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MASONIC RITUALISM.

SCARCELY a week passes without our receiving some communication or other respecting the necessity of means being taken to secure perfect and accurate working in the country Lodges. One Brother advises one course; another has a different crotchet. One wants G. L. to appoint *paid* Officers, to travel through the country to visit Lodges, and to set them right; another wishes to know whether there might not be *written* instructions forwarded under cover to the W. M. of every Lodge throughout the British dominions, in order to insure uniformity? Doubtless, there are many good and cogent reasons why so much anxiety should exist. The work in many Provinces is often slovenly performed. One or two Brethren, with better memories than others, and with more time at their disposal, get up the subjects, and henceforth, whether right or wrong, perfect or imperfect, become the rulers of the Lodge, and too often presume upon their efficiency—or rather their inefficiency—so far as to make the W. M. for the time being a mere cipher; which state of things obtains, more or less, until some more high-spirited Brother than the rest takes the chair, and, determined to do his own work, and make his Officers do theirs, puts down the presumptuous dogmatism of such *soi-disant* rulers of the Craft. Then come bickering and disputes, petty jealousies and discontent; and so harmony is disturbed, and unanimity is for a time suspended.

We are not disposed to discuss the question of MASONIC RITUALISM in detail, because—for reasons which every well-instructed Brother will understand—it is a wide question, and one which a little pains will render easy to be carried out in its full efficiency. But as we have been favoured with so many communications, and are asked to give our opinion freely,

authoritatively, and at length, we will—without assuming an authority we neither do, nor wish to, possess—reply to the several suggestions that are continually offered to our consideration.

It is quite clear to our mind, that the first suggestion, and that most frequently offered, — that G. L. should appoint *paid* Officers to visit the country Lodges, and set them right,—involves an impossibility. It is very true, that all subjects of importance must be discussed and decided by the Masonic Parliament, and that its ruling, after confirmation of minutes, is final, according to its interpretation of the “Book of Constitutions;” but upon the question of Ritualism it has no power. *That* remains as it has stood for centuries, and cannot be changed, mutilated, or improved. With respect to discipline, however, G. L. has authority, and invariably—so long as we have been acquainted with its proceedings—tempers judgment with moderation and charity. But if it ever should be that G. L. travels out of this department, to offer decision upon words and sections, that moment all unanimity and concord would inevitably cease. Whilst the essence of Masonry is one and undivided, there may be varieties in the explanation of certain peculiarities; and it would be utterly out of the power of G. L. to select Brethren, who would be considered by all parties to be fitted for the fulfilment of their allotted task, of making every Lodge in the Masonic domain letter perfect. Most assuredly, if any Brethren should attempt this,—whether with the sanction of G. L. or without it,—the twenty-four hours would not suffice to settle the question of accurate Ritualism; and thus one of the most essential features of Masonry—the division of labour—would speedily become obliterated. G. L., as at present constituted, would never consent to adopt a resolution, which would involve the destruction of time-honoured “landmarks;” and therefore, the desire of some for a *paid* staff of Officers must remain as unlikely to be fulfilled, as the expectation of such a scheme ever working well is Utopian.

On the second point, concerning which many Brethren are quite as urgent as on the first, and perhaps more so,—that *written* instructions might surely be communicated with a view to perfect uniformity,—we really think a reply almost needless. The urgency of this desire proves to us, that those who feel it have very little recollection of the imperative terms of their O. B., or that it could not have been correctly administered, which is scarcely probable. Let the introduction to the E. A. degree be well considered, and this notion will immediately appear to be absurd,—nay, as impossible, as it is absurd.

We have said that there may be reasons why the wishes, to which we have alluded, should exist, and we have already hinted

at one of those reasons. We will now offer a word of advice to the Brethren, who are so desirous of finding a remedy for neglect and imperfection, which, if taken in the spirit with which it is given, will, we believe, speedily obviate the difficulty complained of.

There is unquestionably much too great desire now-a-days on the part of the Fraternity to value numbers above quality. In the history of the Order there is no instance on record of so rapid an increase of initiations as has taken place within the last three years. But, if we examine the numbers, who are thus brought to light, we shall find that very few indeed ever give Masonry more than a passing thought, being simply content with using Lodge meetings as a vehicle for social intercourse. Of the many initiated, it is not at all an exaggeration to say, that scarcely one in ten ever takes the slightest trouble to make himself acquainted with the nature of the work, and that, in the event of their rising to the W.M.'s chair, they are quite satisfied, if they can manage to open and close without much hesitation or blundering. As to the important duties of the three degrees, they leave them to some P.M., who, always at his post, and delighted to possess a power, which gives him influence and authority, looks at last upon the privilege of being perpetual acting W.M. as a right, and in some instances coerces his Brethren into compliance with his whims, because his services cannot be conveniently dispensed with. But is this as it should be? If a man enters Masonry at all, he is bound to fulfil its duties, which do not consist in his paying his Lodge dues regularly, eating four or five excellent dinners in the year, and subscribing his fifty, or ten, or one guinea to the several Masonic Institutions, which somewhat improperly are called CHARITIES. This may suit a social disposition, and be beneficial to the invaluable Institutions, which are the jewels of the Order; but it is not to do good suit and service to the Craft, or to promote all its true ends and purposes. Every man who enters the Order is bound, not only to strive to the utmost of his ability to act upon its eternal principles, but to become acquainted with every gradation of its work. Some, of course, will be more apt than others; but in this, as well as in every other process of life, diligence will reap that reward, the hope of which invariably sweetens labour. We hold it as a positive duty that no man ought ever to venture upon attaining to the dignity of the W.M.'s chair, unless he can perform the duties of initiation, passing, and raising. He ought, most assuredly, to be able to work the sections, which is a more difficult exercise, too much going out of use, except in Lodges of Instruction—simply

because "refreshment" has assumed its place. But this is not absolutely requisite. The other points are so; and however Masonry may flourish as to numbers and increase of funds, until it be made a *sine quâ non* that no Mason shall ever be a W.M. until he can perform its continuous duties, the essence of the Order will never possess its due weight and importance.

The question will doubtless, however, be raised, if this standard ought to exist, how is it to be attained? Our reply is brief, and, we think, to the point:—Railway communication has now placed the metropolis at an easy distance between all the cities and towns of England, in which Lodges exist. What should prevent a Lodge devoting a portion of its funds to send up two or more of its Brethren to London, to attend any one of the Lodges of Improvement that meet constantly throughout the year. If the Brethren selected be men of only moderate attainment and memory; they would, in a fortnight, by unremitting attention, and also putting themselves in daily communication with any Brother, a member of such Lodge, well up with his duties, be able to master the entire Ritual, and thus become, in turn, the instructors of the members of their own Lodges. If there be no available funds from the Lodge for such a purpose, let the Brethren forego "refreshment" for one or more meetings to provide them, and they will be amply repaid. Let this recommendation be only put into practice, and we shall hear very little more complaint of want of uniformity in working. The Secretaries of the London Lodges of Improvement—the names of such Lodges, and their times of meeting, will be easily found in the Masonic Calendar—would willingly facilitate arrangements for Brethren coming up for instruction, and Brotherly Love, Relief, and Truth, would be augmented by such a reciprocity of interest and communication.

As, however, it is quite impossible that Colonial Lodges should adopt this plan, we would recommend every Brother, who is intending to emigrate with a love of Masonry at heart, to attend a Lodge of Improvement regularly before he quits his native shores, that, stored with the valuable possession of accurate Masonic Ritualism, he may dispense the valuable benefits to others, which he has himself acquired. If in no other sense such a talent were valuable, it would enhance his prospects abroad, and give him a position from which prosperity would unquestionably result. As with everything else, patience and perseverance will bring reward, and the Brother that can work well will assuredly reap its fruits; whilst those who have been idle and indifferent will neither appreciate the boon they have lost, nor obtain any of the privileges, which moderate attention and assiduity would inevitably have insured.

ON SYMBOLS AND SYMBOLISM.

No. II.

“Till they're shown the light,
They'll ne'er know the right
Word or sign of a perfected Mason.”

As a sequel to our observations on Symbols and Symbolism, more especially connected with the Craft, we may now be allowed to follow them up with others which, though not unknown in various degrees of the Order, have had significance and value in other mysteries, and been the means of instruction and objects of reverence in differing and very remote rites.

THE SEVEN-ARMED GOLDEN CANDLESTICK,

as directed by the sacred law (Exodus, chap. xxv. ver. 31 ff.), to be furnished for the Tabernacle and the Temple, is luckily depicted in its true form on the Triumphal Arch of Titus, still existing at Rome, in a tablet containing the trophies which that emperor conquered and brought from Jerusalem to grace his triumph. Its exact shape may have been suggested as most agreeable to the Hebrew people from more ancient forms to which they had been accustomed. Montfauçon, in “*L'Antiquité Expliquée*,” pl. cxli. vol. ii. has given drawings from Egyptian vases of candlesticks with seven arms, in which the cups for the lamps or lights branch out elegantly into the lotus-flower, and a portion of the drawing seems to indicate that these arms were moveable in sockets round the main or centre stem, like our present gas-burners, so that the duty of the Levite who had to trim or light them would be lessened by being able to draw each arm to him in succession, and to return it without changing his position.

In the bas-relief of Titus' Arch, we perceive the candlestick raised on two steps only, which are slightly adorned with sculpture. Maimonides, in his description of it, mentions three steps on which it was placed; but the corroding influence of time, the inaccuracy of the sculptor, or the intervening heads of the laurel-crowned legionaries who bear it, may account for the absence of the third base, and adjust the variation in Maimonides' otherwise accurate description.

We have, however, other confirmatory pictorial representations of this favourite symbol, which was taken up by the early Christians as peculiarly typical of the Redeemer as the light to lighten the Gentiles, and consequently no object is more frequently depicted on the sepulchral lamps of the catacombs. Examples will be found in Bartoli *Lucerne*, tab. 32, and in Mamachi, iii. pp. 39, 40.

The most curious representations of it are found on gems, of which representations are given in *Reland*, p. 35, and *Ficorinus* (*Gem. Liter.* part ii. tab. 2), of one of which, more remarkable than the rest, as connecting these luminaries with the most recondite mysteries of a branch of our Order, we make more especial mention, for, independently of the Hebrew \aleph , we also find there, in perfect Greek characters, the ineffable $\text{IA}\Omega$. The early Christians, in taking up this symbol, may have done so in a double respect: first, as before mentioned, figuratively, for the Saviour; also, according to the Gospel of St. John, viii. 12: "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the Light of Life." And therefore *Clemens of Alexandria* tells (*Stromata* V. c. 6): "Habet aliud quæque ænigma aureum candelabrum signi Christi: non figura solum sed et eo etiam quod lucem immittit multifariam, multisque modis in eos qui in ipsum credunt."

This golden candlestick has also another meaning, as a symbol of Christ; not only in its form, but also in respect of showing a variety of light in various ways to those who believe in him.

Nor is it, perhaps, without reference to this symbol, that *Ennodius*, bishop of Pavia (*Ticinensis*), in the panegyric which he delivered on his predecessor, *Epiphanius*, in enumerating the numerous names and synonyms of Christ, should include amongst them that of *LUCIFER*, as will be found below.

It is not, however, only subjectively that this symbol was received by the Christian Church for its author, but also objectively, for the Church which he founded. That this interpretation was very early received, we learn from *Revelations*, chap. i. ver. 20, &c.: "The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."

In allusion to this, we have *St. Cyprian*, in his arguments against the Jews (*Adv. Judæos*, c. 20), exclaiming: "Sterilis septem peperit et quæ plurimos habebat filios infirmata est:

fili autem sunt ecclesiæ septem. Unde Paulus septem ecclesiis scripsit et Apocalypsis ecclesias septem ponit et lucernæ septiformes in tabernaculo:—"A barren (church of the Jews) bore sevenfold, and the more sons she had, the more she became weak; but the sons of the church are seven: whence Paul wrote to the seven churches, and the Apocalypse names seven churches; and seven-armed candlesticks were placed in the tabernacle."

In the Lutheran churches of North Germany, a full-sized representation of this candlestick is frequently found placed facing the altar at the bottom of the choir. We recollect having seen one in the cathedral of St. Blaize, at Brunswick, eight or ten feet high, of a white metal resembling pewter; and we fancy, also, to recollect a similar one in the cathedrals at Hildesheim and Halberstadt.

THE ARK.

If we take the Indian Bacchus, as many very erudite mythologists are inclined to do, to be derived from Noah, the introduction of the *cista mystica*, or sacred allegorical chest, is perfectly accounted for; its introduction into the Eleusinian processions and the Dionysiacal rites was frequent, and is incontestable. Virgil cannot enumerate the instruments necessary to agriculture without allusion to the mythic character of the chest, or wicker hamper (Georg. i. ver. 166):—

"*Arbutæ crates et mystica vannus Iacchi.*"

The subject is so frequent on medals of a serpent, the emblem of good fortune and health, creeping into such a wicker basket, that the peculiar name of *c(r)istiferi* has been attributed to them by numismatists, a name which the Latin artists of the Church have appropriated to a saint whom they significantly name Christopherus, from always bearing on his shoulder the most precious portion of the Church, its soul and founder, as the infant Jesus. This is best illustrated by the pictorial representations of a Dionysiacal procession, figured in the "*Antiquities of Herculaneum*," vol. ii. p. 135. A woman forms part of the group, carrying on her shoulder a square box with a projecting roof; and what stamps it peculiarly as a type of the Noachic Ark is a *door* in the front.

Numerous allusions to the Bacchic Ark are scattered through all the classic writers; and so sacred was its name, that, equally with the sacred Tetragrammaton of the Jews, it was unpronounceable. Oppian (Cyneg. ii. 258) calls the ark of firwood, that had contained the infant Bacchus, and which was carried

in procession by the sacred choir, *χηλον αρρητην*, *arca ineffabilis*; and Homer uses the word *chelos* in the same signification, in which both Suidas and Hesychius interpret it as *κιβωτος*, an ark. Pausanias (lib. ii.) says that Vulcan made a small statue of Bacchus, and gave it to Jupiter, who entrusted it to Dardanus, the Trojan, as the Palladium of his newly-erected Troy. In the sacking of that city by the Greeks, the portion of Eurypylos was an ark (*λαρναξ*), wherein was contained this statue; but at his first attempt to look into his ark to examine the statue, he was deprived of his senses, and became insane. We cannot avoid alluding here to the coincidence noted for the Ark of the Lord, which the men of Bethshemesh had profaned by looking into it, as related (1 Sam. chap. vi. ver. 19), and the punishment there recorded; nor can the conformity of the exposure of Moses amongst the bulrushes be passed over, in noting the frequent recurrence of analogous facts in Holy Writ, and the mythological fables of the heathen. The northern Sagas are not exempt; the Volundr Saga tells us that Volland, or Gualand (Walter Scott's Wieland Smith, in "Kenilworth"), was exposed in a chest hollowed out from a single tree; and the Danish legend of Scaf is more curious and interesting, as it is supposed to designate the fate of the earliest ruler of the Schleswig Angli, and consequently the immediate progenitor of one of the tribes who conquered our island from the Britons, and settled there. The best account we have found of this tradition is in a recently-edited roll of British history, by Thomas Sprott, the property of Joseph Mayer, Esq., of Liverpool, of which, at our suggestion, the liberal proprietor consented to give a fac-simile edition, principally for private distribution, and whose zeal and liberality have again been so amply proved in the recent purchase of the Faussett Collection of British Antiquities. After giving a spirited portrait in the margin labelled *Schaf*, the writer proceeds: "Iste, ut ferunt, in quadam Insula Germaniæ avulsus sine remige puerulus, posito ad caput ejus frumenti manipulo, quem patria lingua Schaf (Anglicè Sheaf) dicitur, dormiens inventus est; hac autem de causa Schaf appellatus ab hominibus illius regionis: pro miraculo acceptus est et sedule (*sic*) nutritus, qui adultus etate regnavit in oppido quod nunc Slaswick tunc vero Hedybye appellatur: olim dicebatur Vetus Anglia (unde Angli in Britanniam venerunt) inter Gothos et Saxones instituta." He (*Schaf*), they tell, was driven on a certain island of Germany (in a boat) without oars, quite an infant and asleep, a sheaf of corn being placed at his head, which, as in the language of the country it is called *Schaf*, was the reason of his being so called by the people of that district,

by whom he was received as a miracle ; being carefully nurtured, when of a proper age, he governed in that town, which is now called Schleswig, but then was Haddebye : it formerly had the name of Old England, whence the Angli came into Britain, and is placed betwixt the Goths and Saxons.

We will, however, resume our classic allusions. Theocritus says (*Idyll. xxvi.*) that Pentheus was pulled to pieces by the female Bacchantes for prying into the sacred things which they took out of the *cista* to place on the altars ; and Catullus says the rites of the *cista* were celebrated with the utmost secrecy :—

“ *Pars obscura cavis celebrant orgia cestus.* ”

The heathens always carried the *cista* on the shoulder, and the person who carried it was called *Kistopherus*, according to *Suidas*. This *cista mystica*, or somewhat equivalent, was carried also in the ceremonies of *Diana* ; and therefore we find, in another picture in the “ *Antiquities of Herculaneum* ” (vol. i. p. 67), representing the sacrifice about to be made of *Orestes* and *Pylades*, at the altar of the *Diana Taurica*, that behind *Iphigenia* are two females, one of which is busy reaching the sacred symbols from the *cista*. That it was also borne in the rites of *Ceres* and *Isis* needs no further comment, when we reflect that towards the decline of the Roman empire all these deities had been refined by the subtleties of their philosophers and the ingenuity of the priesthood to a conformity of attributes and power, and differed in little but in name.

The early Church seems to have used a reflex of heathen veneration towards the ark for its own purposes. *Tertullian*, de *Baptismo* (cap. viii.), declares the ark a symbol of the Church—*ecclesiam arcam figuratam*. It is, however, from the time of *St. Cyprian* that the constant use of this symbol for the Church obtains, which almost all the Latin ecclesiastical writers comply with, and thence may arise the many instances we meet with it pictorially represented. *Justin M.* in *Dial. c. Tryphon. c. 138*, expressly declares *Noah* in the ark waiting the return of the dove with the olive-branch as a figure of *Christ*. It would, however, be more difficult to account for a medal of the Emperor *Severus*, which on its reverse contains an unmistakable pictorial exhibition of the falling of the waters and of the ark, did we not know that the tradition of a great flood pervaded the early histories of most of the ancient nations. They were throughout adapted to the feelings and fashions of each country, but the great lineaments of the relation are throughout identical. The tales of *Cadmus*, of *Deucalion* and *Pyrrha*, are familiar to all the readers of *Ovid* ; but it may surprise some of

our readers to find Mount Ararat mentioned by name in heathen writings, as the spot on which the ark rested. In the Sibylline books, edit. of Galæius, lib. i. p. 152, are verses to the following effect :—

“Midst Phrygia’s stony plains a mountain is placed,
Lofty raised, and wide spread out, which Ararat’s called ;
Thence the Marsyas springs : that powerful river ;
And on the top of that high-rai’s’d hill stood the ark still,
When the flood disappeared.”

We may therefore now enter on the subject of the medal we have mentioned, and confine ourselves to one specimen ; for though there exist nine similar types, yet so many have been pronounced forgeries, that we merely refer to one formerly in the royal cabinet of France, and now possibly in the Imperial Museum at Paris, which was minutely criticized by the Abbé Barthelemy, at the request of Mr. Coombe, and pronounced genuine. The reverse, then, is in two parts ; in the first, two figures are enclosed in an ark or chest, sustained by stout posts at the corners, and well timbered throughout ; on the side are letters ; on the top is a dove ; in front, the same two figures which we see in the ark are represented as come out and departing from their late receptacle ; hovering over them is a dove with a sprig in its bill. This medal, therefore, clearly implies a deliverance by a vessel from the dangers by water ; and, coupled with the other concordances, the plunder of the earliest heathen myths by a perversion, to fit them to the futilities of heathen relations. It is supposed this medal was struck at Apamea, and on it we have an express treatise (*De Numo Apamensi Deucalionei Diluvii typum exhibente*, printed in Gronovius’ *Antiq. Græcæ*, x. p. 678) ; but as the ancient name of Apamea was *κιβωτης*, which we have already seen signified “ark,” this name may refer to some connection at their foundation with the ark, which we cannot now fathom. It is a somewhat cognate symbol and easy transition from the ark to a ship in full and easy sail, steering through the difficulties of events to the destined haven of bliss. Representations under this type are also frequent ; and in verse we have lines from Venantius Fortunatus, which are somewhat to the purpose, though in most wretched style :—

“Opto per hos fluctus animam tu, Christe, gubernas
Arbore et antennæ velificante crucis :
At post emensos mundani gurgitis æstus,
In portum vita nos tua dextra locet.”

We have mentioned the richness of synonym and designation by which Christ was lauded in the Eastern world ; and the fol-

lowing examples deserve to be preserved for their fullness, as curiosities of literature.

The first is attributed to the famous John of Damascus :—

“ *Spes, Vita, Salus, Ratio, Sapientia, Lumen, Judex, Porta, Gigas, Rex, Gemma, Propheta, Sacerdos, Messias, Sabaoth, Rabbi, Sponsus, Mediator, Virga, Columna, Manus, Petra, Filius Emmanuelque Vinea, Pastor, Ovis, Pax, Radix Vitis, Oliva, Fons, Aries, Agnus, Vitulus, Leo, Propitiator, Verbum, Homo, Rete, Lapis, Domus, Omnia Christus Jesus.*”

The second is that in which we have already found the epithet “ *Lucifer,*” by Ennodius, bishop of Pavia (511) :—

“ *Fons, Via, Dextra, Lapis, Leo, Lucifer, Agnus, Janua, Spes, Virtus, Verbum, Sapientia, Vates, Hostia, Virgultum, Pastor, Moses, Rete, Columba, Flamma, Gigas, Aquila, Sponsus, Patientia, Virtus, Filius Excelsus, Dominus Deus, Omnia Christus.*”

The third of these curious assemblages, which could scarcely be versified in any but the Latin tongue, is by a Spanish bishop, Orentius (516) :—

“ *Janua, Virga, Leo, Virtus, Sapientia, Verbum, Rex, Baculus, Princeps, Dux, Petra, Pastor et Homo, Retia, Sol, Sponsus, Semen, Mons, Stella, Magister, Margarita, Dies, Agnus, Ovis, Vitulus, Thesaurus, Fons, Vita, Manus, Caput, Ignis, Aratrum, Flos, Lapis angularis, Dextra, Columna, Puer, Mitis Adam, Digitus, Speculum, Via, Botruo, Panis, Hostia, Lex, Ratio, Virgo, Piscis, Aquila, Justus, Progenies Regis, Regisque Sacerdos Nomina magna Deo: Major at ipse Deus.*”

The biblical reader will at once discern that there is sacred authority for every epithet, and will find doubtless pleasure in the combination; if the Church find in all suitable recollections and admonitions of piety, the Masonic inquirer will find in many much for study and contemplation the greater his experience in the Order.

