavern. 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, Builder's 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.

*8th. Tuesday.*—No. 113, Burlington, Albion Tavern, Aldersgate-street. No. 196, St. John's, Holly Bush Tavern, Hampstead. 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.

*9th. Wednesday.*—Committee Royal Benevolent Institution, at 3 p.m.

No. 3, Lodge of Fidelity, Freemasons' Tavern. No. 13, Union Waterloo, Queen's Arms, Woolwich. No. 15, Kent, Three Tuns Tavern, Southwark. No. 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 Tavern, Leadenhall-street. No. 752, Zetland, Adam and Eve Tavern, Kensington.

10th. *Thursday*.—No. 6, Lodge of Friendship, Thatched House Tavern, St. James's-street. No. 30, Old King's Arms, Freemasons' Tavern. No. 108, Lodge of Regularity, Freemasons' Tavern. No. 248, Lodge of Friendship, George and Vulture, Cornhill. No. 329, Bank of England, Radley's Hotel, Bridge-street, Blackfriars. No. 778, Polish National, Freemasons' Tavern.

11th. *Friday*.—No. 183, Bedford, Freemasons' Tavern. No. 195, Lodge of Union, London Tavern, Bishopsgate-street.

12th. *Saturday*.—No. 202, Phoenix, Freemasons' Tavern.

14th. *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.

15th. *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. 200, Lodge of Amity, Crown and Sceptre Tavern, Greenwich. No. 229, St. Paul's, London Coffee House, Ludgate-hill.

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

16th. *Wednesday*.—Festival Girls' School. Grand Steward's Lodge.

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.

17th. *Thursday*.—No. 23, Globe, Freemasons' Tavern. No. 57, Gihon, Bridge-house Hotel, Southwark. No. 63, Constitutional, Exeter-hall Hotel, Strand. No. 76, St. Mary's, Freemasons' Tavern. No. 198, Lodge of Temperance, George and Vulture, Cornhill. No. 209, Manchester, Old Red Lion, Bridge-street, Lambeth.

Chapter No. 812, Yarborough, George Tavern, Commercial-road East.

18th. *Friday*.—Annual General Meeting of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows—Election at 12 a.m.

No. 38, Britannic, Thatched House Tavern, St. James's-street. No. 78, Lodge of Prosperity, Earl of Durham, Murray-street, Hoxton. No. 167, Middlesex, Thatched House Tavern, St. James's-street. No. 237, Jordan, Freemasons' Tavern.

19th. *Saturday*.—No. 194, Lodge of Honour and Generosity, London Tavern, Bishopsgate-street.

21st. *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.

Chapter No. 12, Chapter of Prudence, Ship and Turtle, Leadenhall-street.

22nd. *Tuesday*.—Board of General Purposes, at 3 p.m.

No. 14, Tuscan, Freemasons' Tavern. No. 109, Moira, London Tavern, Bishopsgate-street. No. 169, Lodge of Prudent Brethren, Freemasons' Tavern. No. 219, Lodge of Industry, Swan Tavern and Lord Dover Hotel, Hungerford-Market. No. 324, Prince of Wales, Thatched House Tavern, St. James's-street.

23rd. *Wednesday*.—No. 2, Lodge of Antiquity, Freemasons' Tavern. No. 40, Mount Moriah, Freemasons' Tavern. No. 745, Lodge of United Pilgrims, Horns Tavern, Kennington, Lambeth.

24th. *Thursday*.—House Committee Female School, at 4 p.m.

No. 79, Grenadiers', Freemasons' Tavern. No. 116, Shakespeare, Albion Tavern, Aldersgate-street.

Chapter No. 206, Domatic, Falcon, Fetter-lane.

25th. *Friday*.—No. 212, Universal, Freemasons' Tavern. No. 830, Fitzroy, Head Quarters of the Hon. Artillery Company, London.

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

26th. *Saturday*.—No. 215, Lodge of Unity, London Tavern, Bishopsgate-street.

Chapter No. 5, St. George's, Freemasons Tavern.

28th. *Monday*.—No. 4, Royal Somerset House and Inverness, Freemasons' Tavern. No. 27, Castle Lodge of Harmony, Thatched House Tavern, St. James's-street. No. 93, Pythagorean, Globe Tavern, Royal Hill, Greenwich.

Chapters.—No. 25, Robert Burns', Freemasons' Tavern. No. 169, Mount Sion, George and Vulture, Cornhill.