THE GIRDLE.

As a symbol, the girdle, or cincture, has always been, in every country and language, mighty in portent, and of great force in augury. It is so much the emblem of purity, both in males and females, that most tongues borrow their respective metaphors of chastity and lewdness, of purity or licentiousness, from the zone or belt being fast or untied. The Latin words *solutus* and *dissolutus* have no intrinsic or derivative meaning beyond unbound and open; but by the easy and natural metaphor of a girdle, they gain the same signification for conduct which we express by the terms *loose* and *dissolute*: *cinctus* (in Latin,

girded), from the identity of the letters *c* and *s*, and irrespective of the vowel, is identical with *sanctus* (holy), the change in the idea being as consonant to the mind as the change in the letters is easy and natural to the voice. Equally near in signification as in sound are the two words, *cestus*, the belt, and *castus*, chaste; as by *incest* we denote the deepest turpitude of carnal communion.

Even as early as Homer, and perhaps from the creation, was chastity so highly prized, that its emblem, the zone, was endowed with supernatural power of pleasing, and commanding universal admiration. In the Iliad, the most fascinating of the female denizens of its Olympus was supposed to owe all her power of pleasing to the *cestus*; and we all admit the chastity in woman is that which gives her greatest charms; and it was only in a later age, and with a Paphian Venus, that the idea of *lascivia* could be attributed to the goddess, or the verse be appropriate when applied to her, as

“*Incestæ scelerata libidinis auctrix.*”

The picture that Homer draws of the zone of the Queen of Love differs quite, and its purity is guaranteed by the request that Juno, the severe and chaste, makes for its loan to be able to succeed in a petition to her spouse, the mighty Jove. The passage itself (Iliad, book xiii. p. 219) is one of the most beautiful in the poem, and possibly the most efficient in Pope's English version, so that we think its insertion must be agreeable to our readers:—

“Forth from the dome th' imperial goddess moves,
And calls the mother of the Smiles and Loves:
'How long' (to Venus thus apart she cried)
'Shall human strife celestial minds divide?
Ah, yet, will Venus aid Saturnia's joy,
And set aside the claims of Greece and Troy?'
'Let heaven's dread empress,' Cytherea said,
'Speak her request, and deem her will obey'd.'
'Then grant me,' said the queen, 'those conqu'ring charms,
That power which mortals and immortals warms;
That love which melts mankind in fierce desires,
And burns the sons of heaven with sacred fires.'

“She said; with awe divine the Queen of Love
Obey'd the sister and the wife of Jove;
And from her fragrant breast the *zone* unbrac'd,
With various skill and high embroid'ry grac'd;
In this was every art and every charm,
To win the wisest, and the coldest warm;
Fond love, the gentle vow, the gay desire,
The kind deceit, the still reviving fire;
Persuasive speech, and more persuasive sighs,
Silence that spoke, and eloquence of eyes:

This on her hand the Cyprian goddess laid,
 'Take this, and with it all thy wish,' she said.
 With smiles she took the charm, and smiling, press'd
 The powerful cestus to her snowy breast."

Wakefield has some very pertinent remarks on the subject, in his note on this passage:—

"The allegory (metaphor) of the cestus lies very open throughout, though the impertinencies of Eustathius on this head are unspeakable: in it are comprised the most powerful incentives to love, as well as the strongest effects of the passion. The just admiration of this passage has been always so great and universal, that the cestus of Venus has become proverbial. The beauty of the lines which in a few words comprehend this agreeable fiction can scarcely be equalled; so beautiful an original has produced very fine imitations, wherein we may observe a few additional figures, expressing some of the improvements which the affectation or the artifice of the fair sex have introduced into the art of love since Homer's time. Tasso has finely imitated this description, in the 'Magical Girdle of Armida' (Gierus. Lib. cant. xvi.):—

" 'Teneri Salegni e placide e tranquille
 Repulse e cari vezzi e liete paci
 Sorrisi, parrolete e dolci stille
 Di pianto e sospir tronchi e molli baci.' "

Mons. de la Matte's imitation is likewise wonderfully beautiful:—

"Ce Tissu, ce symbole et la cause à la fois
 Du pouvoir de l'amour, du charme de ses lois,
 Elle enflamme les yeux de cet ardeur qui touche,
 D'un sourire enchanteur elle anime la bouche,
 Passionne la voix, en adoucit les sons,
 Prête ces tours heureux plus forts que les raisons
 Inspire pour toucher ces tendres stratèges,
 Ces refus attirans, l'ecueil des sages mêmes,
 En la nature enfin y voulut renfermer,
 Tout ce qui persuade et ce qui fuit aimer.
 En prenant ce tissu, qui Venus lui presente,
 Junon n'était que belle, elle devient charmante.
 Les graces et les ris, les plaisirs et les jeux,
 Surpris cherchent Venus, doutant qui l'est des deux;
 L'amour même trompé, trouve Junon plus belle,
 Et son arc à la maine, déjà vole après elle."

Without defending all the conceits which the French poet has grafted on the Homeric masterpiece, we may remark, that Spenser ("Fairy Queen," book ii. cant. v.) describes the zone in a less pleasing view; for, instead of inciting the natural desires, it had the power to suppress them in the person who wore it. Active and passive workings are, however, so frequently interchanged in the minds of the unreflective, that we need not wonder to find the latter power, after the lapse of so many ages, prevalent. But Spenser forcibly illustrates the power of this girdle as a symbol of chastity, when he tells us

that when tied upon any but a chaste bosom, it burst asunder; from an emblem of purity, when in contact with impurity, it spontaneously changed to a symbol of looseness, by becoming loose. Spenser's stanza is as follows:—

“ The girdle gave the virtue of chaste love,
 And wivehood true, to all that it did beare ;
 And whosoever contrarie doth prove,
 Might not the same about her middle weare.
 But it would loose, or else asunder teare,
 Whilom it was (as fairies wont report),
 Dame Venus' girdle by her 'steemed deare,
 What time she us'd to live in wively sport,
 But lay'd aside when she us'd her looser sport.”

The *prestige* of chastity was easily transferred from the zone to all cinctures; and with the Gaulic braccæ and the modern hose, descended with all its power to the *garter*; and the loss of it was considered equally a sign of unchasteness amongst our forefathers with the loss or rupture of the classic zone amongst the ancients. Thus, in Melton's "Astrologaster, or the Figure Caster," amongst other superstitions, which he remarks as currently prevalent in England during the seventeenth century, he tells us—

“ That it is *naught* for a man or woman to lose their hose garter.”

And fully to comprehend the force of this expression, we must search for cotemporary usage of the word.

Shakspeare uses the word twice; first in *Cymbeline* (act v. scene 5):—

“ *Cymb.* Thy mother's dead.
Imog. I'm sorry for 't, my lord.
Cymb. Oh, she was *naught*, and long of her it was
 That we meet here so strangely.”

A second time we find it in *King Lear* (act ii. scene 4):—

“ *Lear.* Thy sister's *naught*. O Regan, she hath tied
 Sharp-tooth unkindness like a vulture here.”

Though these may not fully carry out the meaning of Melton as unchaste, yet gossiping Pepys, in his *Diary*, 9th Jan. 1655-56, gives us the full force of the word, in this sense, at the time when Melton used it:—

“ Pierce tells me how great difference hath been between the duke and duchess, he suspecting her to be *naught* with Mr. Sidney, called handsome Sydney, the brother of Algernon.”

It is this peculiar *prestige* attaching to the loss of the Garter that should have great weight with any one seeking an elucidation for the establishment of the oldest, certainly the noblest institution of chivalry in the world, our own Order of the Garter. Many have been the guesses at the causes

which influenced the mind of the royal founder in the choice of this common emblem, and of his curious motto. Unable or unwilling to descend to the puerilities of our forefathers, in their association with the scarce understood powers and combinations of words, most of these inquirers, dazzled by the present fame and eminence of the Order, have been unwilling to admit a trite and humble motive; and others who have not looked beyond the general idea of a circle or girth, intimating merely the bond of union connecting the knights' companions, forget to bring their views in unison with the enigmatical motto. It is very evident that both motto and symbol must be traced to some uniform idea before a satisfactory explanation is admitted. But to prosecute this at present would lead us too far astray from the subject of male and military cinctures; our strictures having hitherto been confined to those of the other sex: this portion is more directly interesting to those successors of the military Orders in the Craft, but would scarcely be fully understood without previous inquiry into its most prominent use and abuse amongst females.

When in the progress of the corruptions of the Romish Church the papal court found its best support and safest continuance in the celibacy of the clergy, every institution that came within its cognizance, or was supported by its authority, was naturally held to the same observances: the Scripture might give the express injunction: "Increase and multiply;" but a practice the exact reverse was found conducive to the establishment of the papal supremacy, and was therefore preferred.

The military Orders were principally framed under the tutelage of that reformed portion of the Benedictine monks which, from their earliest monastery at Cister, called themselves Cistercians, and their most famous proselyte, St. Bernard, framed the rule of the Knights Templars, and a long charge, in which the virtue of chastity is largely insisted on. We need not, therefore, wonder that the military oath for knights, who were also considered in some degree as priests, as certainly they in a great measure so deemed themselves, besides the three obligations of poverty, obedience, and perpetual war against the infidels, also included the indispensable vow of personal chastity, and that a girdle was given them at their initiation as a symbol and remembrance of this portion of their vow.

Dupuy, p. 301, adduces the testimony of Bro. Thomas de Thoulouse, who knows nothing of a secret initiation, that the Brethren wore a girdle, not in honour of any idol, but according to the rule of St. Bernard; but at pp. 304 and 374 he seems

to intimate an exoteric institution in the Order, on the second and secret initiation into which the raised brethren received a linen girdle, which they were required to wear always over the shirt, which was to be a token and remembrance to them of a new and hidden mystery, and keep them continually in mind of what they had vowed in this second reception. Some of the knights questioned at Beaucaire admit this expressly in the following words of the *procès verbal*:—

“Que certain cordeau ou ceinture estoit leur est donnée en leur reception qu'ils ceignent sur leur chemise et sont tenus de porter toute la vie: en signe qu'ils sont inviolablement astraits aux choses par eux promises a leur entrée.”—Du Puy. p. 220.

This examination bears in no respect proof of a secret or second initiation, but may serve to explain the interrogatories drawn up by the Dominicans, “et Inquisitores hereticæ pravitatis,” against the unfortunate Templars whom the pope and Philip le Bel got into their power. This section of the inquiry begins at the 57th paragraph:—

“57. Item quod aliquod caput dictorum ydolorum cingebant seu tangebant cordulis quibus se ipsos cingebant circa camisiam vel carnem. 58. Item quod in suâ receptione singulis fratribus predicta cordula tradebantur vel aliâ longitudinis eorum. 59. Item quod in veneratione ydole hoc faciebant. 60. Item quod injungebatur eis ut dictis cordulis ut premititur se cingerent et continuo portarent. 61. Item quod hoc faciebant etiam de nocte.”

Those who admit the presence of an idol, the worship of a Baphomet in the secret conclaves of the Templars, bring their explanation of the conjunction of girdle and head from the confession of Bro. Gauceraud de Montepesato, who said that the superior who initiated him took the linen girdle from the same box in which this head was kept: in “Dupuy’s” old French, p. 216:—

“Et lui fut baillie une ceinture qu'il tira de la caisse ont était cet idole et lui commanda de la garder et de la porter perpetuellement.”

The same Dupuy, p. 522, tells of an English witness who says that he had heard, that some one who had lain hidden had seen something of the rites of the secret conclaves of the Templars, and had observed that all had deposited their girdles on a certain spot. But besides that we have here only the mere hearsay of the witness, his testimony is suspicious on other grounds; and even supposing it true, why need these girdles to have been other than those they had received openly and at their first initiation? In truth, the girdle was too general a symbol to have given rise to the slightest suspicion in its use in any unprejudiced mind. The institution of the Templar Order in the East has given cause to many to look for all

their customs and institutions in Eastern usages: the harmless girdle seems one of the most likely emblems to have its origin in the regions of the sun: one of our modern poets, speaking in the language of the Moslem, sings of his hero, with—

“The guobre belt that round him hung;”

and from Gibbon: “At the age of puberty the faithful Persian was invested with a mysterious girdle; fifteen genuflections were required after he put on the sacred girdle.”

From the Roman practice of carrying their money in a belt buckled round their waist, as is the general practice of the Polish Jews who frequent the fairs of Germany, and most of the travellers in that country (which they call a Geld Katze), a proverb arose, that he who had lost his belt was fit for any desperate enterprise: as Horace uses, in the humorous tale of the soldier who, after suffering the loss of all his savings, and again by a lucky *coup* having recovered his losses, is wanted by his commanding officer to undertake a fresh peril:—

“I, bone, quo virtus tua te vocat; i pede fausto,
Grandia laturus meritorum præmia! Quid stas?
Post hæc ille catus, quantumvis rusticus: ‘Ibit,
Ibit eo, quo vis, qui zonam perdidit’ inquit.”

And Horace proposes to imitate himself the mother-wit of the warrior, for having attained a moderate competency, he determined to tempt fortune no further; nor would he even put the fame he had already acquired in future jeopardy by writing anything more. This use of the zone is confirmed by Aulus Gellius, who tells us (lib. iv. c. 15) of Gracchus, that he said: “Quum Româ profectus sum, zonas, quas plenas argenti extuli, eas ex provincia inanes retuli.”

This was the most sordid use of the belt, but it was also, in conjunction with female purity, regarded as an object of great virtue and miraculous power. Sextus Aurelius Victor, de Vir. Illust., gives us a remarkable instance of Roman superstition regarding it, in his relation of Livia Claudia, Virgo Vestalis:—

“Annibale Italiam devastante ex responso librorum Sibyllinorum, Mater Deum e Pessinunte accessita, cum adverso Tiberi vehitur, repente in alto steterit et cum moveri millis viribus posset ex libris cognitum: *castissima demum femina manu moveri posse. Tum Claudia virgo vestalis falso incestus suspectæ deam oravit ut, si pudicam sciret, sequeretur; et zona imposita navem movit. Simulacrum Matris Deum dum templum ædificaretur Nasicæ, qui vir optimus judicabatur, quasi hospiti datum.*”

The dark ages of the Catholic Church, which seldom allowed a heathen practice or a miracle to escape without setting up an emulative rival, could not, in their regard to chastity, allow the above to pass them without imitation. In the

"Bulletin Monumental" of the zealous antiquary Mons. de Camount (vol. ii. p. 99, ff), he gives us the account of a terrible dragon which the holy Martha, when preaching the Gospel at Tarrascon, on the Rhone, is said to have tamed and led along by the girdle she wore, as vowed to perpetual virginity, and the commemoration of the event continuing during the Whitsuntide holidays, by a theatrical representation, until the revolution, or possibly to the present day, p. 103 :—

"Le nom *tarasque* et que dans l'idée du peuple ne signifie qu'une chose horrible à voir, vient sans doute de celui de la ville appelée Tarascon avant l'arrivée de Sainte Marthe, et ne peut rien nous apprendre sur la nature de l'animal. C'est animal d'une forme assez simple et naturelle sur le bas relief de l'ancien tombeau de Sainte Marthe paraît sur une forme nouvelle au XII. siècle sur les sceaux et de suite sur les monnaies de Tarascon et afin après l'institution des jeux de la Pentecoste, par le roi revie, et se montre différent encore. Ce fut sans doute alors qu'on lui donna la carapace, ou la bouclier armé de cornes afin de loger, plus commodément dans cet énorme simulacre les hommes que devaient en faciliter le transport et ce changement passa aux sceaux de la ville.

Note. "Le jour de la fête de Sainte Marthe, on porte devant la procession une représentation de l'animal, qu'une jeune fille vêtue de satin et en voile rose tient attaché avec une ceinture de soie : pour rendre l'allégorie plus frappante, le simulacre ambulante détourne de temps en temps, sa masse sur les groupes qui bordent la passage : il avance sa tête et ouvre sa large gueule comme pour les dévorer," &c. &c.

We may question whether at home the dragon of Wantley was originally the *fait* to one of our canonized British females, famous for her chastity ; but the Norwich reader will immediately be reminded by the above description of a similar horrible monster which was formerly paraded through the streets of his native city, of which we have the recent monography of a citizen with a plate which would almost answer, in every particular, to Mons. de Camount's graphic picture of the Tarascon beast, and his inroads amongst the surrounding gaping rustics. In these times of innovation and abnegation of all antiquity, the above attempt is praiseworthy, and ought to be imitated by all who, like the writer, fear that the time is fast approaching when we must expect that—

"Auld acquaintance be forgot,
And never brought to mind."

We will, however, conclude these notes on Cinctures and Girdles by the extract of an unpublished M.S. in old French, from Du Cange, in which its use is attributed to the military generally :—

" *L'Ordene de Chevalrie.—M.S.*
"Après en son estant le lieve :
' Si le vous chaint d'une chainture
Blanche et de petite faiture.

*Sire par cette chainture
Est entendu que vo car nette,
Vo rains vo cors entièrement
Devez tenir tout fermement,
Ainsi com en virginité,
Vos cors tenir en netteté,
Luxure desperer et blasmer
Car chevaliers doit mont amer
Son cors à nettement tenir
Car Diex tut mout itel ordure
Le Roi respont : bien est droiture."*

This may be considered as an ancient charge on the mysteries and virtues of the girdle, holding it out as the symbol, not only of purity of mind but cleanliness of person: because the Deity looks upon uncleanness (*ordure*) as very displeasing (*mout itel*), where the old French *itel*, no doubt answers to our English *idle*, or better to the *idem sonans* German *eitel*, in the meaning of empty, vain, and consequently disagreeable.

Another proof of the estimation of the girdle we find in the solemnity with which an unworthy knight was deprived of it, as the priest was of his vestments, or to-day the disgraced soldier of his epaulets. Abbot Suger, in his "Life of Louis VI.," gives us such an instance, practised upon the the outlawed Thomas de Marla. "Cono Prænestinus episcopus, —anathemate scilicet generali detruncans, *cingulum militare* ei, licet absenti, *decingit, ab omni honore tanquam sceleratum et infamatum, Christiani nominis inimicum, omnium judicio, deponet.*"

When, therefore, the sword is *girded* on the thigh of the now Sir knight, in the Chapters, after having passed under the Grand Arch, the initiated Brother receives a symbol, venerable from all antiquity, and redolent of purity of life and the purest aspirations of the future; the innocence which a previous age and less correct views restricted to chastity, will be transferred easily and truly, with our present enlarged views, to probity of action, sincerity of purpose, to rectitude and uprightness in our conduct towards our fellow men, and charity to all the world.

WILLIAM BELL, *Phil. Dr.*

THE TOMB OF JOHN STOWE.

THAT was truly an evil May-Day when, in the reign of Henry the Eighth, in the year 1517, an insurrection of the city apprentices broke out, and created a very serious disturbance of the public peace. Some days previously a quarrel had taken place between several of these youngsters and the foreigners who happened to be located in different parts of the city, and the then Lord Mayor had committed the principal ringleaders to prison,—a proceeding which so greatly incensed their fellow-apprentices that they determined, on the ensuing first of May, to take the law into their own hands, and slay every alien they could find. The insurrection at one time threatened to become a very formidable affair ; and we read in the pages of old Stowe, the historian, that it was only by the most energetic and prompt measures being adopted that the tumult was quelled. To so great a pass had this outbreak arrived, that we are told that Councils were specially summoned to deliberate upon what was best to be done,—that the Cardinal Wolsey was in constant communication with the King's Majesty, and also with the City authorities,—that Sir Thomas More was commissioned to exhort the riotous young gentlemen to abstain from their violent ways,—that the Lieutenant of the Tower fired off pieces of ordnance, though he did not appear to do much hurt,—and that the *finale* of the whole business consisted in some three hundred of these fast youths being consigned to the tender mercies of the gaolers of Newgate, the Counter, and the dungeons of the Tower. On the thirteenth of the same month they were brought before the King, who sat in great state in Westminster Hall, and who, after a suitable admonition, was graciously pleased to pardon them all. After this period the May-games were not so popular, and by degrees appear to have lapsed in the city. The pole or shaft round which these unruly gentlemen were wont to assemble was erected in Leadenhall Street, close to the church of St. Andrew, and from that circumstance arose the name that edifice has ever since borne of St. Andrew Undershaft. It is to be noted that the shaft, instead of remaining erect in the ground, as the custom was, from that unlucky day lost its position, and was suspended over the doors of the surrounding houses on a row of hooks purposely constructed to receive it. Thus it continued until the third year of Ed-

ward the Sixth's reign, when a fanatical curate—one Sir Stephen—thought proper to preach a series of diatribes against it, and, by naming the church St. Andrew Undershaft, so inflamed the hearts of his hearers that they one and all rose and hewed the so-called piece of idolatry and committed it to the flames. From this time forth St. Andrew Undershaft has become the designation of the parish, in which, however, no Maypole is now to be seen, and the tower of whose church alone—light, elegant, and lofty—serves to recall the position of the ancient shaft, which, when it was fixed in the ground, was higher than the church steeple. It is a singular fact that this Maypole was not only perfectly well known to the great father of English poetry, Chaucer, but was used as a simile by him in some verses descriptive of an arrogant knave, who, he says,

“Right well aloft, and high ye bear your head,
As ye would bear the great shaft by Cornhill.”

At the time of the Restoration, when Charles the Second was accustomed to mingle freely with his subjects, encouragement was given to anything in the shape of old English revels or merry pastimes; and as a consequence Maypoles were re-erected, and often appeared decked with great ceremony and festivity. But the great shaft was gone, and the city parish was never again selected as the site for a successor. The church remains, the fine airy tower still rears its head aloft, and covers all that is mortal of the good old historian John Stowe, for in this edifice he was buried in the year 1605. It is a melancholy and somewhat incongruous fact that he died, at the great age of 80, in poverty, and that at his death he was buried with much pomp and solemnity. The monument erected to his memory is of terra cotta partially painted, and is designed with some skill. It represents him in a furred gown with a ruff, seated at a desk writing, and would appear to have been an accurate resemblance of the worthy antiquarian, sculptured at the instance, it is said, of his widow; and probably the work of some good friend, who has thus enabled a later age to form some idea of this remarkable man. Stowe was a tailor, and dwelt nearly opposite this church, and witnessed many of the riotous scenes which occurred from time to time in connection with the May Pole. His heart seems, however, to have wandered from his business, and to have carried him into the regions of the past, where he worked so long, so famously, and to so much good purpose, that his *Survey of London* is to this day a text-book for all historians and writers on the antiquities of London. Perhaps the highest testimony to his truthfulness and integrity is afforded us by

Camden and Bacon, no mean authorities, who constantly in their works cite certain facts as facts, inasmuch as they are recorded by Stowe. It is distressing to reflect that so painstaking a man should have been suffered to have literally begged his bread in his latter days, and that no pension or state endowment was given him to shield him from the ravages of disease and the infirmities of old age. Through the long course of eight years, broken down by sickness, poverty, and its attendant miseries, did this earnest old citizen wield his pen in the compilation of his "Survey." Interruptions of all kinds beset him at every turn, but he remained faithful to his undertaking, and was not to be thwarted from his purpose, although the gout, and severe pains in his extremities, chained him to his bed for weeks and months together. These maladies were occasioned by his zeal in collecting materials for his work, in his diligent search after manuscripts and all the scattered books distributed far and wide in remote places, and in nooks and corners hard and difficult to be got at in those days of imperfect means of locomotion. It is greatly to the honour of Parker, the then Archbishop of Canterbury, that he, on more than one of those occurrences in which Stowe was prevented by penury from continuing his literary pursuits, came to his rescue, and gave him money to continue them. The kingly help bestowed by the so-called patron of learning, James the First, was niggardly enough, and was a poor response to the needy application of the aged man. It is calculated, indeed, to raise a smile when we find that His Majesty vouchsafed to grant him a royal licence to collect alms from all and sundry of his well-beloved subjects in thirty-six counties of his realm: only this, and nothing more, in consideration of the great pains and cost, travail and disquietude, in acquiring so vast and full a measure of information concerning the past history of the greatest city of the world,—a sorry recompense for a life-long labour, and a miserable stimulus to future compilers of their country's history. The manner in which this memorable document is worded is indeed remarkable, and of itself warrants a larger meed of bounty than the King thought fit to give. It states that Stowe, "for the good of posterity, employed all his labour to commit to the history of chronicles all such things worthy of remembrance as from time to time happened within this whole realm for the space of five and forty years until Christmas last past (as by divers large and brief chronicles of his writing may appear), besides his great pains and charge in making his book called the 'Survey of London,' wherein he spent eight years in searching out of ancient records concerning antiquities," &c. Five and forty

years' devotion to an undertaking for the public benefit surely deserved a better requital than a brief or kingly authority for an honourable man to solicit alms from pillar to post like any common beggar. There is likewise a letter extant from the King, on the back of which is endorsed the sum of seven shillings and sixpence as the contribution of the parish of St. Mary Woolnoth to the support of the city historian; and from the smallness of the amount we are enabled to form some opinion as to the sum total of the assistance obtained by the brief. Stowe's grandfather was a tallow-chandler, and a man of some substance. In his will he left certain moneys for the repairs of St. Paul's Cathedral, together with alms for several poor men and women on the condition that they should duly say prayers, both nosters, aves, and credes, for the repose of his soul, for a certain number of Sundays after his demise. That his son was a man of property, and of consideration in the city, is further evidenced by a dispute which arose between him and that crafty minister of Henry the Eighth, the celebrated Sir Thomas Cromwell, who subsequently became Earl of Essex. Cromwell built a palace in Throgmorton Street, and, wanting to enlarge the garden which belonged to it, caused a small house which was standing therein to be moved into a plot of ground which belonged to Thomas Stowe, thereby greatly abridging the space devoted to his pleasaunce, and depriving him of a portion of it also. All remonstrances proving vain, the good citizen was compelled to succumb to the superior power, and leave an instance of the arbitrary and reckless way in which property of all kinds was in those days disposed of.

The will above mentioned was made on the last day of December 1526, and the early part of it is singularly pious and affecting: "Fyrst I bequayth my soul to Jesu Christ, and to our blessed Lady Seynt Mary the Virgin, &c.; my body to be buryed in the little grene churchyard of the parysse of St. Myghel in Cornhill, betweene the crosse and the church wall, nigh the wall as may be, by my father and mother, systers and brothers, and also my own childrene." He does not in any way allude to his grandson John in this testament, but mention is several times made of his son Thomas, whom, in conjunction with his wife Elizabeth, he makes his executors. He appears to have been impressed with a due sense of the excellence and utility of the trade to which he belonged; and he exhibits in a very curious manner his anxiety for the lighting of the altars of the various churches and chapelries in the immediate proximity of his residence. He leaves "5 shillings to have on every altar a watching candle, burning from six of the clock till it be past

seven, in worship of the seven sacraments; and this candle shall begin to burn and to be set upon the altar from All Hallows day till it be Candlemas day following, and it shall be watching candle, of eight in the pound. Also, I will have six new torches, and two torches of St. Michael, and two of St. Anne, and two of St. Christopher, and two of Jesus, of the best torches."

This will, and the condition of the family at that period, are sufficient evidences of the fact that the good old city chronicler was born and bred in the expectation of succeeding to an inheritance of competency and credit. That he must have received the advantages of education seems also evident from his thorough acquaintance with the Latin language, and the great skill and ease with which he was enabled to transcribe all the ancient manuscripts which fell in his way. He was a very diligent observer of city customs, and displayed much tact in the compilation of his antiquarian gatherings. It is not too much to say that he was the father of all historians who devoted their time and labours to the elucidation and history of London. His accuracy has never been impeached, and the minuteness of his details, a point so essential where topographical matters are concerned, seems something marvellous, when the scantiness of his materials, and the difficulty of collecting them, are taken into account. It is most extraordinary, too, the pains taken by him, to sift and ascertain correctly the nomenclature of the various highways and byways of the great metropolis, and to give their proper value and estimate to the dimly recorded legends which clung to the obscure places where tradition so delights to dwell. In this general correctness and zealous adherence to truth, Stowe might with all propriety be imitated by modern historians, whose tendency to add certain floating myths to recognised facts, tends very materially to detract from the usefulness of their undertakings. What a picture it is to contemplate, that able, active inquirer, travelling from monastery to monastery, from chapel rood to chapel loft, diving into the dark recesses of some abbey's secluded book-treasures in search of data, by which he could arrange and complete his inimitable survey! To think of the labour, toil, and countless discouragements he must have undergone in the pursuit of so creditable a task; and all this accomplished in an age when public conveyances were unknown, and travelling environed with all sorts of perils and discomfitures; enough in themselves to deter even the most zealous from encountering them. At a time when learning was confined exclusively to the monks and some of the upper classes, and when error and superstition held their most intolerant and benighted sway over

the minds and hearts of the majority of the people, it betokens no ordinary intellect which could skilfully grasp at a subject so enveloped in doubts and difficulties as that of antiquity, and which could accomplish so useful an undertaking as the survey of a large city. The method and order which is displayed in the work is by no means the least part of its merit; no trouble seems to have been thought too great to render it both perfect and complete; it is a model for all compilers, and is a notable instance of how much may be accomplished by dint of steady perseverance and unremitting industry. It was not, however, to the antiquities only of his native city that Stowe confined his attention: he transcribed the whole of Leland's six books of *Collectanea*, and made many notes and corrections to an edition of the works of the poet Chaucer, which was published in 1598. He was an active citizen, and stood up bravely for the boundary of the ward of Lime-street, when it was encroached upon by that of Bishopsgate. He was constantly exposed to the malice of enemies by reason of his antiquarian pursuits; in 1568 he was reported to the Queen's Council as a suspicious person, having a great many dangerous books of superstition in his custody; whereupon the council requested Grindall, the bishop of London, to have his house searched, which was accordingly done by the bishop's chaplain and two other divines; but there is no record of any consequence having resulted from this proceeding, other than the possible disarrangement of the papers of the old antiquarian's studio. By the report made by the divines to the bishop, we learn amongst many curious particulars, that they found "many miscellaneous tracts, touching physic, surgery, and herbs, and medicinal recipes," which would go far to prove that Stowe was versed in the healing art, a very probable contingency; for in the various rambles which he took, it is most likely that some knowledge of curative agents would have been almost a necessity to him, for he was accustomed to travel chiefly on foot, and in localities where neither drugs nor their compounds were to be met with. He seems to have been very unmindful of detraction, or scoffing; and although he was assailed at divers times by persons jealous of his learning, and diligent application to his favourite pursuit, yet he turned a deaf ear to their vituperations, and pursued his peaceful calling without ostentation or complaint. It is a singular fact that he lived to see a new religion established in his country, and also witnessed the accession of a new family on the throne of these realms, having been born at the close of the reign of Henry VIII., and dying soon after James I. came to the crown. In the edition of his *Chronicles* published in 1598,

and which was dedicated to the Lord Mayor and Aldermen of London, he states by way of preface, that "it is now full thirty-six years since I, seeing the confused order of our late English chronicles, and the ignorant handling of ancient affairs, leaving mine own peculiar gains, consecrated myself to the search of our famous antiquities:" thus evidencing the extreme ardour with which this favourite study was conducted by him, and how great a labour of love it must have been when even his trade became a secondary object. It may fairly be supposed that the effigy on his monument is a likeness, for it was erected at the cost, and during the lifetime of his widow; something distinctive in the features, something real in the general pose and attitude of the figure, convey the impression that it is no fancy sculptured by an artist, bent upon exercising his talent in imaginary design, but a true and faithful presentment of the citizen historiographer. The general arrangement of the monument is somewhat similar to that erected in St. Michael's Church, at St. Alban's, in memory of the great Chancellor Bacon; and is placed against the wall with a very good light to show it to advantage. At the foot of the figure is the following inscription:—

"Memoria Sacrum
Resurrectionem in Christo hic expectat
Johannes Stowe, Civis Londinensis qui in
Antiquis monumentis eruendis accurate
Tissima diligentia usus Angliæ annales
Et civitatis Londini synopsis bene de
Sua bene de postera ætate meritis luculenter
scripsit vitæq. studio pie et
Probe decurso obiit ætatis anno 80,
Die 5 Aprilis, 1605.
Elizabetha conjunx ut perpetua
Sui amoris testimonium dolens."

A little quiet contemplation of this tomb will bring before the spectator a tolerably accurate idea of him, in whose memory it was erected; and something of the toil, both of mind and body, which he underwent may be surmised from an examination of the lofty forehead, and the features calmly expressive of determined purpose and great powers of endurance. It has been written of him that he was tall, upright, of spare body, very courteous and conciliating in his disposition, and ready at all times to impart the information which he had acquired with so much industry and success. Although Stowe had attained to the great age of 80, it does not appear that his memory failed him, or that he lost that zest for antiquarian pursuits which had proved so agreeable to him in his youth and middle age. In 1720 a new and greatly enlarged edition of Stowe's "Survey"

was published and edited by J. S., under which modest cognomen Strype, also a citizen of London, was content to appear; but his additions are of no great importance, and rather detract from than add to the compactness of his predecessor. It is to Stowe only that the great mass of historians and archæologists owe their praises for having so diligently laboured in a field till then all but uncared for, and certainly waste and barren. Not the least merit of his writings is that manly adherence to truth, that conscientious endeavour to set down what he found to be solid and real, in preference to a petty invention of fictitious details which no living contemporary could have disputed by any chance. Here, then, was an *Englishman without guile, without affectation*, sturdy, honest, and upright, whose example as a man, and whose writings as an author, are worthy of study and attention, and to whom all classes are indebted for much useful information acquired through difficulties in highways and byeways, wherever, indeed, truth was to be found.

The church of St. Andrew Undershaft has been redecorated within the last few years; it possesses some other curious monuments, but all yielding in interest and design to the worthy Stowe's. There is one to the honour of a Sir Hugh Hamerslay, Lord Mayor of London, and his lady, and as it occupies a considerable space on one side of the edifice, necessarily attracts notice; but some quaint effigies and kneeling figures interspersed about and around will deserve and repay inspection as examples of a past age of art. The altar window is gorgeous and handsome, though the five sovereigns whose whole-length portraits are thereon painted do not seem to accord with their solemn situation, and their presence is an incongruity, to say the least of it. The good taste of Stowe would never have sanctioned the adornment of his favourite church with any ornaments which were not strictly in harmony with its holy character; and it is within these walls that he lies whose long life was spent in the elucidation of London's history, thus forcibly reminding us of bygone goodness and worth.

THE LUCKY INHERITANCE.

BY DUDLEY COSTELLO.

“ Nach Golde drängt,
Am Golde hängt
Doch alles. Ach wir Armen ! ”
Flaust.

I.

A STEAM-BOAT ACQUAINTANCE.

WANDERING in the west of France in the summer of 1850, circumstances induced me, when I was at Nantes, to extend my peregrinations into that corner of Brittany which lies between the estuaries of the Loire and the Vilaine, and which, offering no attraction to the ordinary traveller, is very rarely visited. I, however, had a motive, and a sufficient one; it was to see the singular old town of Guérande, and the no less singular tract of country by which it is surrounded. If I wished to behold a perfect relic of mediæval times, there was no such specimen, I had been assured, as Guérande; and being so near, I resolved not to neglect the opportunity.

After inquiring about the readiest mode of reaching the place, I found that it was most accessible by water, as at that season the service between Nantes and St. Nazaire, which may be called the port of Guérande, though distant from it some leagues, was daily performed by steamboats, which started at a very early hour.

The morning was wet, dull, and dreary, and the church-clocks were chiming “four,” when the *Armoricaïn*, which was the name of the boat I went by, got clear of the city; nor was it until we had passed the island of Indret that the weather began to improve, and the sun shone out. Up to this point I had not ventured to leave the deck;—for I hold that it is better to be rained upon than stifled, and suffocation seemed a probable fate if I had gone below with the numbers who crowded into the cabin; but when the first ray of sunshine brought back the refugees, when the cabin-windows had been thrown open, when the odour of newly-made coffee, hot cutlets, fried potatoes, and other *comestibles*, began to pervade the air, a most voracious

appetite awoke within me, and relinquishing my seat, I descended in search of breakfast. I shall not enumerate the dishes that were set before me, lest it excite present hunger; but I am bound to mention one,—the last that was brought; it was a dish of quails, delicately wrapped up in vine-leaves, in which envelope they had been roasted, the crispness of each leaf attesting the service it had rendered in preserving all the juices of the delicious little birds, which one could never have the heart to kill if one did not always long to eat them.

I was not breakfasting alone in the cabin. At a small table exactly opposite to me sat another traveller similarly occupied,—that is to say, eating his breakfast, but more frugally; for he had simply ordered coffee and a *pistolet*, whereas I had given the waiter *carte blanche*. He was an odd-looking little man, with a wizened face and small, black, sparkling eyes; and he wore a very large fur cap with an immense peak that projected horizontally, and threw half his face into shadow. Pleasantly, and I may say steadily, as I was occupied with my meal, I could not help noticing that the eyes beneath the large peak were constantly directed towards me, as if their owner took more interest in my proceedings than in his own. This might well be, for it seemed to me very poor work, moistening a dry chip of a roll, nearly as long as a flute, in order to make it eatable. However, the gentleman in the hairy cap went on munching his *pistolet* with infinite content until my quails were brought in. Then he paused, his little black eyes twinkled more brightly than ever, and addressing the waiter, he said,

“Ah! so the quails are in!”

“Yes, sir,” was the reply, “but they are scarce; these two,” pointing to the dish as he set it on the table, “are all we had.”

“*Diable!*” exclaimed the little wizened-faced man, with an air of vexation.

I hope I shall obtain some credit for self-denial when I say that, on hearing this exclamation, I at once made up my mind to a great sacrifice.

“You are very fond of quails, sir,” I inquired of my fellow traveller.

“At this season of the year,” said he, “they are to me everything!”

“In that case,” I observed, “permit me to offer you one of these; they are very fine.”

“You are too good,” he said; “I thank you infinitely,—but,” he smiled, after a melancholy sort of fashion, “what could I do with it now?”

“Eat it,” I returned, rather surprised at the question.

He smiled again, though still in the same melancholy way. "Ah! it is not to craunch those little beings that I love them. Pray finish your breakfast, sir; I never eat them."

"You must think me very inhuman, then, to enjoy them so much. I think them exquisite; quite as fine as ortolans. I wish you would change your mind."

He shook his head, and I went on with the second.

"I love ortolans, too," he continued.

"In the same manner, perhaps?"

"Precisely. My celebrity, indeed, would not have been gained had I not shown the devotion of a life to those animals."

I was puzzled. What sort of a mania was this? A man who *wouldn't* eat quails or ortolans! And then his "celebrity." What could such a strange little fellow be celebrated for? I resolved to ask him who he was, and why he didn't eat roasted quails.

He answered me by a question: "You have been in Paris?"

I had.

"Without doubt, then, you have heard of the name of Roqueplan?"

I had not, and was obliged to acknowledge the fact.

The little man made a grimace of discontent; but, gulping down his disappointment with the remainder of his coffee, he left his seat, advanced into the middle of the cabin, drew himself up to his full height,—about five feet one,—and smiting himself on the left breast, exclaimed, in a loud voice,

"Sir, I am Roqueplan!"

He then took off his cap, and made me a low bow.

I returned it; but, though I knew now *who* Roqueplan was, I was no nearer the mark as to what constituted his celebrity.

"A foreigner,—a mere traveller," I observed apologetically, "with pursuits which shut him out of the great world, often remains in ignorance of the most distinguished characters that adorn it."

My companion took the compliment to himself, his brow became smooth, he smiled, and made me another bow.

"I may, therefore, be pardoned, I continued, "if I inquire the specialty of Monsieur Roqueplan."

He put down his cap, and thrusting his hand into the breast of his *redingote*, drew forth a bulky and somewhat greasy pocket-book, tied round with tape to keep it from bursting; it seemed as if all the archives of the house of Roqueplan must be contained in it. Indeed, in a certain sense, they were; for after turning over a number of documents,—amongst them, no doubt, those "papers" which every Frenchman is always ex-

pected to have "upon him,"—he fished out a stiff yellowish card, very closely printed within a classic border, and put it in my hand.

"There, sir," he said, triumphantly, "do me the honour to read *that*."

The card ran as follows :—

"Rue du Carrousel, 2, près le Louvre. Ci-devant quai de la Mégisserie, 66, Ancienne Maison Pibrac. ROQUEPLAN, Successeur."

The rest may as well be translated : "Purveyor of living game for sport. Keeps an assortment of French and foreign pigeons, as well as parroquets and birds from the islands ; every description of domestic and wild fowl, pheasants, pointers, ferrets, poodles, and lou-lous." [The last are untranslateable dogs with tails that can't uncurl ;—great sport with them, no doubt, as well as with poodles.] "Swans and ducks for ornamental waters, decoy-birds, implements for capturing game, *et cetera*."

So, then, Roqueplan was a game-purveyor ; and it was not so very strange, after all, that I who am only an antiquarian, hunting down the Past amid musty parchments and mouldering walls, should never have heard of him.

"I have composed that description of my profession," said Monsieur Roqueplan, "for the convenience of the public."

It struck me that the description was no less convenient for himself, but I refrained from saying so, observing only :

"You are at some distance from Paris, Monsieur Roqueplan ; it is the dull season now, and you travel for recreation ?"

"For pleasure, yes—a little ; for health too ; but, chiefly, for business. Attendez, monsieur, je vais vous expliquer un peu."

There is a certain class of persons, and Monsieur Roqueplan was one of them, who *will* communicate their private affairs to you. Divided as property is in France, people there are always coming in for a "petite succession." This was my fellow traveller's lot ; the death of a relation at Guérande had brought him down into this part of the country. It was not his native place, he took care to inform me, but his mother's ; she having been a Breton, his father a native of Tours, and himself a "*vrai Parisien*." He was going to "recueillir" his "succession,"—to recross the Loire, and then pursue his journey into the Bocage of La Vendée, to obtain a supply of quails, red partridges, and "vanneaux,"—a kind of tufted heron.

Monsieur Roqueplan's fondness for quails was now explained, also his abstinence : if he ate them, of course, he could not sell them, and he preferred his pocket to his appetite.

"If it were not," he said, "for the property that I am going to inherit, I should not go near Guérande, for the country thereabouts does not tempt me. For leagues and leagues there are nothing but salt marshes; no game of any description, not a quail, not even a golden plover,—conceive a country without game! Higher up, indeed, when you cross the Vilaine and get into the forests, then there is sport,—wild boars and pheasants; but there are also too many *grands seigneurs*! The gentlemen of Brittany find their own game, they do not come to my establishment. And you, sir," he continued, "do you mean to make any stay at Guérande?"

"Only long enough to see the town and neighbourhood," I replied; "two or three days, I suppose, will suffice for that?"

"I should think so!" he returned; "I have not been there since I was a boy, but I recollect well that the place was very *triste*. To me, however, it will be gay enough now."

Having touched upon matters personal to himself, Monsieur Roqueplan loquaciously pursued his theme. It was natural to him to descant upon his own affairs to strangers, and the consciousness of his newly acquired fortune was too glorious a fact to admit of concealment; so that if I had been his own man of business he could scarcely have been more communicative. I got tired at last of hearing about family matters—including Heaven only knows how many quarrels, which did not in the least interest me—and, taking advantage of the descent of some more people into the cabin, I went on deck, leaving Monsieur Roqueplan engaged in conversation with one of the new comers, to whom, I doubt not, he unbosomed himself as freely as he had done to me; for I observed him afterwards sitting in deep confab with the stranger—a very ill-looking fellow in a blouse—in a remote part of the vessel. Our conversation, indeed, was not renewed, while I remained on board, though I wished him good-bye as I stepped out of the boat at St. Nazaire, leaving him to follow as best he might. At that moment I caught sight of him amongst the crowd who were disembarking, with a carpet bag, a hat-box, and a red umbrella in one hand—how he held them all seemed a miracle—and with the other arresting the progress of a large trunk, his property (such a trunk! Iachimo and his brother, if he had one, might have slept in it), which a sturdy fisherman was making off with in expectation of the accustomed fee. Though evidently in some perplexity, lest his trunk should suddenly vanish, his habitual politeness did not desert him, for, on hearing my salutation, he relinquished his grasp for an instant to raise his fur cap, and cordially

returned my "bon voyage;" he then trotted off after the fisherman, accompanied by his new acquaintance, whose travelling equipage was of a much less cumbrous nature, and consisted only of a small bundle, which he carried in his hand.

II.

A BRETON TOWN.