30th. *Wednesday*.—General Committee of Grand Lodge and Lodge of Benevolence, at 7 precisely.

31st. *Thursday*.—General Committee, Female School, Freemasons' Tavern, at 12 a.m.

No. 22, Neptune, George and Vulture, Cornhill.

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### 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.

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

## Obituary.

## PHILIP GRIFFITH JONES, ESQ., P.M.

Lately died in London, Philip Griffith Jones, Esq., P.M. of No. 699. Bro. Jones was greatly respected by the Freemasons of Carmarthen.

## BRO. REV. THOMAS GWYNNE.

Died suddenly, at the Vicarage, St. Ishmael's, Carmarthen, Bro. Rev. Thomas Gwynne, P. Prov. G. Chap. Bro. Gwynne preached on several occasions of Prov. G.L. meetings, excellent discourses, particularly addressed to the newly initiated.

## BRO. JAMES ANDREW.

At Ewell, in Surrey, on the 2nd of April, in his 79th year, James Andrew, P.M., of the Grove Lodge, No. 593, and P. Prov. G.J.W. of Surrey. Our deceased Brother was well known throughout the Province and the surrounding Lodges, and esteemed by all. His remains were interred in the old churchyard of Ewell, with Masonic honours: Bros. Blake, Prov. G. Sec.; King, and ten other members of the Lodge attending. It is our intention to give some further notice of Bro. Andrew's Masonic career in our next number.

THE R.W. BRO. WILLIAM LLOYD THOMAS, P.S.G.W.

At Hatfield, in the 65th year of his age, on the 21st of April, and to deep regret of all who knew him, the R.W. Bro. William Lloyd Thomas, P.S.G.W., of the Grand Lodge of England, and P.D.G.M. for Herts. The Lodges in Hertfordshire were under the deepest obligation to the late R.W. Brother, whose most valuable time and exertions had been given in spreading wide the limits of the Craft, and in rendering his valuable services whenever and wherever they were required. He lived in the affectionate love of his family, and has died regretted by all who had the great pleasure of his friendship or acquaintance.

BRO. HENRY VERNON, J.D.

We regret, that in consequence of an error, the account furnished to us of the death of our excellent Bro. Henry Vernon, Esq., J.D., of St. Matthew's Lodge, No. 786, Walsall, was misplaced, and the event only appeared in a briefer form. It is therefore with melancholy satisfaction that we draw attention to the excellent address given on the sad occasion by Bro. James Downes, B.A., which combines sentiments illustrative of his own benevolent feelings, as well as of the worth of the deceased young and most promising brother so universally mourned. The respect due to private sorrow alone forbids our giving quotations from this admirable oration, but the following account of the ceremony used at the funeral will be read with interest by the numerous admirers of our late Brother, and of his highly respected family.

FUNERAL CEREMONY AT WALSALL ON THE OCCASION OF THE DEATH OF BRO.  
HENRY VERNON, J.D., NO. 786.

The Lodge of Emergency having been legally summoned, the Worshipful Master explained the purport of the solemn assembly; and requested the Brethren to assist him and the Brother Chaplain in conducting a service so worthy of the Craft, and with honours due to the deceased Brother.

The *Worshipful Master* then said—"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"

*Brethren Respond.*—"Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

*W.M.*—"When he dieth, he shall carry nothing away with him; his glory shall not descend after him."

*Response.*—"Naked he came into the world, and naked must he return."

*W.M.*—"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

*Response.*—"Let us die the death of the righteous, and let our last end be like his."

A *sacred roll* of parchment having been prepared with the name, styles, and titles of the deceased Brother, was read by the Worshipful Master, and then deposited in the archives of the Lodge, while the Brethren said—"God is our God for ever and ever, he will be our guide unto death."

The Brother Chaplain then read the following prayer:—Almighty and everlasting God, who art always more ready to hear than we to pray; pour down upon us, at this time, the divine consolations of thy Holy Spirit; and may it be to us a spirit of wisdom and understanding. In thy hands are the spirits of all living, and in thee alone we live and move and have our being. Thou givest and thou takest away. Thou doest what thou pleasest in the heavens above, and amongst the inhabitants of the earth. Be this our wisdom to know, that thou art always, in all thy conduct, guided by infinite justice, wisdom, and mercy. May thy judgments teach us the true lesson of meekness, resignation, and patience. May the sad calamity, which at this present time must extract the tear of friendly commiseration from every tender heart, teach us *all* the important value of being always ready, however young we may be, to meet our God. We have indeed had a lesson, that in the midst of life we are in death. Teach us, gracious Father, the

uncertainty of all human dependencies, and may we spend the present time as becomes the seriousness of the occasion. Prepare us, O Lord, for all thy gracious intentions; if we live may we live unto the Lord; if we die may we sleep in Christ. Sanctify the melancholy event we are met to commemorate to our souls' benefit, and impress it deeply upon every heart; may the serious and important service in which we are now engaged, leave a suitable impression upon every mind; may the more advanced in life read the certainty of death, and may the young, the companions and brothers of him whose loss we deplore, read the uncertainty of life; and may we, one and all, be truly prepared to give that solemn account, which our departed Brother is now called upon to give. May we all eagerly snatch the present moment to work out our salvation with fear and trembling, seeing we know not how soon the night cometh, when no man can work; and prosper thou, O Lord, the work of our hands upon us, O prosper thou our handiwork, that when thou, the final rewarder of all them who labour in thy vineyard, shall come to render unto every one according to his labour and his work, we may be found amongst the happy number of those who shall be received into thine everlasting kingdom, to enjoy, in the union with our departed friends and brethren, the just reward of a pious and virtuous life. *Amen.*

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## NOTICE.

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

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### ROYAL MEDICAL BENEVOLENT COLLEGE.

IT is with pleasure that we call the attention of our readers to the satisfactory progress of this much needed institution, and to the gratifying fact that the medical profession is indebted to a Brother Mason for its establishment, to whose unwearied exertions its present prosperous condition is mainly to be attributed.

The objects of the Institution are as follow:—

*First.*—An Asylum, in which One Hundred Pensioners, who must be duly qualified Medical Men, or their Widows (possessing incomes of at least £15 a year), shall be provided with three furnished rooms each, and with such additional assistance and accommodation as the funds may permit. The Council, however, confidently hope that the Society will be enabled wholly to support some few deserving persons not possessed of the required income.

*Secondly.*—A School, in which a liberal education will be given to One Hundred Boys, the Sons of duly qualified Medical Men; three-fourths of whom will pay £30 a year each for education, board, lodging, and washing; while the rest will be Orphans educated and maintained entirely at the expense of the Society.

*Thirdly.*—To grant Annuities, and occasional pecuniary assistance to distressed Members of the Medical Profession or their families, as the funds of the College may from time to time permit.

These objects need no comment, as they cannot fail to enlist the sympathies and generous support of the community at large; and as the Medical Profession have ever had a strong claim upon the public, we trust that in their endeavour to provide a harbour of refuge for their less fortunate Brethren, the co-operation of many of our readers will not be wanting to secure its attainment, particularly as great exertions are being made to raise a sufficient sum to enable the Council to open the College in June next.

By a recent resolution of the Council we observe that ladies may become Life

Governors by giving a donation of Five Guineas, on or before the opening in June next; Ten Guineas being the sum necessary to constitute a Life Governorship under other circumstances.

Those becoming Governors would be privileged to vote at the First Election of Pensioners and Foundation Scholars, which is to take place in July next. The Treasurer, John Propert, Esq., New Cavendish-street, will be happy to give any information respecting the Institution that may be required.

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### TO CORRESPONDENTS.

“A BROTHER,” “S.S.,” “A PAST MASTER,” “V.” &c. &c.—We hope, before these lines reach you, the copies of the April number have come to hand. You will oblige us, as well as insure the speedy arrival of the Magazine, by urging the country booksellers to execute your orders for it promptly, and by giving them no peace until you get it. In every case of difficulty, write at once to the Editor, at 74, Great Queen-street, Lincoln’s Inn Fields. The demand for the April number showed such a rise in the circulation as compelled a further issue, and the demand goes on; but the supply to the publishers in London may be relied upon, and if subscribers will only order, EARLY, no difficulty in transmission of copies can arise. If the country booksellers are supine, which, from letters we have received, we rather fear they have been hitherto, your remedy is to write to us, and we will give them a “*a most Fraternal blow up.*”

“OXONIENSIS.”—In addition to the programme of the grand festivities preparing at Oxford, for the installation of Bro. Bowyer, Esq., as P.G.M. of Oxfordshire, on the 8th May, and which will be found under the Prov. intelligence in our columns, that most worthy Bro., R. Spiers, Esq., gives an evening party on Monday, May 7, after the Chapter, No. 425, to all visitors; and also the Prov. G.M. gives a breakfast on Tuesday morning, at nine, in the Masonic Hall. Verily, good cheer is not likely to pale its fires under such auspices as those of our Oxford Lodges, whose Brethren evince an absolute plethora of hospitality.