BEFORE leaving the *Armoricaïn* I had inquired of the captain which was the best hotel in St. Nazaire. He smiled at my question, and replied there was nothing in the place that could be dignified by that name; but added that the best house of entertainment was the "*Caboteur heureux*," so designated out of compliment to the coasting sailors (*caboteurs*) and pilots (called "*lamenneurs*" in Bas Breton), who form the chief population of the town. This *auberge*, which was a kind of grog-shop, with bed-rooms, on a large scale, was very appropriately named; for the *salon*—or it might be as well to say common room—was filled with nautical gentlemen, who, by the use they made of it, appeared to look upon it as their universal home. Some were asleep on benches, having drunk themselves into a state of somnolence, but the greater part were still carousing,—that is to say, drinking raw brandy, smoking strong tobacco, and talking and singing with a vehemence which altogether upset my preconceived notions of Breton taciturnity. A few were at supper, eating *galettes* (tough cakes made of rye) and *sardines*, which, with brandy of the description called "trois-six," they seemed to enjoy amazingly. I was apprehensive, at first, from the sounds which I heard on every side, that French was in those parts an unknown tongue; but my request for some supper, addressed to a stout lady, who wore woollen garments at midsummer, and was giving her attention to a large gridiron on which several *galettes* were broiling, produced the usual French reply that I could have anything I desired. This hospitable larder resolved itself into the delicacies already mentioned and mutton cutlets. I chose the latter; the *galettes* were tossed aside to make way for them. One end of a long table nearest the fire-place, the evening being chilly, was assigned me, a bottle of very good Bordeaux was produced, some real bread, and, with the cutlets aforesaid, I, too, made an excellent supper. While I was discussing my meal I inquired of the stout lady who served it up at what hour the *diligence* started for Guérande, that being the place to which I was bound. She wished to assure herself that I was actually going to Guérande,

and put it to me to that effect. I repeated my desire respecting the public conveyance.

"There is no diligence," said she.

"No diligence!" I exclaimed, in astonishment.

"None," was her brief reply.

"How, then," I asked, "do you get there?"

"We never get there," she answered; "nobody wants to go."

"But I do," I retorted; "are there no means of conveyance?"

She turned away from me, and said some words in the charming dialect of the country (which sounded like breaking stones on the high road) to a man in a blue night-cap, who was smoking a long pipe and listening to a song in which there were a great many k's. He paid no attention to what she said until she punched him sharply in the ribs with her knuckles, but as soon as he had compassed her meaning he laid down his pipe and stared me full in the face for nearly a minute. When he had withdrawn his gaze he condescended to reply to the stout lady, who was his wife, he being the proprietor of "The Successful Coaster." As he spoke in Breton his speech had to be translated. Its meaning was that if somebody, whom he called "Jannik," happened to be at St. Nazaire, I might have a chance of getting over to Guérande, but *he* didn't know; it wasn't his business to send travellers away; people who came to St. Nazaire ought to go back the way they came,—that is to say, in a boat of some sort; he saw no good in any other kind of travelling. These opinions of her husband were as faithfully interpreted by his helpmate as the fact respecting Jannik, who suddenly became a person of much interest in my situation, and I clung to his name as to my sheet-anchor. Less solicitous than her husband for the eternal retention of travellers, or perhaps, of a more compassionate nature, she added, of her own accord, that she would try and find out if Jannik were in the town; and while the messenger was gone on the errand I elicited from her that the individual whose presence, under the circumstances, was so important, was a carrier who drove a *patache*, which, besides being laden with goods for the surrounding towns and villages, carried the mail when anybody at St. Nazaire wanted, which was very seldom, to correspond with the interior, and also afforded accommodation, after its kind, to stray passengers like myself.

In about half an hour a man of middle age, wearing high gaiters, a long coat that almost trailed on the ground, and a very broad leafed hat, made his appearance, who proved to be the identical Jannik. He confessed to a cargo, and said he had been thinking of setting off for the last three or four days

(having also a mail to deliver), but he had somehow expected, if he waited, to hit upon a traveller. So it was an easy matter to arrange the programme of the journey. I should pay him thirty sous for myself and portmanteau (the distance was six leagues); he would start at five o'clock in the morning, and undertook to reach Guérande at midday. This point being settled, I retired to rest, slept soundly, got a scrambling sort of breakfast, and started with Jannik at the hour appointed.

St. Nazaire is not an interesting town at five o'clock in the morning, nor, I should imagine, at any other hour; but, as the streets can scarcely be called paved, though full of large stones, and as the *patache* was not exactly the carriage for gliding easily over difficulties, my opportunities for observation may have been imperfect. After passing the barrier, where there was a gendarme, whose chief occupation was to intercept salt, the road improved sufficiently to allow Jannik and myself to hear each other speak; and it was a consolation to me to find that, though a Breton, he was not incommunicative.

He was strong upon many points, but strongest in the articles of wolves and music. There is, indeed, a kind of affinity in Brittany between these objects, suggestive of the notion that the wolves in that country are the music-masters; and I cannot but think that the proverb "hurler avec les loups" must have had its origin there. He led to his subject by observing, in an off-hand way, that César, his horse, had a great deal too much stuff in him (*beaucoup trop fringant*) to allow himself to be overtaken and eaten by a wolf, if one were to rush out of a thicket after him. The Breton wolves must, I thought, be very slow if this were the fact, for César's pace was not more than two miles an hour; but that view of the case did not disturb Jannik: he had paid his horse a compliment, and by his assistance embarked in his favourite theme. He told a great many wonderful stories about wolves, which I omit in this place, principally because I don't believe that a word of them was true, but also because they would too much interrupt my story, and I want to get on. He then indulged me with a few of his native melodies. I cannot say that they were very much to my taste; partly, perhaps, from the language, partly from the dreary tunes to which they were set. I asked him the subject of one which seemed a favourite. He said it was "about going to Paradise;" and the burthen of it, which, sung in chorus, must be something fearful to hear, was, as well as I could write it down, and keep to the proper orthography, as follows:—"Kénavo paourentez, kénavo gwanérez, kénavo trébillo, kénavo pec'hédo:" thus Englished—"Farewell poverty,

farewell affliction, farewell troubles of the heart, farewell sin." Everybody must be glad to get rid of these drawbacks upon happiness; but if it had fallen to my lot to wish them good bye in verse, I think I should have tried a livelier strain, if the words would have allowed me.

The inhabitants of this part of Brittany may very reasonably aspire after Paradise, for the country, almost all the way from St. Nazaire to Guérande, is very hideous,—nothing but salt-marshes as far as the eye can reach, with encroachments of sea-sand. Midway between the two places we stopped at a village called Escoublac. The houses are of modern type; but this is accounted for by the fact that the place is new, being built a short distance from the old village, which was buried in the sands a few years ago; even the spire of the church, which used to be a sort of landmark, has disappeared. The *pubudiers*, however (as the dwellers in these marshes are called), stick to the locality; and what is local appears to stick to them, for they are like moving pillars of salt, all dressed in white and glistening in the sun. The Bretons are, generally speaking, obnoxious to the vice of drinking; but there is some excuse for the people of Escoublac, who live, as it were, in a salt-pan all the year round, in a kind of perpetual pickle.

But sudden transitions are as common in out-of-doors nature as in the mood of man,—“to one thing constant never,”—and at the edge of the salt-marshes there rises an oasis in the desert. Tired of the glare of the glittering soil, I was sitting with half-closed eyes, listening to the *most* wonderful story that Jannik had yet told, about a *friend of his* who was changed into a wolf, when the *patache* jolting heavily into a deep rut made me open them full wide, and straight before me, distant about half a league, I beheld the gray walls of a town crowning an eminence of bright green, and environed by a verdant plain. I fancied it a *mirage*, but it was really and truly Guérande itself, and no fugitive vision. Fugitive! Not it. That old town had been standing there, just as it now appeared—with a few trifling dilapidations—for upwards of six hundred years!

The remainder of the tale of Jannik's friend's metamorphosis was unheard by me, and, as far as I know, he remains a wolf to this hour.

You may see fragments of the architecture of the middle ages, whole streets even, sometimes half a town, in various parts of France: Poitiers, Vitré, Angers, and Avignon, are amongst the most curious in this respect, but none of them come up to Guérande. All the other places have new quarters and suburbs; Guérande has neither. It is entirely surrounded

by high walls of granite, which might be splintered by ninety-eight pounders, but can never be crumbled by Time. These walls are encircled by broad and deep ditches filled with water, and at each of the cardinal points is a massive round tower, pierced with arrow slits and machicolated, forming the gates of the town. They are approached by draw-bridges, which, if need were, could still be raised; and over each dark archway are still visible the enormous rings that used to sustain the portcullis,—the only thing that has disappeared, probably because it was just portable. At the sight of so feudal a city, I fully expected to have been encountered on the draw-bridge by, at least, a man-at-arms, with corslet, helm, and spear,—but in his stead, stood a private soldier of the 32nd of the line, with his hands crossed upon the muzzle of his grounded firelock, and idly gazing at some urchins who were fishing in the moat. He turned his head and stared at the *patache* as it went by, but made no question of opposition. Not so, however, a gigantic gendarme, who came out from under the archway, and who, having evidently had nothing to do all day, proposed to himself the recreation of examining my passport. “At which hotel did I mean to descend?” he asked me; “at the ‘Pelican,’ the ‘Green Cross,’ or the ‘Three Trumpets?’ The passport should be forwarded to me when the authorities had ascertained that it was perfectly *en règle*.”

As I had no choice in the matter, I inquired of Jannik which was the best hotel of those the functionary had named. He said they were all equally fine, but thought that, perhaps, the “Pelican” would suit me best, as it stood in the market-place, which, besides being in the centre of the town, was “*gayer*” than any other part, so I accepted his recommendation, handed my passport to the gendarme, exchanged salutes with him, and drove on. After toiling through several narrow, crooked, steep, and very dark streets, we emerged into sunshine, and found ourselves on comparatively level ground. We had reached the market-place, that very gay part of the town for which Jannik had so considerately prepared me, though I must say that his notions of gaiety were very different from mine. What Guérande may chance to be on a market-day, I have no means of knowing, as I happened to arrive there on a Monday; and the grand gathering of vegetables, fruit, poultry, and their producers, takes place only on Saturday. Instead, then, of what I suppose might have met my view, had Guérande been like any other town in France, instead of the rich varieties of colour, the animation of perpetual movement, the shrill clamour of ceaseless voices, the mirth, the laughter, the music, the

singing, the bustle, the noise, which make a French market-place an epitome of French life, there was spread out before me a broad, dull, stony, lifeless expanse, set round with grim-looking houses, and overwhelmed, as it were, by a gloomy, heavy church, which rose from amidst them. Lifeless it seemed, although three or four persons were visible; but these were only an old cripple on crutches, who stood at the church door watching for charity, and two or three women in fruit-stalls, who might as well have been inside the church, for their prayer-books were open before them, and they were evidently at their devotions: as for objects in motion there were none; not even a stray dog. The houses which surrounded the market-place well deserved the epithet which I have bestowed upon them; and they were not only grim but grimy, black with age, and discoloured by the dirt of centuries. Some rested on pillars, forming broken arcades, others were entered at once from the street, and all had high projecting gables. Such of the shops as could be descried were small and low, their most conspicuous feature being the board on which the name and style of the occupant were written, and in some instances blazoned.

That César might be able to show that there *was* "stuff in him" before we quite finished our journey, Jannik gave him a smart cut with his whip, which put him into a trot, and made the old market-place re-echo with the rattle of the wheels of the *patache*; but the sound awakened no curiosity on the part of the inhabitants—though in any other part of France it would have brought out the whole population—and in by no means a triumphant manner we pulled up at the sign of the "Pelican."

Innkeepers have a common nature, and, even at Guérande, they are not without a touch of that which connects the paternity all the world over, and I found a welcome reception, a thing which the desolate aspect of the town had nearly made me despair of. It was chiefly noticeable for the sober gravity with which Monsieur Penhoën, the landlord, proffered it, as if the arrival of a traveller were far too serious a matter to be treated lightly.

III.

THE MILL-STONE.

HOWEVER great the temptation to enter into an archæological dissertation on the antiquities of Guérande, it is not my intention to cumber these pages with any further local description; and it must suffice for the present if I say that, during the re-

mainder of the day on which I arrived, I had the town entirely to myself, without being bored by a single *cicerone*. The "Pelican" turned out to be a very passable hotel, rather primitive, perhaps, in some of the arrangements, but, on the whole, comfortable enough; and having dined, supped, and slept well, I rose next day fully prepared to continue my researches.

I was standing at the door of the inn, debating in my own mind which way I should go, when two persons entered the market-place from a narrow street at no great distance, and stood for a few minutes in earnest conversation. In one of these I had no difficulty in recognising Monsieur Roqueplan, my temporary companion in the steamboat; the other I was not so sure of, but I fancied it was the man in the blouse who accompanied the little game-purveyor on shore at St. Nazaire. In what manner they had contrived to reach Guérande I could not tell, the only public means of conveyance being the *patache* in which I had travelled; perhaps they had procured some private vehicle; perhaps,—but what was the use of speculating on such a subject,—there they were; and when a man has an inheritance in prospective, he generally contrives to find a way to get at it. I dare say I should not have thought twice on the matter, but that I could not divest myself of the idea of there being something odd in the apparent intimacy which had sprung up between Monsieur Roqueplan and his present companion, whom he had evidently seen for the first time only on the day before. Any doubt about the identity of the last-named personage was immediately removed when, their colloquy ended, they turned towards me, and I was able to see them more distinctly. There was a striking contrast in their personal appearance. Monsieur Roqueplan was of very low stature, of meagre frame, with features sallow and wrinkled, and he looked at least sixty. The man in the blouse had scarcely numbered half as many years, he was tall and muscular, his bronzed countenance was set in a thick black beard, and, to judge by his large bony hands, he must have been possessed of great strength: he was, in fact, just the sort of fellow that Monsieur Roqueplan might have selected to carry his large trunk all the way from St. Nazaire to Guérande, but appeared scarcely companionable for any other purpose.

The quick eyes of the little game-purveyor soon found me out, and he came forward to greet me; his companion followed him for a step or two, and then, after uttering a few words in a low tone of voice, turned back and disappeared down the narrow street. The first greeting over, Monsieur Roqueplan plunged at once into his own concerns. He had already occupied him-

self about his "succession," he had "verified himself" before the mayor of Guérande, his "papers" had been found to be perfectly *en règle*, the notary public (luckily for the town, it contained only one) had declared that he was "dans ses droits," the seals had been removed from the doors of his house, the will of his maternal uncle had been read, and, to sum up the matter, which took some time in telling, he had entered into possession.

"*Ah! c'est une belle propriété!*" said the little man exultingly, "better than I had anticipated. But my uncle, you see, was *tant soit peu avare*; he did not care to spend his money, the produce of a nice farm, which had a mill upon it, about half a league from the town, on the road to Croisic, which I am going to see to-day: indeed, how could he spend anything in such a place as Guérande, where there are no fancy birds of any kind, and, instead of game, people live upon fish! So the old miller kept his money, for which I return him my best thanks. Do you know," continued Monsieur Roqueplan, lowering his voice to a confidential whisper; "do you know, sir, that I have already discovered more than was mentioned in the will,—two bags full of hard crowns of a thousand francs each, and I have no doubt there is more; yes, I am persuaded of it, and Monsieur Chevillon is of my opinion."

"I am very glad to hear of your good fortune;" I replied, "but who is Monsieur Chevillon?"

"That gentleman with whom I was speaking just now. *C'est un très brave garçon!*"

"Indeed!" said I, rather drily, not being prepossessed by Monsieur Chevillon's appearance.

"Oh, yes, I assure you. He has devoted himself to me in the most friendly manner ever since I had the happiness of making his acquaintance."

There was a tone of pique as Monsieur Roqueplan said this, which seemed to imply that it was my fault not to have placed myself in the same position as Monsieur Chevillon.

"And what do you know about him?" I asked.

"Everything," returned Monsieur Roqueplan. "He has related to me his whole life. A good deal of money has, at different times, passed through his hands, but it is nearly all gone now. He has been a great traveller, and knows intimately every part of France. Passionately fond of all kinds of sporting, he has lived, as it were, in the open air. Ah! it would do you good to hear how he can talk about game! I shall find him invaluable when we go to La Bourbon Vendée, whither he has been so good as to promise to accompany me."

Monsieur Roqueplan was especially desirous that I should

do him the honour to pay him a visit in the house which his uncle had bequeathed him; it was not ten minutes' walk from where we stood, in the Rue de Guénic, at No. 34, the finest situation, to his thinking, in Guérande. Nevertheless, he should sell it; for, with his pursuits, of what use to him was the best house in the town? No; he existed only in Paris; there was, indeed, no other place where you could really live. Still, it was something to have a *piéd à terre*; and perhaps he might change his mind and keep it: besides, he was a landed *propriétaire*, and that was a position which always commanded respect. "Ah, n'est-ce-pas que je suis bien heureux, Monsieur? Je ne fais que réussir! But you will come to my house; perhaps, also, to see my mill at Clis. Ah, que c'est beau que d'avoir un moulin!"

I declined Monsieur Roqueplan's invitation, pleading that I had very much to do that day. He however, continued to insist, and, as I did not wish to be absolutely rude, I promised that, on the following day, if I remained in Guérande, I would place myself at his disposition. This contented him; and after imparting to me the intelligence that Monsieur Chevillon was waiting for him in the Rue de Guénic, and that they were going to walk to the farm together, and pass the afternoon there, he took his leave, and I moved off in the opposite direction, glad to have effected my escape.

That day passed away like the former one, for, to an antiquarian, the resources of Guérande are inexhaustible. I found materials for study in every street, the Rue de Guénic, which I hit upon in the course of my rambles, being not the least fertile. Monsieur Roqueplan and his friend being engaged elsewhere, I leisurely examined the exterior of No. 34; but all my fondness for antiquity scarcely reconciled me to such a dwelling, which, in spite of its new proprietor's very natural predilection, was the grimmest house in the grimmest part of Guérande. But, like the leaden casket at Belmont, the contents of this dirty old house were probably more valuable than those of the best street in the town; and, never having had a "succession" myself, I could not help thinking that Monsieur Roqueplan was, as he so often said, a very lucky person.

Since the doubtful morning on which I left Nantes the weather had continued very fine, and what Guérande had to show had been exhibited without reserve beneath a bright sun and cloudless sky; so bright and cloudless that, while I wandered up and down the town I was glad of the shade which the narrow streets and lofty buildings so freely afforded; but, late in the afternoon of my second day at Guérande, signs of a change be-

came apparent in the sky, and I thought it prudent to return to the "Pelican" before the storm came on. It was as well that I did so, for one minute's exposure to such a rain as began to fall would have completely drenched any one exposed to it; the lightning, too, was excessively vivid, and the thunder roared above the old town as if the spirit that guided the tempest was proclaiming that its hour was come. As I stood at the window watching the flashes playing amongst the carved pinnacles of the abbey church of St. Mériadec, the patron saint of Guérande, my thoughts involuntarily reverted to Monsieur Roqueplan.

"If he means to return to Guérande this evening," I said to myself, "I don't envy him the walk; he spoke of remaining some time at his farm, and there seems little prospect of the storm abating before dark. He is too lucky, however, not to be under cover, and very comfortably, too, I dare say."

Having thus satisfactorily disposed of the little game-purveyor, I obtained a lamp, had the shutters closed, and betook myself to a book—a local history, such as every town in France produces wherever there is a bookseller, and Guérande even had one—with which I occupied myself for the rest of the evening. It was late when I left off reading, and by that time the storm had quite exhausted itself. I looked out upon the night before I went to bed. Everything was perfectly still; the huge weathercock on the spire of St. Mériadec glittered in the moonlight, and there was not a breath of air to make it veer. On one side was a row of tall houses, casting a deep and fantastic shadow half-way across the market-place; the church, the opposite buildings, and the rest of the square stood out white and rigid. Under either aspect Guérande, with its noiseless population, suggested the idea of a city of the dead. Noiseless the town might be, but not altogether without a living being; for, as I turned away from the window, I saw the figure of a man emerge from the shadowed side of the market-place and cross over to the narrow street which led towards the Rue de Guénic: it was somebody, I supposed, belated by the storm, for that any one should of their own free will walk about at night in the streets of Guérande seemed out of the question. I should just as soon of thought of "keeping it up" at the same hour in a churchyard.

There are—perhaps I need scarcely announce the fact—no newspapers published in Guérande; neither do I believe that such a thing is ever seen there from one year's end to another. Yet, if a second edition of the *Times*, duly translated, had just been distributed in the market-place, the news it contained, whatever its complexion, could scarcely more have disturbed

the equanimity of the inmates of the "Pelican" than was the case, I found, when I rose the next morning, in consequence of some extraordinary event that had recently occurred. I went down to the *salon*, where a number of persons had assembled, in the midst of whom, mounted on a chair, was a humpbacked tailor, who, with great volubility, was regaling his audience with a narrative, to which they were listening with all their ears. As I entered the room I caught the ominous words, "vol, avec effraction"—"burglarious robbery," and I asked the landlord of the "Pelican" to what it related. Had the church been broken into and the silver image of St. Mériadec been carried away?—an event not without its parallel two or three centuries before, when some pirates made a descent upon the coast. It was not so bad as that, but very nearly so; for burglary was a crime unknown in Guérande. I learnt that during the previous night, the house No. 34 in the Rue de Guénic had been broken into and a robbery committed. The humpbacked tailor, the earliest amongst the early risers, had made the discovery in passing by, the open street-door attracting his attention. It was the house of Monsieur Roqueplan, the newly-arrived heir of the octogenarian miller of Clis. But where was he? That the tailor could not say; there were no signs of an inmate, no appearances indicative of personal violence to any one, but that an act of violence had taken place the broken locks of a large coffer and a wardrobe sufficiently testified. What had become, then, of Monsieur Roqueplan? It was known to the neighbours that he had slept there the night before, together with a stranger who had arrived in his company from St. Nazaire: indeed, they had both been seen together in the street about the middle of the previous day. It was now my turn to say something; and I stepped forward into the circle, where I found not only the humpbacked tailor on the chair, but a tall gendarme seated at a table, laboriously employed in drawing up a *procès verbal*. Having briefly stated that accident had made me acquainted with the person of Monsieur Roqueplan, I described our conversation in the market-place, and concluded by observing that, if anything had gone wrong with him, in my opinion it must have taken place without the walls of Guérande. I did not forget to add that, about eleven o'clock on the night before, I had seen a man in a peasant's dress proceeding towards the Rue de Guénic, who, I now had no doubt, was the person calling himself Monsieur Chevillon, and a robber, if not something worse.