“PH. T.T.”—Thanks for your intelligence; the more you can furnish us with, and the earlier, the more you will enhance our appreciation and utility.

“L.R.”—There is nothing in the constitutions to prevent the Brother being again proposed, though such disqualification may be in the bye-laws of a Lodge. If the Brother is acceptable to every member of the Lodge but one, and he blackballs to carry out the grudge of a third party, whilst himself is absolutely unacquainted with the rejected Brother, all we can say is, that it grieves us deeply to hear such accounts. This conduct is opposed to every manly, much more to every Masonic feeling; it is wounding in the dark an unarmed victim, who is deprived of the means of defence, and is totally alien from that highest spirit of amity, “Do unto others as ye would they should do unto you.” We trust that the opposing Brother will rescind his opposition forthwith, and thereby be great enough to show himself wiser to-day than he was yesterday.

“Φ.”—Our answer to both your interrogatories is in the negative. He cannot wear the P.M.’s jewel until he is made one; and he is not a P.M. until he has been appointed and invested by the succeeding M.

“P. W.”—All your communications are highly esteemed by us, and you will see your wishes fully carried out, without the necessity of returning “railing for railing.” For this reason, we thought it better not to publish your last letter—for, except we mistake you much, you would be the last man to desire an unpleasant discussion, on a point where neither party will ever agree, to be prolonged.

“W. GAYLOR.”—Had our worthy correspondent instituted inquiry before, instead of after, he wrote his letter, he would have discovered that the London Bon Accord Lodge of Mark Masters is quite legitimate, and that it is working under the warrant, granted from Chapter, No. 70, Aberdeen, *before the abrogation*

of a law to which he alludes. We have investigated the matter from the records and find that the Brethren of the London Bon Accord are right and he is wrong. His second letter does not alter our opinion.

“AMERICA AND INDIA.”—We class our numerous correspondents, from these remote regions, under the heads of their respective countries, and assure them of our grateful sense of the obligation they confer upon their European Brethren, by informing the latter, through our medium, of their well-doing. They may rest assured that, though separated by the elements, and placed at opposite points of a compass, between the extremities of which oceans roll, yet that they meet at the top in one strong rivet of mutual regard and unmitigated sympathy.

“COLLECTOR” suggests, with a view to preserve the likeness of any respected Brother, that those members of the Craft, who possess likenesses of such, should inform the Editor of the *Freemasons' Magazine*, as copies of them can be taken to any extent at five shillings each, by the photographic process; so that by the occasional publication in our columns of the Brethren so taken, and of the artist from whom copies may be had, a regular supply may always be attainable of the likenesses of distinguished Brethren. How many, for instance, he says, would like a memorial of our late Bro. Tucker; the copies are on card board, and the impression equal to the original.

“H. P.” RYDE.—You will see that your suggestion about the asylum has been attended to in the opening article, though the particulars did not reach us except by another channel, we think. Every attention shall be gratefully paid to your friend's communications from Newport. We have instituted strict inquiry about the publication of the work you refer to; it is now in preparation; the first part is done. It is printed in blue letter, with frequent ——'s, and is, indeed, a resuscitation of a former similar work. It is of high price, which at once negatives its dissemination, and we say a most decided encroachment upon the spirit and letter of the Mason's oath; the sooner it is behind the fire the better, and we are sorry that it was ever put in hand.

“P.P.G.W.”—Our space forbids our giving the list of names, but it is printed, and can be obtained by any subscriber, at the G. Sec.'s office. If you will send us an address, we will send it to you by post, gratis.

“ALBANY LODGE,” NEWPORT.—The letter of our excellent Brother has just arrived. We will endeavour to obtain the information you require.

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It is impossible to express too fully the grateful sense the Editor of the *Freemasons' Magazine* entertains towards all his numerous supporters, for the cordial and unanimous aid given to his endeavours towards advancing the interests of the Craft, by rendering this journal complete, in every respect, as a medium for Masonic intelligence, and universally instructive interest. The fact that, in one month, the rise in circulation has been such as to necessitate additional issue, needs no further assurance of the certainty of successful results; and the Brethren may rely upon the promptest attention being paid to any suggestions and information they may kindly forward.—Office, 74-5, Great Queen-street, Lincoln's-Inn-Fields.

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