On hearing this statement the gendarme, the same whom I had seen at the town-gate when I entered it, came to the con-

clusion that it was desirable the farm should be searched for traces of Monsieur Roqueplan, and I was "invited to assist,"—that is to say, summoned to attend, together with several others, who had deposed more or less to what they knew or thought they knew about the "effraction." Of course the humpbacked tailor was amongst the number; the landlord of the "Pelican," having no guest but myself, joined the expedition; and other volunteers were not wanting, exclusive of the usual complement of idle boys. The gendarme, with Monsieur Penhoën on his right and me on his left, lead the way to the village of Clis, which is little more than a mile from Guérande, all sorts of impossible places being examined *en route* in the hope of discovering the missing proprietor. One or two stray peasants whom we met on horseback, who came from a distance, with well-filled sacks *en croupe*, were closely questioned by the man of authority, but nothing satisfactory was elicited; no stranger answering the description of Monsieur Roqueplan had been seen by them. At length we arrived at the farm, and proceeded in the first instance to a cottage where the labourer lived, who had charge of it. We found him in bed, shivering with ague, the malady from which few are free for a month together, who dwell in these marshy grounds. The information he gave was scanty: Monsieur Roqueplan and another person had been at the cottage the previous day, the proprietor had asked him a great many questions about the farm, and wanted him to get up and show him over it, but his sickness rendered that impossible: so that after he left the cottage with his companion, the deponent saw him no more; he recollected, however, that before he went Monsieur Roqueplan asked him for the key of the mill, and he gave it. The search now became more active; the trenches which intersected the broad, hedgeless farm were carefully examined, as well as the stagnant sedgy ditches, which formed its boundary; but nothing more remarkable was discovered than ordinary footprints, which were occasionally visible on the soft, sandy soil. The outhouses yielded nothing, and, at last, the mill only remained for inspection. We had learnt at the cottage, that since the death of the late proprietor, some weeks before, no corn had been brought to be ground, and the place had not been used; on which account the resident farm-labourer kept the key. It was one of those mills which are built upon a circular foundation of stone, about ten feet high, to which you ascend by a broad, permanent ladder. The gendarme, Monsieur Penhoën, the tailor, and myself, mounted in succession; the gendarme tried the door, but it was fast; he pressed heavily against it, but the

lock was shot. We walked round the narrow parapet to see if there were any other entrance, but we completed the circuit without finding any. It was suggested by Monsieur Penhoën, either that the mill had not been visited by the proprietor, or that he had left it as he found it. But in that case, the gendarme demanded, where he had gone to, and why was his companion alone at Guérande in the dead of the night? While this question was being discussed, the humpbacked tailor had not been idle; after prying about in various directions, he went down on all fours, and placed his face close to the bottom of the mill-door. Presently he uttered a sharp cry, and thrust his long lean hand through a narrow crevice, between the door and the wall; a moment afterwards he withdrew it, *covered with blood!*

The truth now flashed upon us all: Monsieur Roqueplan had been murdered!

In an instant every man's shoulder was against the door, and it flew open. A ghastly spectacle presented itself. There was the unfortunate proprietor lying on his back, his head hanging down, his legs and arms extended, and his body crushed beneath the ponderous weight of the upper mill-stone, which had fallen upon him. Was his death accidental? With the activity of an ape the tailor scrambled up a ladder that conducted to the machinery of the mill; he seized the cord by which the stone had been suspended, and looked at it closely; it was nearly a new one, and had been cut through with a very sharp instrument. There could be no doubt of the fact, for, close at hand, on a heap of rubbish, was found a keen razor-blade firmly set in a strong wooden handle.

It was an awful task, that of removing the mill-stone from off the body of the poor old man, but we at last accomplished it. Its enormous weight had preserved what property there was about him; some money was in his pockets, together with a large key very much bent; it was the one that belonged to his house in the Rue de Guénic: that which opened the mill had, we supposed, been carried off by the murderer, after double-locking the door.

I thought of the last words which I had heard the little game-purveyor utter: "*Ah! que c'est beau que d'avoir un moulin!*"

* * * * *

After repeating my deposition before the *juge de paix* of the district, I left Guérande the same day, nor have I been there since. But only a few months back I read in the *Gazette des Tribunaux* a trial which had just taken place at the Assizes of the Department of the Loire Inférieure, in which a man, who,

amongst his many *aliases*, pleaded to the name of Chevillon, was arraigned for the murder of the Sieur Victor Roqueplan. The razor was identified as having belonged to Chevillon by a fellow-convict who, some four years before, had escaped with him from the galleys at Toulon; the same man also related how Chevillon had appeared in Paris with a large sum of money in his possession very shortly after the period of the robbery; and there were other facts which, taken together brought home the crime to him without any moral doubt. But, as the evidence led only to a presumptive conclusion, the jury declared him "Guilty, with attenuating circumstances,"—a species of verdict which, though it fails in many cases to meet the exigencies of justice, seldom leaves a criminal unpunished. Chevillon was condemned to the *travaux forcés* for life, and is now, I believe, at Brest.

What became of the "succession" of Monsieur Roqueplan I never knew.

A MORNING LAY.

The lark is singing her morning lay,
 And the mist on the woods is dim and grey;
 The sun is seeking the fairest rose,
 The buds and blossoms with joy unclose;
 The brooks are gushing with merry glee,
 And first abroad is the busy bee.
 The faint flush dawns in the rosy skies,
 Come, dearest sister, awake, arise!
 Come to the fresh and sunny air,
 To the woods and fields, let us wander there;
 For summer is come, with smiling brow,
 And she treads in the spring's last footsteps now.
 The faint primroses, and violets blue,
 That woke each morning to drink the dew,
 Have vanished; and now in their place we see
 Blossoms still fairer for bird and bee.
 Humming deep hid in the lily bells,
 Shaken by gusts from the breezy dells,
 The yellow broom and the cowslip sweet,
 Like the golden traces of fairy feet,
 Seeking bright blossoms, the fairest they see,
 Oh! who does not envy the life of a bee!
 But the gay sun dawns in the agure skies,
 Come, dearest sister, awake, arise!

F. S. B.

ON SILENCE AND ITS ANCIENT SYMBOLS.

BY BRO. THE REV. T. A. BUCKLEY, M.A., F.S.A., ETC.

“ Audi, Vide, Tace.”

WITH these three solemn words all persons, whether Masons or not, must be acquainted, if they have once entered a Mason's lodge. It will be our pleasing task to attempt to illustrate the third great precept—that enjoining silence—by collecting together and discussing some of the ancient symbols of silence in as complete a form as the limits of an article will permit.

In all the mysteries of which we possess any notice this most difficult of virtues appears to have formed an essential duty. Hence, even in connection with the vagaries of witchcraft and necromancy, night was the time selected for the invocation;* “the silent secretness of umbrageous night,”† as Apuleius poetically expresses it, heard the prayer of the victim to magical transformation. In the dead gloom of night elves and fays held their revels, and woe to the human intruder!

Silence, even in things inanimate, announced the approach or presence of a deity,‡ and in the sublime visions vouchsafed to the patriarchs and prophets of old, themselves accompanied (like the mysteries) with symbolic action, we find that when God vouchsafed His glorious promise to Abraham, it was “when the sun was going down, and a deep sleep fell upon him; and lo! an hour of great darkness fell upon him.”§ When the “strong wind” and the earthquake rent the rocks, all nature became suddenly hushed, as “the still small voice” spoke comfort and exhortation to the despairing Elijah.|| Moreover, the visions of God were generally in the desert, apart from the very thought of human things; and it was for this reason that the early fathers sought

* Compare the whole of Theocritus' second eclogue, the Pharmaceutria. The author of the argument remarks, that Thestylis there performs her mystical rites by night, *ἐπικαλουμένη τὴν Σελήνην καὶ τὴν Ἑκάτην, ὡς ἐπὶ τῷ ἔρωτι συμβαλλομένης νυκτερινᾶς θεᾶς*. To say nothing of the invocations in Macbeth, Kirke White's “Gondoline” will be a fine example.

† “*Opacæ noctis silentiora secreta.*”—Met. x. p. 257.

‡ Theocrit. ii. 38. *Ἦνιδε, σιγᾷ μὲν πόντος, σιγῶντι δ' ἄηται . . . ἃ θεὸς ἐν τριόδοισιν τὸ χαλκίον ὡς τάχος ἄχει.*

§ Gen. xv. 12.

|| 1 Kings xix.

the barren wastes of Scetis,* hoping to commune with the God for whom they had forsaken all, and enjoying, in the death-like stillness of the barren sands of Libya, an initiatory probation for their entrance into a life of everlasting joy and perfect knowledge.

So should it be with Masonry. So should its preliminary solemnities be to us even as was the desert to the early fathers. So should a modest silence and calm demeanour attest our sense of the importance of the gifts of knowledge we are about to receive, and of our willingness to submit to the teaching of those who have passed on to the higher grades of Masonic knowledge. I address these few words, *en passant*, for the benefit of my younger readers.

And now we come to the more important view of silence,—viz. in its obligation of secrecy. It is urged against Masonry that all good deeds should be done “before all men,” and that a consciousness of their evil character can be the only reason for withholding them from the light. Yet have we not the guarantee of Holy Writ to attest not only the necessity, but the absolute duty, of silence in reference to things of deep and serious import? When God spoke with Moses, Moses told not the particulars of his interview, but its results.

Besides, in all ages secret associations have been found an inherent feature of history. In a world where the good and the bad are mixed together, and hurled into dangerous collision by a thousand varying interests, perfect confidence cannot exist between man and man; and hence the possession of a common secret has become established as a pledge of mutual confidence and protection—a Shibboleth of defence or destruction. But, in proportion as such societies have increased in numbers and efficiency, so has silence proportionately become a more important virtue. Were silence not observed scrupulously, every advantage would be taken by the idle or the crafty to abuse that which is as strictly a man’s property as his conscience; and hence the first words in the rites of the ancient mysteries, and the first symbol that greeted the novice on his entrance to the temple of initiation, inculcated this solemn lesson.

The Egyptians, it is well known, represented Harpocrates as a youth, naked, and with his right hand pressed against his lips.† Now Porphyry‡ tells us that even the sacrifice of worship is

* Cf. Palladii *Histor. Lausiac.* Floss, Prolog. ad Macarii *Ægyptii* Epist. p. 1 sqq., where the lives of the early fathers of the desert are eloquently depicted.

† See Gisb. Cuperi *Harpocrates*, p. 22 sqq., a work to which I am largely indebted in the present investigation.

‡ *De Abstinentiâ*, lib. ii. διὰ σιγῆς καθαρᾶς, καὶ τῶν περὶ αὐτοῦ καθαρῶν ἐργουῶν.

impure, for that the mouth is a material substance, and that the true worship of the Deity consists in "pure silence and pure contemplations concerning him." He also, in his fantastic but entertaining dissertation on Homer's "Cave of the Nymphs," informs us that among the Egyptians the doors of temples were held sacred, and that on them was inscribed the precept, "Speak not as ye pass through doors or gates."* Iamblichus also speaks of Hermes Trismegistus as "worshipped by silence alone,"† corresponding, in some wise, to the ineffable names of Jehovah and of the city of Rome.

Now we learn that Harpocrates was the constant attendant of the whole assemblage of the gods,‡ a fact which shows the *general* character and catholicity, so to say, of silence as a religious principle. In later times we find that the image of this god was used by the Romans as a device for their seals, in token of the inviolable respect due to correspondence.§

With the usual taste for the marvellous, which always associates strange circumstances with the birth of great people, the young Harpocrates is reported to have sprung forth into this world of troubles with as much prudence as Minerva from the brain of Jove. Damascius|| very truly says that his birth *was* mystical, inasmuch as he sprang from the womb holding his finger to his lips. Sucking their fingers is a natural habit with a good many babies, but our baby-god made a better use of his.

In process of time the Romans (whom Varro had taught to *mis*understand the mythology of Greece and Egypt) worshipped Angerona, or Angeronia, in the same guise;¶ while it is even stated that the symbolism was extended further, by the mouth of the deity being closed and sealed.** Some critics likewise make the Sabine deity Consus†† synonymous with Angerona.

The early heretics, whose confused notions of the Pythagorean philosophy were strangely blended with their corruptions of Christianity, applied the fingers not only to the lips, but to the nostrils likewise.‡‡

* Μη λαλῆιν διερχομένους ἢ θύρας ἢ πύλας.

† Ὁ δὴ καὶ διὰ σιγῆς μόνῃς θεραπεύεται.

‡ Augustin de Civ. Dei, xviii. apud Cuper, l. c. p. 22.

§ Salmasius, Exercit. Plin. tom. i. p. 604.

|| Apud Photii Biblioth. p. 25.

¶ Macrob. Saturn. iii. 9. Cf. Caussini Symb. ii. 12.

** Ibid. i. 10.

†† Scaliger on Festus, s. v. Cuper, l. c. p. 27.

‡‡ Augustin. Hæres. c. 63. See a curious plate (of a female effigy, however,) in Cuper, l. c. p. 28. It seems clear that Harpocrates was a male or female deity, according to the pleasure of his votaries. On the whole subject of Harpocrates, see Lilius Gyrald. de Diis, synt. i. p. 57 sq.

In the ingenious, but over-fanciful treatise of Horapollo,* the number 1095 (being 365×3) is given as a symbol of silence, for the reason that, "if a child does not speak within three years from its birth, it must labour under impediment of speech." To say the truth, however, interpretations of numbers, whether in the Pythagorean or Egyptian mysteries, deserve but little reliance. The KEY may next be noticed, as a popular and obvious symbol of silence. It is applied to the preservation of the Eleusinian mysteries by Sophocles,† and readily reminds us of the words of the Psalmist: "keep the door of my lips." Examples are too numerous to require citation.

But the grand mystery of all is the bull. In Blackey's spirited version of Æschylus we read:

"But soft—the rest is silence—a huge ox
Has passed upon my lips; but the house itself,
Could it find tongue, would tell the tale I mean,
Excellent well."

I am not going to detain my readers with a long dissertation on the real import of this much disputed passage, but simply to lay before them the various reasons alleged for making the bull an emblem of silence.

Some assert ‡ that the Athenian money bore the effigy of a bull stamped upon it, and that the "bull upon the lips" was hence expressive of "hush money" or bribery. Philostratus § makes the proverb of Pythagorean origin, alleging that "as he was the first to restrain the tongues of men, so he made the symbol thereof, a bull placed on the tongue." ¶ Perhaps the simplest solution of the proverb is to suppose, that as the ox was used as an example of heavy weight, so this symbol was intended to express a severe and responsible obligation to silence. But, as Hermann truly observes, "many proverbs have so accidental an origin, that, unless that very origin happen to be preserved, it is in vain to investigate their meaning."

I have already, in a former article, alluded to the symbol of the rose, ¶¶ and will not, therefore, repeat what has probably met

* Hieroglyph. i. 28.

† *Œd.* Col. 1051. Ὦν καὶ χρυσία κληῖς ἐπὶ γλώσσῃ βέβακε προσπόλων Εὐμολπιῶν.

‡ See Plutarch. in vitâ Thesei, c. 25; Suidas, s. v. Βούς ἐπὶ γλώττης. Eckhel (see Hermann on Æsch. Ag. 36) states that no such coins have as yet been discovered. Cf. Lilius Gyrald. *Ænigmata*, Opp. tom. ii. p. 629.

§ Vita Apol. ii. 11.

¶ Julian, Orat. vii. p. 218. Τὸν βούν δὲ ἐπιτίθημι τῇ γλώττῃ. Theognis, 813. Βούς μοι ἐπὶ γλώσσης κρατερῶ ποδὶ λάξ ἐπιβαίνων ἰσχυρὸν κωτίλειν, καίπερ ἐπιστάμενον.

¶¶ See my article on the "Golden Ass of Apuleius," in No. I. (N. S.), of the *Freemasons' Quarterly Review*.

the eye of my readers. It will be more useful to quote a few passages from ancient writers, and to deduce from them some inferences as to the import of the obligation of silence.

A strange attempt has been made by the learned and acute Lobeck, to prove that silence was not observed as to the proceedings in the ancient mysteries. This statement, which is at variance with every known statement of antiquity, may have originated from the fact that descriptions of portions of the ceremonies are found recorded; but we rather fear it must be set down to a taste for learned paradoxes, which German scholars are too prone to exhibit. Besides, even as in Masonry, certain points in the ancient mysteries were considered as indifferent matters, which might be divulged to the laity, and which, therefore, entailed no obligation of secrecy. I doubt not, for instance, that the conversation between Lucius and the priest of Isis, in the eleventh book of the "Golden Ass," contains the substance of an ancient charge,* though we find that, in reference to his feelings on hearing it, the candidate for initiation observes: "The priest had ended speaking, but my steadfast attention was not spoilt by any display of impatience; quiet and silent, I went through the daily preparation for the rites." Then follow the production of the mystic volumes, the preparatory bathings, and the revelation of certain things "beyond the power of the voice to express;" and then a detail of the ceremonies, "as far as without impiety might be revealed to the understanding of the profane." Is not such a passage ample evidence that, while there were certain things which imposed no restraint of silence, there were deeper mysteries which remained for ever closed, sealed up in the breasts of the initiated, and that a Masonic sense of a sacred obligation to silence is not of new growth, but is coeval with the earliest attempts of mankind to associate for purposes of mutual protection, instruction, or benefit?

The use of initiatory rites, however, though sanctioned by our Church, has been necessarily freed from secrecy. What is necessary to all must be known to all; but this is no reason why secrecy should not be the privilege of those who would seek some peculiar refinements of science, and some common bond of unity. Happily, moreover, the complaints which Tertullian † brought against the mysteries of the earlier heretics no longer exist against a system, which, though recognising those of every creed throughout its craft, Masonry, yet allows of further

* See Apul. Met. xi. p. 267.

† Adv. Valentinianos, sub init. p. v. i. p. 642, edit. 1566.

degrees, which, though in no way incongruous with the previous ones, still are specifically Christian in their character, ceremonies, and derivation.

It is worth while to mention the superstitious veneration attached to certain names and words made use of in ancient ceremonies. The Chaldean oracles had a maxim,—“ Never change barbarous names,” for “ there are certain names (saith Psellus) among all nations, delivered to them by God, which have an unspeakable power in divine rites; change not these into the Greek dialect, as Seraphim and Cherubim, and Michael and Gabriel. These in the Hebrew dialect have an unspeakable efficacy in divine rites; but changed into Greek names are ineffectual.”* Upon this supposition was doubtless founded the Jewish Cabala, or system of mystical interpretation, the origin of numberless perversions and absurdities in the early heresies, especially those of the Alexandrian school.

I will now pass on to a matter closely connected with the present subject, viz., the fountains of Lethe and Mnemosyne, *i. e.* of oblivion and remembrance. Among the ceremonies previous to consulting the Delphic oracle, the consultor was led to these fountains with the view that “ by drinking of the one he might forget the past; and of the other, in order to render the mind purer and more fitted to retain well the memory of the new truths to which he had been admitted.”† These waters were supposed to create, if not positive madness, so strong an excitement, that the mind of the patient easily became susceptible of the impressions attempted to be conveyed. They were situated in Bœotia, near the river Orchomenus,‡ and bore a prominent part in the worship and mysteries of Trophonius. The same insanity, however, is mentioned as an effect of other waters;§ and, as Van. Dale observes, such delusions may have been produced by the use of opium, or other stimulating narcotics.

It is clear that the object of this forgetfulness was similar to that of the profound silence enjoined in other mysteries; to isolate the mind from previous impressions, and to prepare it for some scene in which the gloomy grandeur of mysticism should, for a time, give an almost supernatural tone to the mind, and make it fancy that one world had passed away, and that another, grander, holier, and purer, was now its domain: such were doubtless the ideas which led to such attempts.

* Stanley's *History of Philosophy*, App. p. 23.

† Van. Dale *de Oraculis*, p. 192.

‡ Plin. *H. N.* xxxi. 1.

§ Vitruvius, viii. 3.

Impostures they certainly were, but perhaps even then Delphic and Trophonian impostures were more harmless both in their nature and results, than many are disposed to allow.

The Pythagorean silence is a subject on which so much has been said, that I will confine myself to the simple statement of Porphyry,* which proves that, while the strictest silence and secrecy was preserved as to the actual teaching of the great philosopher, its general results were allowed to be known without any restraint. From the same author it appears clear that certain signs and secrets were communicated, which enabled his disciples to recognise each other when travelling in foreign lands, while the mysterious "tetractys" or "quaternion-number" (4×3) formed the solemn pledge by which they swore to preserve the knowledge so communicated as a profound secret.

I will now close this article, humbly hoping that I may have shown that the fidelity observed by Masons on the score of silence at least has the recommendation of antiquity in its behalf, and that in all ages the quaint saying that "silence is wisdom" has been theoretically believed, and practically realised.

TRANSCAUCASIA.

THE stirring events which are now transpiring in the East have opened many sources of interest and inquiry, the prosecution of which may lead to important and permanent results. At this moment public attention hangs with breathless suspense on the movements of our fleets and armies, and the daily announcements of the telegraph. We have ears only for the sound of cannon, we study the maps only for the position and strength of fortresses, and we calculate only the chances of war and the power of our enemy. But let us hope that these causes of excitement will pass away, and that, when justice and right shall have been vindicated and established by the generous and powerful interference of England and France, we shall have better sources of interest in the East, and that our sympathies may be diverted into more humanizing and peaceable channels.

* De Vita Pythagoræ, p. 189, edit. Holsten.

The question of international aggression is one to be determined; but, as we have said, others of a different kind will arise out of this stir among the nations, and to some of these it is not inopportune or uninteresting to call the attention of our readers.

One of the principal points of interest at the present time is the country lying between the Black Sea and the Caspian, descending south from the lofty barrier of the Caucasus, a country of which scarcely anything is known, notwithstanding that it is one of the most interesting in the history of the world. The number and variety of the races which inhabit it, the remarkable mixture of the elements of European and Asiatic character, habits, and views of life, the peculiar forms of their social and political institutions, all constitute one great source of attraction. In another view, the intimate connection of this country with so many of the most ancient records of history, going back even into the regions of mythical tradition, opens another page of curious research; whilst the natural features of the country offer an almost unexplored field for the study of the naturalist.

The present article has partly been suggested by the perusal of a very interesting work on Transcaucasia, from the pen of Baron Haxthausen, whose *Travels in Russia*, published some years ago, are acknowledged by competent judges to be the most authentic work on that country which we possess. In the sketches here offered to our readers, we derive our information and facts, in a great measure, from the first of these works, to which our remarks will serve to call attention.*

The Transcaucasian provinces under the sway of Russia are partly Christian and partly Mahomedan;—the former comprise the ancient czardoms of Georgia, Immiretia, and Gooria, including the subordinate countries of Mingrelia, Abkhasia, and Suanetia, in which the Greek faith prevails, together with the Armenian provinces; the latter include numerous districts formerly ruled by khans, and Turkish pashalics. The conduct of Russia towards these countries illustrates the spirit of her general policy. After subduing various predatory tribes, and strengthening her dominion by erecting fortresses and military roads, came the more difficult task of internal government. To assimilate the native institutions of these independent peoples, who had for centuries been used to their own sovereigns, their own popular laws and customs, with the centralized and bureaucratic system

* *Transcaucasia: Sketches of the Nations and Races between the Black Sea and the Caspian.* By Baron von Haxthausen. London: Chapman and Hall. 1854.

which pervades all government in Russia, was an arduous, if not an impossible task. It is probable, even, that serfdom did not originally exist in Georgia and Mingrelia, but was introduced, or rather grew up, under the dominion of the Russians. The Russian officials were accustomed to regard the peasants in their own country as serfs, and carried these views into the countries they conquered. Now one very interesting peculiarity in these Caucasian races is the existence of a national constitution in family and communal life, springing directly from their manners and customs, and sanctioned by their laws. The celebrated national code of laws compiled and issued by the Georgian Czar Vakh-tang, in the seventeenth century, comprised a collection of Greek, Roman, Jewish, and Armenian laws, based upon their respective hereditary rights and traditional customs. All this was diametrically opposed to the bureaucratic government to which the Russian officials had been used. The latter class had no sympathies with the people over whom they were appointed, and ruled therefore with an arbitrary tyranny, the administration being purely of a military character. The inevitable result of this was a rooted animosity among all these Caucasian tribes to the Russians, which was increased by the officials prohibiting any petitions or complaints being made to the Emperor. On one occasion, of a journey Nicholas made into these provinces, the inhabitants of an entire village were seen kneeling in silence on the road as he passed. The Emperor inquired into the cause, and desired that all petitions should be freely presented to him; in consequence, on this journey to Erivan, 1400 petitions and complaints were preferred to him. The Emperor conceived the idea of remedying these evils by separating the civil and military administration, and he even ordered the native laws—the code of King Vakhtang, the Armenian laws, and those of the Tatars—to be collected and translated into Russian, commanding that the administration should be regulated by these. A commission was sent to inquire into the social state and institutions of the country, and an enlightened project was formed by Baron Hahn for ameliorating the state of affairs. No sooner, however, had he left the country, than every intrigue was set on foot to defeat the project, and the old system of despotism and extortion was revived in full force. This is an instructive page in history, and exhibits in a strong light the invincible hold that a centralized tyranny, in its worst forms, has obtained over the entire system of government in Russia.

Notwithstanding, all these obstacles, however, the Emperor determined to visit these countries himself. In the autumn of 1837 he inspected the fortresses on the Black Sea, travelled

through the provinces, listened to complaints and petitions, and redressed many evils and abuses. Meanwhile the commissioners continued their labours, and in 1841 a new civil administration, separating the military and civil departments, was introduced; the government was assimilated to that of Russia, the country was divided into circles and districts, all under a governor-general, aided by an administrative council. At the same time the laws and institutions of these provinces were kept in force as far as possible, whilst among the first reforms effected was that of rendering the administration of justice expeditious and cheap. Among the native institutions there exists a municipal or communal council, elected by each town and district, who administer their own local affairs, levy the taxes, and are the guardians of the public peace and safety. Besides these, there are courts of arbitration, for the settlement of disputes. Each commune has also a "Natzval," or chief magistrate, elected by the heads of families; he retains office for life, is tax-free, and receives a small salary; the control of the police is in his hands, but disputes are referred to the chief of the circle. This magistrate is found in the different provinces under various names.

The particulars given by Baron Haxthausen relative to the condition of the peasantry, the rates of taxation and wages, the tenure of the soil, &c., present an interesting picture of the country, to which we can here only refer in passing.

One of the most important of these countries is Georgia, which is, perhaps, one of the most ancient monarchies in the world. According to her chroniclers, the line of her kings commences with Karthlos, the contemporary of Abraham: there is said to be historical evidence that the Georgian monarchy had, in 1800, existed for 2,245 years: one dynasty (the Bagratides) reigned uninterruptedly from the sixth century. Early in the present century they ceded the throne to Russia, and their descendants now reside at Moscow or St. Petersburg, enjoying the semblance of royal honours.

According to recent accounts from the seat of war, we are informed that it is the intention of the Western Powers to restore the independence of Georgia, and to replace the sovereign upon his throne. This exhibits one of the numerous points of interest which this work of Baron Haxthausen possesses at the present moment: we shall have occasion to notice others.

The national organization of Georgia was at an early period of a perfectly feudal character. The nobles immediately surrounded the king, occupied the first rank, and were in turn looked up to by the inferior nobles; while the peasants, though

not subjected to serfage, were liable to seigniorial service and tribute. The nobles are divided into three classes, — the Dedebuli, or sovereign nobles; the Tavadi, or princes of the second rank; and the Aznauri. Each of these classes have their own military followers and esquires, called Muskuri, who hold a higher standing than the peasants. Each class of the nobles intermarry exclusively among themselves: the price of blood paid by them, in expiation of murder, is generally double that paid by the lower classes. The Christian hierarchy was constituted in a similar manner to the temporal feudal state, and at its head was the Catholicos of Georgia, who enjoyed royal honours. The Georgian Church belonged formerly to the Patriarchate of Constantinople, and was afterwards attached to that of Antioch, but finally became independent. Of the state of the Georgian priesthood in the middle of the seventeenth century, Sir John Chardin (in his travels in the East) gives a lamentable, though somewhat ludicrous, account; they shared, he says, in the profligacy and vices which pervaded all classes of society in their country,—“insomuch that the superior of the Capuchins assured me, he had heard the Catholicos say, that he who was not absolutely drunk at great festivals, such as Easter and Christmas, could not be a good Christian, and deserved to be excommunicated.” Well might the worthy knight express his horror at such a state of society! Times are doubtless altered, and civilization may have done much to remedy these social evils. The Georgians of the present day have the character of being honest, simple-hearted, brave, and attached to their religion. Still we fear the clergy throughout all these countries are, to say the least, in a state of benighted ignorance.

Tiflis, the chief town of Georgia, and the seat of government of the Caucasian provinces, presents several features of interest. It extends along the river Koor, for a little more than a mile, and has nearly 30,000 inhabitants: one third are Armenians, whose industry and enterprise contrast with the idle and slothful character of the Georgians. This town, says Baron Haxthausen, has a peculiar aspect: in the quarter inhabited by the Russians, it has a perfectly European look: “straight streets, rows of modern houses, elegant shops, milliners, apothecaries, cafés, a government palace, numerous churches, the Russian military uniforms with French paletots and frock-coats, quite transported us back to Europe. But where this European town ends, one of a perfectly Asiatic character begins, with bazaars, caravan-series, and long streets, in which the various trades are carried on in open shops. The population is no less varied and in-

teresting: here Tatars, in the so-called Polish dress; in another part, the sun-burnt Persians, with loose flowing dresses; Koords, with a bold, enterprising look; Lesghis and Circassians, engaged in their traffic in horses; lastly, the beautiful Georgian women, with long flowing veils and high-heeled slippers: nearly all the population displaying a beauty of varied character, which no other country can exhibit, heightened by the party-coloured and beautiful costumes. In no place are both the contrasts and the connecting links between Europe and Asia found in the same immediate juxtaposition as in Tiflis."

Large numbers of Germans emigrated from their own country, principally from Würtemberg, about the year 1818, and formed colonies in Transcaucasia, where they constitute an element in the population which may one day prove of great importance. The cause of their emigration was religious discontent in their own country: they live here, undisturbed in their faith and worship by the Russian government, which is probably aware of their value. The colony at Tiflis is in a flourishing state, and the general supply of the products of the field and garden is in their hands. The Georgians are too idle to learn industrious habits from them; but in time such an example of the fruits derived from industry must produce a beneficial effect on the native population.

The extensive system of irrigation, which is derived from ancient times, and was doubtless extended considerably by the Persians, when they had dominion over these provinces, is very remarkable. In all parts of the country are found canals and sluices, every little stream being turned to account. "These are kept up by the villages, several frequently uniting to maintain a small system of canals, which serves them in common. The inhabitants form a corporate body, every one being called upon to bear a certain part of the burden, according to the extent of his landed property, and sharing proportionately in the advantages of the irrigation, the water being turned on to his fields for so many hours in the day. The corporation is under a water-bailiff (Merue), chosen by the inhabitants, who regulates the works and the use of the water, decides all disputes, &c. If any one resists the authority of the Merue, the community distrain one of his cattle, kill and eat it. The Merue receives small dues from the garden and land."*

The remains of canals, dams, and sluices met with in every part of the country, clearly indicate the existence, at some remote period, of a regular and organized system of irrigation,

* Haxthausen's "Transcaucasia," p. 55.

extending beyond the limits of any one of the present nations. From this it appears highly probable that these great national works were planned and executed under a single despotic dominion, dating perhaps from the great monarchies of Assyria, Persia, and Media. Persia, we know, was at an early epoch celebrated for the extent and scientific construction of its canals.

The account which Baron Haxthausen gives of the Russian army in these provinces is peculiarly interesting at the present moment: we give a few extracts:—

“The Russian army in Transcaucasia, independent of that division opposed to the mountaineers, has a different position from that in Russia Proper. For many years past it has been merely an army occupying a conquered country. The entire administration is upon a military footing; the country groans under this system, but the army, and especially the officers, adhere to it resolutely, their interest being implicated in its maintenance.

“The position and life of the Russian army here resembles that of the Roman legions, stationed in the frontier countries and exposed to the incursive attacks of their enemies. The soldiers are early trained to every kind of labour, especially of a rural description, and mostly for the benefit of the officers. The emperor, on being informed of the abuses which had arisen from this system, has in many instances in person abolished and punished them with inflexible severity.

“I found here, as well as in the military colonies, companies of workmen in the regiments. In consequence of the great dearth of artisans, the soldiers are employed in all kinds of handicraft. The proceeds of all sales are paid into the regimental chest, which is under the immediate control of the soldiers. The chief portion of each man's earnings is given to himself, and the rest goes to the support of his comrades. Soldiers after having served their time, have thus returned to their homes with as much as a thousand roubles. Nowhere are the Russian soldiers less harassed with drill than here. Marriage is not only allowed, but even encouraged among them, and the married men are the best off, their wives being able to earn much by washing, sewing, &c., which all goes into the regimental chest. The married soldiers seldom return to their homes, but generally settle in these colonies, which are praised as models of order and prosperity: each regiment has its own, in which the men belonging to it, on receiving their discharge, have the option of settling. The soldier who settles here may claim, if he has a wife and children in his own country, to have them brought hither at the public expense: his brothers and sisters are also allowed the same privilege.”

The following anecdote of the capture of the fortress of Akhalzik, in the war of 1828, shows the spirit of bravery which animated the Turks, and which they equally exhibit in the present struggle for their independence:—

“The advanced guard of the Russian army reached the little Turkish fortress of Akalkalaki; the fortifications were bad and untenable: the garrison consisted of a thousand men, with fourteen cannon. As the Russians advanced there was a deathlike silence. Two staff-officers, with two Russian trumpeters, rode forward, and an interpreter summoned the

Turks to open the gates. On a sudden two red standards were displayed on the walls: the Turkish commander appeared, and called aloud to the Russians, 'We are not soldiers like those of Erivan and Kars: we are warriors of Akhalzik. Here are neither women nor children; we will die on the ramparts of our fortress, but we will not surrender it without a struggle. An old proverb says, One soldier of Akhalzik is equal to two of Kars and three from Erivan: we will not belie the proverb!' The Russians commenced the assault: the mournful death-songs of the Turks were distinctly audible, whilst they made the responses to the prayers of the Moollah. After a murderous defence, the Russians forced an entrance into the place. Not one Turk accepted his life—every man remained dead upon the spot.

"Akhalzik was a point of the greatest importance to the Turks: established here, they ruled and plundered all the districts south of the western Caucasus, and issuing from hence their emissaries sustained the warlike spirit of the Circassians and the Lesghis. Rallying under the standard of the pasha of Akhalzik, the Lesghis robbed and devastated the rich country of Georgia. The Ossetians, Didos, and Djares, overran unchecked the beautiful banks and valleys of the Koor and Allasan. Kidnapped boys and girls were at that time a sort of merchandise in request, and were brought to Akhalzik, where the great fair for this traffic was held. From this place the boys and girls were transported to Erzeroum, Trebizond, Teheran, and Constantinople. The Armenians had an especial privilege for this trade, and Akhalzik was of equal importance to the Russians, who, after a sanguinary defence, took the fortress. The Turks had held possession of this important place for two centuries and a half. They all emigrated to Asia Minor. The town is said to contain sixteen thousand inhabitants, eight churches, a synagogue of the Jews, and a Mohammedan mosque.

There exists in Tiflis an institution of guilds, or corporations of the various trades, which was originally derived from Persia; a remarkable coincidence is the occurrence of precisely the same institutions in Germany during the Middle Ages, and their existence amongst ourselves, down to the present day, in our Livery companies. In Tiflis every trade has its own guild, down to the very sack-bearers and poulterers! Each guild has its head-master, with two assistants, who constitute the court. Whenever a court is held, they must summon the guild, and at least six masters must be present. This court decides all disputes among masters and journeymen; but criminal cases are referred to the police court. A journeyman, on applying for the freedom of a trade, presents to the assembled guild the certificate from his master; and on paying ten roubles into the treasury of the guild, he receives his freedom; and kneeling before a priest, who is called in for the ceremony, he receives a blessing; the head master then bestows on him the *accolade*, and he gives his hand to each of the masters present. Each guild has its own code of laws.

The extent and importance of Georgia have led us to dwell at some length upon this country, and to pass over the adjacent

ones of Mingrelia and Immiretia, which Baron Haxthausen visited, and which offer points of great interest. Mingrelia contains many places on the shores of the Black Sea of which we are now daily reading accounts in the newspapers,—Anaklia, Redout-Kalé, Sugdide, &c. The Prince of Mingrelia is called the “Dadian,” supposed to be either an official or family name. This country threw off its allegiance to Georgia in the sixteenth century, and has ever since remained nominally independent, retaining its own legislation, but under the protection of Russia. “The Dadian,” says Haxthausen, “in common with his vassals, has peasants under him, divided into two classes; one, consisting of those settled immediately around the court or residence of their lord and master, cultivate his lands, and perform other services, in return for which the lord is bound to support them and their families. The second class consists of the regular husbandmen, who till their own fields, and pay their lord a tribute of corn and cattle. . . . The revenue of the Dadian consists almost entirely of natural produce, and its pecuniary value is small; for months together the prince has frequently not twenty-five roubles to meet the petty expenses of his household.” This Prince of Mingrelia seems to resemble very much a German feudal lord of the Middle Ages, spending his time in hunting, and in contests with the neighbouring predatory tribes, attended by a suite of young nobles and princes. When, in time of peace, they go out to the chase, “the headsmen frequently give information one to another of the direction the Dadian has taken, in order to conceal their cattle; for if the party comes upon a herd, some of the beasts are without ceremony slain on the spot, roasted and eaten.”

Immiretia is an interesting country, from its association with the records and tradition of past ages. Its chief town, Kootais, is said to have been the native place of Medea, and the chief place of the gold district of Colchis; it is situated on the river Rion, the well-known Phasis of the Argonautic expedition. The inhabitants have the reputation of being in every way immoral and depraved. The peasants who hold the land under the nobles are very ill protected by the law, and subject to great extortion and oppression.

In reviewing the history and present state of these countries, their interest (especially at this time) increases as we proceed. The limits of our work warn us to conclude here our present article; but we reserve for a future number an account of Armenia and the South,—a country to which civilization has given a different aspect, and where the Church presents a feature of the highest interest and importance.

We shall conclude this article with the account which Baron Haxthausen gives of his visit to the singular ruins of the "Rock-Town" of Uplaz Zichi, in Mingrelia, which is connected with the national traditions of Queen Thamara, who is said to have introduced Christianity into this country:—

"Starting on this excursion, we rode along footpaths into the mountains, until we reached the Koor, which runs under an imposing mass of rocks. From the bank of the river, a winding path, excavated in the rock four or five feet wide, led up the mountain, a parapet-wall three feet high being left facing the shore. On reaching the first stage or platform, I found a large open space, terminating in a road about ten feet wide, on each side of which a number of regular apartments were excavated in the rock, each about ten to fifteen feet square, and eight to ten feet high. These rooms, in which a door was cut opening to the road, were not excavated laterally in the rock, but hollowed out from above, as was also the case with the road itself; the dwellings must therefore have had a roof, to render them habitable. Tradition gives them the name of the 'town-bazaar.' From this point numerous roads branch out in the rock, with caverns, varying in size, which have once served as dwellings; but there is no indication of regularity either in plan or execution. Proceeding further, we came to a platform in the rock, forming a kind of gallery; a lofty gate, ornamented with bas-reliefs, led into a spacious hall, from which several doors opened into smaller apartments. The whole bears the name of the Palace of Queen Thamara. We next proceeded to a kind of vaulted temple, excavated in the rock, and resting upon several pillars left standing in the centre. It is difficult to account for such vast labour having been bestowed upon these works,—the labour perhaps of several generations, and in which the chisel was the only implement employed,—when we consider how much easier it would have been to erect buildings on the same spot.

"These works, in my opinion, must be assigned to three distinct periods,—the first a pre-historical era, in which the small troglodyte dwellings had their origin. At a second epoch, probably within the range of history, the larger caverns and the ornaments were doubtless added. To a third, and evidently more recent period, belong the ruins of a small church, and some other insignificant remains of masonry, certainly not older than the fourteenth century.

"The tradition of the country connects the name of Queen Thamara with these remains; but we must observe, that all the chief monuments and buildings in Georgia are usually ascribed to her, and many legends are connected with her name. These works are, in my opinion, much older: Queen Thamara lived at the end of the twelfth century, when men had long ceased to dwell in caverns, and were well acquainted with masonry and architecture. She may, not improbably, have converted this rock-town, of a far earlier origin, into a fortress, and possibly have added these ornaments. Another tradition ascribes the entire work to Uplaz, son of Khartlos, the great-grandson of Noah; a second version of this legend attributes it to Abraham.

"There are several similar rock-towns in Asia: the largest is perhaps the mysterious one of Petra, in the district of Edom, on the further side of the Dead Sea. There is another very similar rock-town on the river Koor, but nearer to its source. The following description of it is extracted from a manuscript account of the Caucasus, by Count Stakelberg. 'At five

verts from Zeda-Tmogvi,' says the writer, 'we reached Vardsie, a troglodyte town lying at the entrance of the valley which opens on to the left bank of the Koor. The splendid flower-gardens around appear to have given it the name of Vardsie ('Rose-castle'). There are several rows of grottoes, one above another, and, at the top, a kind of cornice cut in the rock, which serves as a road: this is the centre of the town, which appears as it were built in the air. Staircases, clumsily excavated, lead from one story to another. The principal works are around the top of the rock. Here is shown the palace of Queen Thamara, who is said to have resided here during the summer: it is excavated in a compact whitish stone, and consists of two stories of apartments, with recesses and closets. A large hall is shown, thirty feet long and twenty wide, with a lofty ceiling: a long narrow kind of ottoman runs round the wall. In the centre is the hearth, where the fire was made in the Georgian fashion. On the outside are seen the traces of a wooden balcony. Vardsie lies at an elevation of above 5,000 feet, and commands an extremely fine view. At the side of the palace are the grottoes assigned to the royal servants; and further on is a church, in front of which a façade of masonry terminates the Hall of Crypts: we entered it by a narrow gate, with two pillars. The interior is marked by great simplicity; there are no sculptures or ornaments, but only the remains of a few frescoes upon the walls. The nave of the church is forty feet high, and a huge block of stone serves for an altar, by the side of which are seen the gifts and votive offerings of pious pilgrims. Twice a year an old priest performs Mass here, before an image of the Virgin, which is said to work miracles. The tomb of Thámara is shown in the church, but it is exhibited also in many other places."

CHILDHOOD'S GLEE.

NAY, check her merry laughter not,
 Her youthful heart is gay;
 Too soon the storms and cares of life
 Will chase those smiles away.
 That sparkling glance may ne'er be seen
 Perchance in future years;
 She has a woman's heritage
 Of suffering and tears.
 That rosy lip may smile no more,
 And pale the rounded cheek;
 Though her soft voice, un murmuring,
 No sad complaint may speak.
 The genuine laughter of the child
 Ceases with childhood's hours:
 That happy sunshine of the heart,
 With its forgotten flowers.
 Too soon the world and all its cares
 And griefs may be her lot;
 Then while her spirit can be gay
 And happy—chide her not.

A butterfly, an opening flower,—
 A bird upon the wing,—
 We wonder *now* how we were moved
 By such a trivial thing.
 Although they still have power to bring
 The thoughts of former years,—
 Back to our altered hearts,—'tis now
 In silence and in tears.
 Then, while such influences move
 Her young heart to be gay,
 Check not her laughter,—let her yet
 Be happy while she may.

F. S. B.

SONNETS.

ACTION.

It is not wise to dally or delay,
 Or cry, that we are weary o' the sun ;
 Our swift-winged thoughts, like restless coursers run
 To speed our deeds upon Time's silent way,
 Therefore with folded hands we should not stay
 To count mischances :—let the web be spun,
 And all be ended fair when well begun.
 Thus will Life's purpose meet with no dismay ;
 The flowers will come when seeds are fitly sown,
 Birds sing, when summer reigns in leafy June,
 And through the winter make no idle moan.
 No busy heart is ever out of tune.
 Speed, man, and loiter not, ere Time prevents
 The perfect issue of thy good intents.

FORTITUDE.

All that this sweet and gentle night can give,
 Shines through the curtain of these chesnut trees,
 With such a flood of bliss that those who live
 For ever striving with the world's decrees,
 Might win heart-comfort, and by small degrees
 See Nature's compensations everywhere.
 Oh! that this pleasant time—this summer air—
 These fragrant paths, and flower-bordered leas,
 Visible ever to the sons of care,
 Would, like some potent charm or sudden rain,
 Efface all traces of their dim despair,
 That thus, with voice articulate and prayer,
 They might with nobler trust their griefs sustain,
 And learn to hope where most to hope seems vain.

W. BRAILSFORD.

ERNEST AND FALK.

CONVERSATIONS FOR FREEMASONS.

By GOTTHOLD EPHRAIM LESSING. *Now Translated for the first time,*
by KENNETH R. H. MACKENZIE, F.S.A.

PART THE FIRST—1778.

DEDICATION.

To His Serene Highness the Duke Ferdinand.

Most Serene Highness,—I, also, was at the fountain of truth, and drew water. How deep my bucket went must be decided by him from whom I have to expect the permission to sink it yet deeper.

The people has desired water since a long time, and is parched with thirst.—Your Serene Highness's humble Servant,

PREFACE.

(Written by a third person not engaged in the conversations.)

If the following pages do not contain the true essence of Freemasonry, I should much desire to be informed in which of the innumerable treatises resulting from it a more exact definition can be found.

But if Freemasons, of whatever degree, will truly acknowledge that the point of view whence, on this occasion, the subject has been regarded be the only one from which not a phantom displays itself to a terrified beholder, but to a healthy vision a veritable form, the one other question arises—how it comes that such a truth has not long since been spoken?

Much may be said in answer to such a question. Yet it will be difficult to discover any other possessing so much analogy to it as this one: Why systematic handbooks of the Christian faith originated at so late a period of time? Why there have been so many and excellent Christians who neither could nor dared express their belief in a comprehensible manner?

Even this last would have occurred far too soon in Christendom, the faith winning but little thereby, if Christians had not fallen upon the whim of explaining it in a way altogether contrary.

The application of this is left to the reader.

CONVERSATION I.

Ernest. Friend, what art thou thinking of ?

Falk. Of nothing.

E. But you are so silent.

F. For that very reason. Who thinks when he enjoys ? And I enjoy this invigorating morning.

E. You are right, and might have returned the question.

F. Were I thinking of anything I should have spoken. Nothing is more delightful than *thinking aloud* with a friend.

E. Certainly.

F. If *you* have enjoyed the beautiful morning sufficiently, if anything occurs to *you*, speak. I think of nothing.

E. Good ! I just recollect that I have long wished to speak to you on a particular subject.

F. Name it, then.

E. Is it true, friend, that you are a Freemason ?

F. The question is one which is not one.

E. Indeed ! But answer me straightforwardly. *Are you a Freemason ?*

F. I believe myself to be one.

E. The answer is that of a person not sure of his facts.

F. Nay ; I am somewhat certain of what I say.

E. In that case you must know whether, and when, and where, and by whom you were initiated.

F. I know that, certainly ; but that would not be saying much.

E. No ?

F. Who does not initiate ? and who is not initiated ?

E. Explain yourself.

F. I believe myself to be a Freemason, not so much because I was admitted by elder Freemasons into a legally established lodge, but because I perceive and acknowledge what is Freemasonry, and why it is, and when and where it has existed, how and by what causes it has been assisted or hindered.

E. And yet you are so doubtful ? “ You believe yourself to be one ! ”

F. This expression is one to which I have become accustomed. It is not as if I could not convince *myself*, but I do not like to place myself directly in any one’s way.

E. You answer me as a stranger.

F. Stranger or friend, it would be all the same.

E. You are initiated ; you know everything.

F. Others are also initiated, and think that they know.

E. Could you, then, have been initiated without knowing what you know?

F. Yes, indeed.

E. How so?

F. Because many who initiate know it not, because the few who know it cannot speak it.

E. And could you know it without having been initiated?

F. Why not? Freemasonry is not voluntary, not to be escaped, but a thing which is necessary, and founded in the Being of man and of society. Therefore it is as easy to arrive at it by reflection as by the assistance of others.

E. Freemasonry not voluntary? Has it not words and signs and customs which might be quite different, and are therefore quite arbitrary?

F. True. But these words, and these signs, and these customs are not Freemasonry.

E. Freemasonry a thing not to be escaped? How did men go on before Masonry existed?

F. It has always existed.

E. In that case, what is this fatalistic and certain Freemasonry?

F. That which I have already expressed to you—something which even those who know it cannot express in audible language.

E. A monstrous creation, therefore.

F. Be not hasty.

E. Whatever I am able to comprehend I can define in audible language.

F. Not always, and often, at least, not in such a way as to convey by words to another the exact definition impressed upon your own mind.

E. But if not one altogether similar, one, under any circumstances, having an analogous nature.

F. A definition bearing such an analogy would be either unnecessary or hurtful. Unnecessary, useless, if embracing too little; hurtful if conveying too much.

E. Singular! If, then, the Freemasons who know the secret of their order cannot impart it by audible teaching, how do they spread abroad and uphold the Order?

F. By actions. They permit good men and youths, whom they honour with a more intimate association, to conjecture and guess at their deeds,—even behold them as far as they may be beheld; these find pleasure in the pursuit, and do similar good deeds?

E. Deeds? Masonic deeds? I know of none but their

speeches and songs, which are usually better printed than meditated or spoken.*

F. An analogy which they have with divers other orations and songs.

E. Or am I to accept those things as their deeds upon which they exult in those very songs and orations?

F. When they do not only *exult* in them.

E. And what is it that they glorify themselves so much in? things which one expects from every good man, every honest citizen.—They are so social, so benevolent, so obedient, so patriotic!

F. And are these things nothing?

E. Nothing, by which they are distinguished from their fellow countrymen? who should not practise these virtues?

F. Ought!

E. Who cannot find predisposition and occasion sufficient for this beyond the sphere of Freemasonry?

F. But within that sphere, and by it a greater disposition.

E. Talk not to me of a multiplicity of predispositions. Rather induce one disposition with a tremendous and intensified power! The multitude of disposing forces is like the complexity of wheel-work in a piece of mechanism: the more numerous the wheels, the more easily is the machine put out of order.

F. That I cannot deny.

E. And what necessity is there for another inducement! an inducement dwarfing and making suspect all other main-springs of action! one giving itself out as the strongest and the best!

F. Friend, be moderate. Hyperbole, *quid pro quo* of those shallow orations and songs! Probation-work! apprentice-work!

E. That is as much as to say: Brother orator is a gossip.

F. Nay, rather, that that which Brother orator extols in Freemasons is not exactly their work. Brother orator at any rate tells no tales, and deeds speak for themselves.

E. Ah! now I do perceive your drift. How was it that I did not immediately recollect these deeds, their self-testifying actions, these deeds I might almost call crying deeds. Not content with upholding each other in the most self-sacrificing manner, what have they not done for the state and nation to which they belong!

F. For instance?—so that I may hear if you are on the proper track.

* The reader is requested to bear in mind the fact, that these pages were written full eighty years ago.—*K. R. II. M.*

E. The Freemasons of Stockholm, have they not erected a great building for foundlings?

F. But let us hope the Stockholm Freemasons have kept up their credit for activity on other occasions.

E. At which?

F. At any other, I should have said.

E. And the Freemasons of Dresden, do they not employ young girls in embroidery and spinning; so that the foundling establishment is much smaller there?

F. Ernest! bear in mind the solemnity of your name!

E. Without any glosses then!—and Freemasons of Braunschweig; have they not given free instruction in drawing to poor boys?

F. Why not?

E. And the Berlin Freemasons, they perhaps did not lend their aid in founding the Basedon institute?

F. What say you! Basedon! Freemasons! founding!—who has deluded you with this story?

E. The brazen trumpets of the newspapers have proclaimed it.

F. The newspapers! I should like to see the receipt in Basedon's own handwriting, and I should like to be certain that it is not addressed to *the* Freemasons, and not to the Berlin Freemasons.

E. What is the matter! do you not approve of the Basedon institute?

F. Not approve of it? who can do so more than I?

E. Well, then! I must say that I cannot understand you at all!

F. I have no doubt of it: and besides this I am wrong. For the Freemasons are able to do some things that they do not do as Freemasons.

E. And do you apply this to every one of their good deeds?

F. Perhaps! perhaps all these good deeds you have named to me are, to make use of a scholastic term, for brevity's sake, only their deeds *ad extra*.

E. How do you mean this?

F. Those deeds only which the public hear of;—deeds done only to be made public.

E. To enjoy toleration and respect?

F. May be.

E. But their real deeds?—you are silent.

F. If I have not already answered you? Their true deeds are their secret.

E. Ha! ha! and therefore not expressible in words?

F. Not easily! I can only say to you this much: the veri-

table deeds of the Freemasons are so great, and extending so far, that whole centuries may pass ere it can be said : This have they done. At the same time, it is they that have done everything good in the world—mark me, in the *world!*—and they continue to work at all that good which will come into this world ; mark me again, in the *world*.

E. Come, come ; you are joking.

F. Truly not. But see, there is a butterfly which I must have. I say but to you : the veritable deeds of the Freemasons have this aim, to render all those things commonly called good deeds, unnecessary.

E. And are themselves good deeds ?

F. There can be none better. Think for a few minutes over it : I shall be with you again immediately.

E. Good deeds, who aim to render good deeds unnecessary ? This is an enigma, and I do not meditate upon enigmas. I shall rather lie down beneath this tree and watch the ants.

CONVERSATION II.

E. Well, where are you going ? And have you not got the butterfly ?

F. He enticed me from bush to bush, down to the rivulet. Suddenly he fluttered over it.

E. Yes, yes ! there are such seducers.

F. Have you thought over it ?

E. Over what ? Oh, of your riddle ? I shall also not catch it, this pretty butterfly ; and so it shall give me no further trouble. One conversation with you about Freemasonry, and no more ; for I see you are like all the rest.

F. Like all the rest ? The rest do not say so.

E. No ? There are, then, heretics among the Freemasons ? And you are one of these ? But all heretics have something in common with the orthodox. And it was of that which I spoke.

F. Of what ?

E. Orthodox or heretic Freemasons ; they all play with words, and have questions put to them, and reply without answering.

F. Think you so ? Well, then, let us speak of something else. For once you have roused me from the comfortable state of dumb astonishment.

E. Nothing is more easy than to restore you to that condition. Sit down by me, and watch.

F. What shall I watch ?

E. The life and activity in this ant-hill. What industry, and yet what order! Every insect is carrying, and dragging, and pushing, and no single one is in another's way. Look, look! they even help each other.

F. The ants live in society, like the bees.

E. And in a still more singularly-constructed society than the bees; for they have no ruling power over them, keeping together, restraining, or governing them.

F. Order, then, can exist without government?

E. If each one is able to govern itself, why not?

F. Will such ever be the case with men?

E. Scarcely.

F. It is sad to say so.

E. Yes, indeed!

F. Get up, and let us go; for the ants will be crawling over us; and I just remember that I have to ask you something, I know not your opinions on this head.

E. On which head?

F. On the social life of man in general. What think you of it?

E. That it is a thing which is very good.

F. No doubt. But do you regard it as the means or the end?

E. I do not understand.

F. Do you believe that men were created for the state? or, on the contrary, the state for men?

E. The former opinion is held by some; the latter may be the truer.

F. And I think so likewise. The state associates men, in order that by and in this union each man individually should be able to enjoy his portion of happiness with greater gusto and security. The total of the individual happiness of all the members is the happiness of the state; beyond this there is none. Every other state-happiness under which any, no matter how few, of the members suffer, is veiled tyranny,—nothing else?

E. I would rather not say that so loud.

F. Why not?

E. A truth, which every one understands according to his own position, can very easily be misused.

F. Do you know, friend, that you are already half a Freemason?

E. I?

F. You;—for you already acknowledge the existence of truths which it is better to be silent about.

E. But truths which *can* be said.

F. The wise man *cannot* say that which it is politic to conceal.

E. Well! as you please! Let us, however, not get back to the Freemasons. I don't want to know anything more about them.

F. Pardon me! but you perceive my readiness to tell you something more about them.

E. You are jesting. Well! civil life, as well as all governments, are nothing but means toward the attainment of human happiness. What then?

F. Nothing but means! and means of human invention; although I will not deny that nature has so ordered everything, that man must naturally and speedily find his way to the discovery.

E. This has probably induced some to consider society as the aim of nature. As everything, both in our passions and necessities, led to that end, it was consequently the ultimate goal to which nature was making its way,—so it was inferred; as if nature did not also create the means with an intention! as if nature rather considered the happiness of an abstract idea,—such as are government, fatherland, and the like,—than the happiness of each veritable individual.

F. Very good. You are coming forth along the road to meet me; for, tell me, if the methods of governing are means, and means the invention of man, should they alone be exempt from the fate of human means?

E. What do you mean by the fate of human means?

F. That tendency which is indissolubly bound up with the means employed by humanity,—that which distinguishes it from divine and infallible means.

E. What is that?

F. Their inherent fallibility. That often they do not only fail to produce the proposed effect, but even have an effect diametrically opposed.

E. If an example occur to you, oblige me by quoting it.

F. Navigation and ships are the *means* of reaching remote countries, and are the *causes* that many persons never arrive at the proposed destination.

E. Those, in fact, who are shipwrecked and drowned. Now I think I understand you. But it is very well known how it happens that so many individuals gain no increase of happiness through the state. Modes of governing are many; one therefore would be better than another; many are extremely faulty, evidently at variance with the end proposed to be attained, and the *best* form of government has, perhaps, yet to be invented.

F. Leave that out of the question. Say that the best form that is capable of being conceived has already been found; say that all mankind have adopted this best form of government; do you not think that even then circumstances of the most evil tendency for the safety of human happiness would arise from this best form of government, circumstances of which man in his normal condition never dreamt.

E. I think, that if such circumstances were to arise out of the best governmental system, it would no longer be the perfect form.

F. And a better form would be possible? Well, then, I accept this better form as the best, and repeat my question?

E. You seem to me to be simply quibbling from the commencement upon the assumption that every human application of means to an end,—under which means you classify governments,—could not be otherwise than fallible.

F. Not simply.

E. And you would find it difficult to instance one of these noxious things.

F. Having their origin in the conditions of the *best* government. Oh! scores!

E. One, at any rate.

F. We will agree that the best form of government is invented: we agree that all mankind is living under this government; would all mankind as a natural consequence be one nation?

E. Hardly. So immense a state could not be governed. It would naturally split into several smaller states, each ruled by the same laws.

F. That is to say,—we should have Germans and French, Dutch and Spanish, Russians and Swedes, or whatever they might be called?

E. Certainly.

F. Well, then, there is your first instance. For is it not true that every state has its own interests? and every member of the state his interest in the state?

E. How otherwise?

F. These diverse interests would frequently come into collision, just as it is now, and two members of such states would be just as unable to meet each other without an undercurrent of repulsion, just as now is the case between the Germans and the French, the French and the English.*

* The date of these conversations must again be remembered.—*K. R. H. M.*

E. Very probably!

F. That is to say,—when a German meets a Frenchman, a Frenchman an Englishman, it is not the meeting of two *men*, but that of two *particular sorts of men*, aware of their diverse inward tendencies which render them cold, shy, and suspicious of each other, even before they individually have had the least intercommunication.

E. That is unfortunately true!

F. It is, therefore, also true that the means which unite men together likewise operate as the means of disuniting them, although by the union they strove to increase their happiness.

E. If you understand it so.

F. One step in advance. Many of the smaller states would have a different climate, therefore quite different wants and enjoyments, therefore different manners and customs, therefore different theories of morality, therefore different religions. Is it not so?

E. That is a tremendous stride!

F. Men therefore would still be Jews and Christians, and Turks, and so on.

E. I dare not reply, no.

F. If they were that, they would, no matter by what designation they might be known, behave to each other as do Jews and Christians, Christians and Turks, and be hardened against each other. And they would not, in this case again, act toward each other as *mere men*, but as *certain kinds of men* possessing individually a belief in their own spiritual advantages, and assuming rights upon this creed, which the normal man again never would think of.

E. This is very sad, but probably true.

F. Only *probably*?

E. Why, when I accepted the idea that they would all live under one form of government, I certainly included under it the idea that all would be of one religion. Indeed, I do not understand how it is possible for uniformity of religious creed not to accompany uniformity of governmental institutions.

F. Nor I. And I only adopted the idea to prevent your finding your way out of the argument by its aid. One is certainly as impossible as the other. One state, several states; several states, several forms of government; several forms of government, several forms of religion.

E. Yes, yes, so it would seem.

F. And so it is. And behold in it the second misery which the aggregation of society, quite against its own designs, brings upon itself. It is impossible to unite men without disuniting

them, to disunite them without forming great gulfs between them, and indurating these, and building high party walls.

E. And how terrible these abysses! how lofty these walls!

F. Let me add the third evil. Not only does society commence with dividing mankind into nations and religions. This division into a few separate parts, of which each is in itself a whole, would still be better than no whole at all. No! society continues to divide men in each of these parts into infinitude.

E. In what manner?

F. Or are you of opinion that a state can be imagined without classes and grades? Be it good or bad, nearer or more remote from perfection, it is impossible that all the members of it can stand in the same relation to each other. If they all have a share in the legislature, they cannot have an equal share, that is to say, a direct share. There would, therefore, be patrician and plebeian classes. If all the goods of the state were equally divided among them, this equal division could not be retained for two generations. One person would understand how to employ his part better than another. Another person would be obliged to divide his carelessly stewarded property among several descendants. Thus would arise richer and poorer classes.

E. Of course.

F. And now consider how many evils do not arise from this inequality of class.

E. Ah! if I could but say nay. But, indeed, why should I desire it? It is too true! Men can only be united by continual division! only made to harmonize by this infinite separation! So it is, and can never be otherwise.

F. And that is just what I have been saying.

E. And what do you mean by it? Do you desire to disgust me with social existence,—to make me wish that man had never come upon the thought of combining into states?

F. Do you mistake me so much? If society had within itself only that single advantage, that real good, by which in its pale alone human understanding can be cultivated, I would bless it, were it ever so bad.

E. Who would sit over the fire, says the proverb, must swallow the smoke.

F. Certainly. But, although smoke is the necessary accompaniment of fire, is it sinful to build a chimney? And was the inventor of the chimney an enemy to fire? Do you see, *that* was *my* aim.

E. *Your* aim? I do not understand.

F. The comparison was, at any rate, apt. If men cannot be

united under constitutions without these diversities, are the latter therefore good for that very reason ?

E. Probably not.

F. Do they become sacred ?

E. How sacred ?

F. Sacred in the sense that it is sinful to lay hands upon them.

E. In order to—

F. In order to prevent their becoming wider than is necessary. In order to make their natural consequence as harmless as possible.

E. How could that be forbidden ?

F. But it cannot be enjoined—by law enjoined ; for law extends but to the frontier of the state territory, and this would be beyond the bounds of all and every state. It would therefore be a work of supererogation ; and it is to be desired that the wisest and best of every state voluntarily undertook this work of supererogation.

E. To be desired *only*, but much to be desired.

F. I thought so ! Much to be desired that in every state there might be men above the prejudices of nationality, and who knew exactly at what point patriotism becomes no longer a virtue.

E. Much to be desired !

F. Much to be desired that in every state there might be men not subject to religious prejudice, who did not believe that everything must be necessarily good and true which is recognized as the semblance of the Good and the True.

E. Much to be desired !

F. Much to be desired that in every state there might be men not dazzled by civil honours, nor annoyed by the littleness of society, in whose company the exalted unbend, and the lowly speak boldly.

E. Much to be desired !

F. And if this desire were fulfilled ?

E. Fulfilled ? Is it not so, now and then, here and there ?

F. Not only here and there, now and then.

E. At certain times, in certain lands, several.

F. What if such men existed at all times, in all countries, and will continue to exist for ever.

E. Would to God there were !

F. And what if they did not live in useless solitude, not in an invisible church ?

E. Beautiful dream !

F. Let me lose no words. And if these men were the Freemasons ?

E. What say you!

F. What if the Freemasons had proposed it as a portion of their task to draw together and heal these separations, by which men might be drawn together again?

E. The Freemasons?

F. I say a part of their task.

E. The Freemasons?

F. Ah! forgive me! I had quite forgotten that you did not wish to hear anything more about the Freemasons. Come, they are calling us to breakfast.

E. Nay! nay! One instant! The Freemasons, you say—

F. The conversation brought me back to them against my will. Pardon me. Come, among a larger circle we may find more amusing things to talk about. Come!

CONVERSATION III.

E. You have escaped me all day long in the crowd of our friends; but I follow you to your chamber.

F. Have you anything very important to say? for I confess myself too tired for mere idle conversation.

E. You laugh at my curiosity.

F. Your curiosity?

E. Which you were able to excite so strongly this morning.

F. What were we talking of this morning?

E. Of the Freemasons.

F. Well! I haven't betrayed the secret to you, have I?

E. The secret which cannot be spoken, you say?

F. Well, well; I am easy again.

E. But you told me something about the Freemasons that astounded me, that I did not expect, that has made me think.

F. And what was that?

E. Oh, do not torment me! You surely recollect it.

F. Ah! yes, I remember it again; and it was that which made you so absent among your friends all day?

E. It was that; and I cannot rest unless you answer me at least one question.

F. That answer must depend upon the tenor of the question.

E. How can you prove to me, or even make probable, that the Freemasons have such high and noble intentions?

F. Intentions? Did I say anything about intentions. I am not aware of it. But, as you cannot have the remotest conception of the true deeds of the Freemasons, I have only drawn your attention to one point, on which there is much possible

not imagined by the politic minds of statesmen. Perhaps the Freemasons work at this question. Perhaps! And this was only to rid you of the prejudice that all the places whereon it is necessary to build have been already occupied, and that the necessary work has been already distributed among the hands.

E. Turn about now, as you will. Enough, I have formed the idea from what you say, that the Freemasons are people who have voluntarily undertaken to obviate by their labours these evils of the state which are unavoidable.

F. This definition at any rate does not shame the Freemasons. Stick to it! But understand it correctly, and mix nothing up with it that does not belong to it. The unavoidable evils of the state! Not of this or that state! Not the unavoidable evils which, once taken up by any peculiar form of constitution, naturally result in this form of government. With these the Freemason has nothing to do, at least *as a Freemason*. The assuaging and curing of this he leaves to the citizen, who may employ himself with it according to his discrimination, his courage, or at his peril. Evils of a very different kind, of a far greater degree, are the subject of his activity.

E. I have understood perfectly. Not evils caused by the discontented citizen, but evils unavoidable even with the happiest.

F. Right! To counteract—how did you express it?—to counteract these?

E. Yes.

F. The expression is strong. To counteract! To obviate them wholly! That cannot be. For with them, the state itself would be utterly destroyed. They must not even be demonstrated at once to those who have no perception of them. To create this perception in man at a distance, to nourish its growth, to graft it, to generate, to make it blossom, can here be called counteracting it. Do you now understand why I said, that although the Freemason were ever at work, centuries might elapse before it could be said,—*This* has been done.

E. As well as I now comprehend the second portion of the riddle—good deeds rendering unnecessary good deeds!

F. Well! now go and study those evils, and learn to know them all, and weigh their effects one against another, and be assured that this study will discover things to you, that in days of heaviness seem to be the most cogent and incontrovertible influences against providence and virtue. This knowledge, this illumination, will render you peaceful and happy—even without the *name* of Freemason.

E. You lay considerable stress on the word *name*.

F. Because you can be anything without being called so.

E. Very well! I understand; but to return to my question to which I must give a somewhat different form. As I now know those evils, against which Freemasonry is arrayed—

F. You know them?

E. Did you not yourself name them to me.

F. I have incidentally enumerated a few of them as instances. Only a very few of the most evident, the widest, the most apparent to the worst of eyes. But how many are there remaining, which, although they do not reach so far, are not so evident, not so incontestable, are no less certain, not less necessary!

E. Then let me confine my question to that part only which you have indicated to me. How can you prove to me from that portion that the eyes of the Freemasons are really directed to it? You are silent? You meditate?

F. Certainly not upon what is a fitting reply to your question. But I do not know to what motive I should ascribe the inquiry.

E. And you will answer it, if I tell you my reason?

F. I promise it.

E. I know and fear your penetration.

F. My penetration?

E. I am afraid you will sell me your speculations as facts.

F. Many thanks for the compliment!

E. Are you angry, or hurt?

F. Not at all! Rather should I have thanked you for bestowing the name of penetration upon that which you might have called quite otherwise.

E. Certainly not. Yet I know how the mind deceives itself, and unconsciously attributes plans and motives to others, which they had never entertained.

F. But what leads us to form opinions as to the intentions and motives of others? Surely their actions singly?

E. From what else? And here I come again to my question—From what single action of the Freemasons can we judge that it is even a *portion* of their aim to level and do away with all those divisions which states and state-craft have produced among men?

F. And, besides this, and without in any way hurting this state-craft and these states.

E. So much the better! It is not, perhaps, necessary that there should even be deeds to prove this, if certain peculiarities, certain variations, leading to it or springing from it.

In your speculations you must have commenced by such,—that is to say, supposing your system to be only an hypothesis.

F. You are still suspicious ; but I trust to dispel your qualms if I reveal to you one of the fundamental maxims of Freemasonry.

E. And which ?

F. One which has never been a secret ; one according to which they have ever lived before all the world.

E. And it is—

F. To admit every worthy and honourable man fitted for the art, without distinction of country, of creed, of social position, into their order.

E. True.

F. Of course, this fundamental rule seems to take for granted the pre-existence of men already above these petty divisions, rather than to have for an object to create them ; yet the nitre must exist in the air before it clings to wall and chamber in the form of saltpetre.

E. O yes !

F. And why should not the Freemasons be here permitted to make use of a usual artifice—that of carrying on a portion of their labours openly,—the rather to conceal the true object of their work successfully, and to lead suspicion, which ever suspects something different to what it sees, astray ?

E. Why not ?

F. Why should not the magician deal in broken silver, the better to conceal the truth that he can make it himself ?

E. Why not ?

F. Ernest ! Do you hear me ? You answer as in a dream, I think.

E. No, friend. But I have enough, enough for to-night. To-morrow, with the earliest dawn, I leave for town.

F. Already ? And why ?

E. You know me and ask ? How long do you remain at the watering-place ?

F. I came but the day before yesterday.

E. Then I shall see you again ere it be ended. Farewell ! Good night !

F. Good night ! Farewell !

The spark had lighted : Ernest went away and became a Freemason. What he at first found there is the subject-matter of a fourth and fifth conversation, with which—the road divides.

CRITICAL NOTICES OF THE LITERATURE OF THE LAST
THREE MONTHS,

AND OF MATTERS CONNECTED WITH SCIENCE AND ART.

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

LITERATURE of a particular class has at least benefited by the war, since the immediate result of the excitement, which has spread with such lightning rapidity throughout the whole of Europe, has been the supply of a host of works having greater or less affinity with the engrossing object of public attention. Our library table is literally, and not figuratively, groaning beneath the weight of compact and closely-printed octavo volumes about the East and the war, about Russia and Nicholas, and about every conceivable subject which the united ingenuity of authors and publishers has managed to connect in some way or other with the events of the day. As might be expected, many of these works are like enough to be delivered still-born from the press; but there are some amongst the mass which will live, and contribute by the information they contain to the spread of civilization, which wars, in spite of the seeming contradiction, have ever, when conducted on a large scale, advanced and promoted.

It is seldom that we have occasion to rank, as appertaining to the current literature of the day, the printed correspondence between Governments presented to the Houses of Parliament; yet, in the present instance, we should be guilty of most undeniable dereliction of duty, did we omit from our quarterly summary a notice of the communications which have passed between the Emperor of Russia and the British Government,* and which led to, or rather foreshadowed, the events which have since followed so rapidly in their wake. We would not, however, have our readers hastily conclude that our mention of this correspondence necessarily involves a political discussion, or that it has solely for its object a criticism on the epistolary style of the statesman by whom it was chiefly conducted. On the contrary, it contains matter of far greater moment. It belongs to the history not only of this country, but of Europe. It is an undying record of the arts by which even sovereigns condescend to mask designs which if entertained by subjects would be crimes; and, more than all this, it is an exposure of as systematic a course of cajolery and hypocrisy as ever disgraced the Stuart dynasty in this country. So truly, indeed, do these papers belong to history, that while reading them we can hardly believe they have reference to our own times, that the events and circumstances they describe are barely one year old, or that, in this practical and undiplomatic age, an individual has been found bold enough, silly enough, or wicked enough, to attempt so palpable an imposition. Singularly *naïve* is the recital by Sir George Seymour of the mode in which his Imperial Majesty sought to influence the representative of the English Crown at St. Petersburg. Invitations, savouring of private and domestic hospi-

* “The Secret Correspondence of the Emperor of Russia with the British Government.” Presented by Order of Her Majesty to both Houses of Parliament.

tality and regard, were the first baits thrown out by the Russian whale to catch the English minnow; then we have expressions of personal regard and good-will towards England, its Government, and its Sovereign. To these succeed inuendoes of regret and surmise respecting the assumed decadence of Turkey, followed up by playful similes respecting sinking monarchies and dying men. "We have a sick man," says the emperor, "on our hands; what are we do if he dies?" And here commences the actual recital of as cool a contemplated scheme for the appropriation of the said sick man's goods and chattels as ever scoundrel servants and spend-thrift relations planned over a death-bed. Throughout the whole of these despatches, we only experience one solitary and melancholy satisfaction, that our excellent minister was not long the dupe of such consummate cajolery and lying perfidy. We will not enter into the details by which the scheme was to be made complete. Suffice it to say, that England was to have for its share of the spoil Egypt and Candia; Russia, a large share of Turkey Proper; while Austria and Greece would probably have come in for the leavings of the rich man's table.

On the whole, however, the perusal of the correspondence is useful; we rise from it convinced that the present war is a necessity, and that in itself is sufficient to induce us humbly to submit; while we may sincerely and truthfully congratulate our rulers with having abandoned the society of very indifferent company, without the usual results touching the corruption of mind and manners.

Should, however, any of our readers feel inclined to know anything of the autocrat himself, they will do well to consult the pages of Dr. Lee's work, "*The Last Days of Alexander, and the First Days of Nicholas.*"* In them they will find a very excellent sketch of the character of the latter sovereign, who was described by one who knew him well at the time he ascended the throne, "to be one of the falsest men that exists, and of a very unforgiving disposition." The profession of Dr. Lee, and his long residence in the country in some of the best families, afforded him many *facilities and opportunities of acquiring information*; and he appears to have carefully collated and arranged the materials of a well-kept journal. Speaking of the serfs, he describes them as everywhere in a deplorable condition, with little to eat and less to hope for, ready to rise at any moment against their masters, and only kept down by the armed soldiery, who swarm over the country, or garrison the thousand and one strongholds which cover its surface; and he seems to intimate that risings among them are by no means uncommon, although all knowledge of such acts are carefully suppressed by the authorities. Marvellous, however, are the accounts of the losses which the Russian Government has sustained in the several wars in which it has been engaged during the last twenty or thirty years. The war with Circassia, which has now been carried on uninterruptedly for twenty-eight years, has annually cost 20,000 lives on the Russian side alone, making a grand total of nearly 600,000 Russians who have perished in attempting to subdue the independence of Circassia. In the two campaigns against Persia, as in the Hungarian campaign and the two Polish campaigns of 1831 and 1832, the data are insufficient to give the exact loss; which was, however, in the Persian and Polish wars, enormous. In the two campaigns against Turkey of 1828 and 1829, 300,000 fell, of whom, however, 50,000 perished by the plague; and since the entry of the Russians into the Danubian principalities, the loss is understated

* "*The Last Days of Alexander, and the First Days of Nicholas (Emperors of Russia).*" By Robert Lee, M.D., F.R.S. Bentley.

when fixed at 30,000. From these accounts we can easily form an idea of the extent to which Russia must be impoverished, and thus calculate on the probable continuance of a war which is not likely, when actually commenced, to be mere child's play.

In Shaw's "Family Library,"* there is also a memoir of the life and reign of the emperor, interesting enough for those who are anxious to gain a modicum of information on the subject; and another of greater pretensions, and certainly not less merit, by Dr. Michelson,† who resided for several years in Russia, and possessed means of acquiring information inaccessible to other writers. This gentleman lately published a valuable statistical work on the Ottoman empire, which we noticed some months back, and to which we again refer such of our readers as are curious on the subject of Turkish resources. Nor under this head should we forget a work which, although published some years ago, is now again brought prominently before the public in the shape of a new and enlarged edition. We allude to Col. Sir Frederick Smith's translation of Marshal Marmont's "Notes on the State of Turkey Twenty Years Ago."‡ The translator has, by judicious supplementary notes, brought the work down to the present time, and its value in affording the means of making a comparative estimate of the rise, progress, and alleged decline of Turkey can hardly be too highly estimated. Although avowedly brought forward at this moment as a book having reference to the war, it is entitled, as a deliberately-written production, to more than the transient existence to which, in all probability, the great majority of the works on the same subject are doomed.

Among other works must also be mentioned a new and enlarged edition of Murray's "Handbook for Travellers in Turkey."§ Although containing nothing very new, it is a well-arranged and timely publication, useful alike to those who have no very particular fancy to visit a country which is the seat of war, as also to that other class of our countrymen who are impatiently waiting an opportunity of transporting themselves, a portmanteau, and some pale ale to the shores of the Black Sea or to Gallipoli. Mr. Smyth's "Year with the Turks"|| will also well repay perusal. It is the narrative of a short residence amongst that grave and sedate people, rendered interesting by the useful habits of observation which the author practised, and readable from the perfect freedom from affectation and prejudice.

* "Shaw's Family Library. Nicholas I., Emperor and Autocrat of all the Russias; a Brief Memoir of his Life and Reign." By the Rev. Henry Christmas. John F. Shaw.

† "The Life of Nicholas I., Emperor of all the Russias. With an Appendix, containing an Account of the Death of the Emperor Paul," &c. &c. With a Portrait. By Edward H. Michelson, Ph. D., author of "The Ottoman Empire and its Resources." Spooner.

‡ "The Present State of the Turkish Empire." By Marshal Marmont. Translated, with Notes and Observations, and brought down to the Present Time, by Col. Sir Frederick Smith, K.H., F.R.S. Second edition, revised. One vol. Harrison.

§ "A Handbook for Travellers in Turkey; describing Constantinople, European Turkey, Asia Minor, Armenia, and Mesopotamia. With new travelling Maps," &c. Third edition, revised and greatly augmented. John Murray.

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

From a military point of view, Captain Rhode's* account of a tour of military inspection is the best that can be had of Turkey Proper. This officer accompanied the Expedition which set out from Spain in the autumn of last year under the guidance of General Prim, and is full of information respecting fortresses and matters of scientific and military interest. There are also some lively sketches of character, a well-drawn account of the battle of Oltenitza, which Captain Rhodes himself witnessed, and several anecdotes of individuals who have since obtained a European celebrity. Here is one connected with the present commander-in-chief of the Turkish forces, Omer Pacha:—

“Omer Pacha is a Slavonian by birth, forty-eight years of age, and had been in the Turkish service for upwards of twenty years. When he entered the service, he was obliged by the Turkish custom to change his name, which he did, from ‘Lattas’ to ‘Omer.’

“It appears that he never informed his family of the circumstance, and was to them as lost. His elder brother, Simon Lattas, is fifty years of age, and has been residing in Jassy, a town on the Pruth, for many years past devoting his time to mercantile pursuits. About ten years since, an officer informed him that his brother had been killed on the field of battle, and that he, the officer, had seen him both dead and buried.

“Having been thus positively informed of his brother's death, Simon naturally concluded that the information must be correct. In the month of August, 1853, Simon Lattas was one day regaling himself with a cup of coffee at one of the numerous *cafés* in the ancient town of Jassy, and not having any friend to talk with, took up a French newspaper that was lying on the table. After having read the current news of the day, he accidentally fell upon a short biography of the celebrated Turkish commander, *Omer Pacha*, and from mere curiosity commenced its perusal. He was rather astonished to find that Omer Pacha formerly bore the family name of Lattas, and, from several circumstances related in the memoir, began to think that this renowned general might, by some accident, prove to be his long-lost brother. Yet how could this be, when he had (what he considered) positive proof of his brother's death!

“The information which he had thus casually acquired dwelt so much upon his mind, that he determined at once to write to Omer Pacha. He addressed his letter to Chumla, where Omer Pacha was at that time residing. Simon shortly afterwards left Jassy for Varna, accompanied by his son, a fine, tall, strong-built lad, fifteen years and a half old. Soon after his arrival at Varna, he received, through Omer Pacha's first aide-de-camp, a reply to the letter he had forwarded from Jassy.

“What!—what do you imagine was his brother's astonishment when he read the answer? His own dear brother was alive—yea, still alive, and anxiously waiting with open arms to receive him. Omer had sent his confidential aide-de-camp to welcome and conduct him with all speed to Chumla.

“On arriving there, Omer Pacha came out to meet him, and in an instant recognised his brother Simon. But Simon did not so readily remember his younger brother, owing, perhaps, to the grey hairs which now adorn his head and beard.

“This was truly a romantic and affecting scene,—Omer Pacha, surrounded by his staff, meeting and embracing his long-lost brother, whom he had not met for more than thirty-two years. In commemoration of this happy event, the Sultan has been pleased to confer on Omer Pacha's nephew the rank, title, and pay of commander in the imperial army. He has, therefore, been received into the Turkish service, under the appellation of *Bimbasha Omer Bey*.”

* “A Personal Narrative of a Tour of Military Inspection in various parts of European Turkey, performed from August to November, 1853, in company with the Military Scientific Commission under General Prim, Comte de Reuss.” By Capt. Rhodes, 94th Regiment. Longman and Co.

Still on the same subject we have to notice a clever compilation,* half-historical, and half-narrative and personal, by W. Cole, of the 21st Fusiliers. It is a mass of information, interspersed with such suggestions and reflections as a military man might be supposed to make while acting spectator to tactics which he does not altogether approve, and yet does not feel authorised to condemn. With the remarks, however, which Mr. Cole makes upon the two courses which are open to the emperor in carrying on the war, we entirely agree, although we could wish "to see an end made on't" a little more quickly than he seems to fear possible.

"The emperor," he says, "has two courses open to him—a vigorous attack, or a protracted defence. He may push boldly on, and attempt to force his way to Constantinople, in despite of rivers, frontier fortresses, mountain passes, and opposing armies; or he may retire, like a tortoise, into his shell, and wait in defiance of reprisal. If he adopts the former plan, the chances in our favour are materially and manifestly increased; if he selects the latter, and pursues the Fabian system of delay, he may harass and worry the allies until some unforeseen accident affords him an opening: but to do this he must have interminable supplies of treasure, his nobles must second him with enthusiastic loyalty, and submit to the total suspension of their annual incomes; the mass of his people must resign themselves to endure, without murmuring, the privations that a long war will entail upon them; and his ranks thinned by the sword, disease, and neglect, must be recruited by miracle, as warriors sprang in full equipment from the dragon's teeth of Cadmus—which it may be said, they are not likely to do for the special behoof of the house of Romanoff."

Mr. Morell's "Russia as it Is," † is a really useful little work, published by Mr. Routledge, in his shilling books, and contains an immense quantity of valuable and interesting matter, well arranged, and tastefully written. The resources of Russia are fairly estimated, and the condition of the great masses of her population honestly described; and we glean from it this important fact, that the emperor is far more likely to be supported by the people, who still look up to him with reverential awe as their friend and supporter, than he is by the nobles, who, ever anxious for a change, are peculiarly the victims of imperial rapacity when the necessities of war oblige the finding, by fair means or foul, of the means of carrying it on. Among the other books on this subject which we can properly recommend as fairly entitled to the perusal of those anxious to obtain information on matters connected with the countries now the seat of war, are Mr. Fowler's "History of Turkey;" ‡ M. Ivan Golovin's "The Nations of Turkey and Russia;" § a translation from the French of M. Germain de Lagny's, entitled, "The Knout and the Russians;" || which, despite its unpleasant name, is really an interesting sketch. A clever, small book, by

* "Russia and the Russians, comprising an Account of the Czar Nicholas, and the House of Romanoff, with a Sketch of the Progress and Encroachments of Russia, from the time of the Empress Catherine." By J. W. Cole, H.P., 21st Fusiliers. One vol. Bentley.

† "Russia as it Is." By John Reynell Morell. With a Map of the Baltic. Geo. Routledge and Co.

‡ "Turkey; or, a History of the Ottoman Empire." By George Fowler. One vol. Hope and Co.

§ "The Nations of Turkey and Russia, and their Destiny." By Ivan Golovin. One vol. Trübner and Co.

|| "The Knout and the Russians; or, the Muscovite Empire, the Czar, and his People." By Germain de Lagny. Translated from the French, by John Bridgman. One vol. Bayne.

Captain Jesse, on "Russia and the War;"* and another, of a very comprehensive character, by Captain Spenser, on "Turkey, Russia, the Black Sea, and Circassia."† To these must be added a reprint of a very clever article in *Fraser's Magazine*, which excited very considerable and deserved attention, under the title of "Cronstadt, and the Russian Fleet;"‡ while two law books, § on matters connected with maritime warfare and belligerent rights, complete, up to the present time, the swelling list of works which may be fairly considered the direct, and in these days of authorship, the necessary result of the war which is now dragging its slow length along in the North and in the East.

In the way of history we have to mention Dean Milman's work on "Papal Christianity until the time of Nicholas the Fifth," || 1447—1455. It is at present in three volumes, but whether it is to be continued and brought down to the present century we know not; although we have been given to understand that further volumes are in preparation. So far, however, as it extends, in the present, it is excellent. The rapid glance at the rise and progress of Christianity, which occupies the first volume, and the account of the origin and growth of Papal power in the remaining two, are really exquisite pieces of English prose, apart from any other merit, which they most undoubtedly possess. The subject is an important one, and Doctor Milman brings to his task a liberal spirit of fair inquiry, which we are glad to see has nothing either bigoted, indifferent, or intolerant about it. An eminent and painstaking contemporary critic has admirably illustrated the importance of the undertaking:—

"The subjects," he says, "are great in their actors, their wants, and the social interests they embrace; they admit of being presented in marked epochs, which not only possess the interest of striking masses, but impress themselves distinctly on the mind. Their great importance, both as regards necessary knowledge and religious disputes, rather detracts from the novelty of the matter. The origin and causes, the claims, powers, and usurpations of the popedom, have been narrated in various histories, as well as discussed in countless treatises. The great Fathers of the Latin Church, as Jerome, Augustine—the great missionaries of the heathen in Britain and Germany—the great schoolmen of the middle ages, more especially Abelard, from other causes than his scholarship—the great founders of disciplined monarchism, from St. Benedict downwards—and the leading popes, whether truly great men, like Gregory, or combining, like Hildebrand, cruelty and criminal ambition with mental grasp and power, and the vices inseparable from the priesthood—have been painted in special biographies, most of them in controversies, while they figure in regular history, whether secular or ecclesiastical. It is the same with the civil or military actors, whose greatness, or occasionally, whose weakness, vices, and misfortunes, made their age an epoch. The capture of Rome and the devastation of the Western Empire by Alaric and other barbarian leaders, the reigns of Justinian, of Charlemagne, of several of the German emperors, and of

* "Russia and the War." By Captain Jesse, Author of Murray's "Handbook of Russia," &c. &c. One vol. Longmans.

† "Turkey, Russia, the Black Sea, and Circassia." By Captain Spenser, Author of "Travels in Circassia," &c. With coloured Illustrations, Engravings, &c. One vol. Geo. Routledge and Co.

‡ "Cronstadt and the Russian Fleet." Reprinted from "Fraser's Magazine," for May, 1854. J. W. Parker and Son.

§ "A Manual of the Law of Maritime Warfare." By William Hazlett and H. P. Roche, Barristers-at-Law. Stevens and Norton.

"The Laws affecting Commerce and Shipping." By H. Bryerley Thompson, B.A., Barrister-at-Law. New edition, enlarged. One vol. Smith, Elder, and Co.

|| "History of Latin Christianity, including that of the Popes to the Pontificate of Nicholas V." By Henry Hart Milman, D.D., Dean of St. Paul's. Murray.

monarchs less prominent, but not without influence on the Church and on European society, as Clovis, have received as much notice as the great churchman, probably more. So likewise in the case of continuous events, which less depend upon any single man than upon general opinion, as the heresies of various kinds, Mahomet and his theism, the crusaders, and the papal assumptions over the civil power."

From Christianity and Dean Milman to Kazan and M. Turnerelli is a violent transition, and if we purposed to outrage good taste so far as to attempt any display of ingenuity in pretending that we had discovered an affinity between either the subjects or the authors, we should well deserve to be pilloried in Dr. Riccabocca's stocks for the remainder of our natural lives. But the fact is, the *trimestre* not being able to boast of anything new in the department of historical literature except a few well-done new editions of such standard works as "Gibbon's Rise and Fall," we are compelled to place side by side in the same category the two books to which we have alluded. M. Turnerelli's work,* however, can hardly be said to be historical. It is, in fact, semi-artistic and antiquarian, with a slight mixture of the ethnological, the residue offering a very large proportion of what, in these times, may not inaptly be called the Russian element. Kazan, the old seat of the Tartar khans, is now, and indeed has been for some three centuries, a mere province of Russia; and neither prior nor subsequent to this fate does it seem to have had much history to leave as a legacy to its enslaved posterity. In so far as it was Asiatic it could never bear comparison in point of wealth, beauty, or refinement with either its Mahometan or sun-worshipping neighbours, and as to its Europeanism, it was and is still several degrees below the questionable and imitative civilization of Russia, and certainly not superior to Christianized Greece. For those, however, who have a taste for this kind of light, sketchy, historical reading, the book is not without interest. M. Turnerelli appears to have lived for some time in the country, and if he has a high opinion of the Czar, and an affection for the state of society in which he has resided, he very frankly acknowledges it, and thus puts the reader on his guard against being led away by a certain occasional brilliancy of description, which throws prominently into light everything that has an atom of good in it, and shadows more deeply from the sight the recesses in which all that is rotten and impure lies festering.

Of far more practical value, as the work of a scientific man, and one thoroughly and intimately acquainted with the subject about which he writes, is the "Memoir" of the Mediterranean, by Admiral Smyth.† It is a learned work, and at the same time full of interest for the unlearned in the chief matters of which it treats. The greater portion of it consists of a nautical survey of the Mediterranean, conducted under the superintendence of the author, in the course of which he corrected a vast number of errors and superstitions which had crept into the science of navigation, laid down upwards of 100 charts, proved rocks, upon which it had been said and believed that ships had struck, to have never had any existence except in the lively imaginations of sailors, and established some new theories upon tides, currents, and other physical phenomena, which prove his zeal for science, as well as the extent and depth of his knowledge.

* "Russia on the Borders of Asia: Kazan, the Capital of the Tartar Khans; with an Account of the Province to which it belongs, the Tribes and Races which form its Population," &c. By Edward Drury Turnerelli. 2 vols. Bentley.

† "The Mediterranean; a Memoir, Physical, Historical, and Nautical." By Rear-Admiral William Henry Smyth, K.S.F., D.C.L., &c. &c. Parker and Son.

The following account of his survey of the Black Sea, will be read with interest by all :—

“The Black Sea is an inland basin, with a margin of coast generally elevated and rocky, having a transverse diameter of about 650 miles from east to west, a congregate one of more than 300, and an area of 172,000 miles. Its modern name is supposed to originate from the dense fogs which occasionally cover it, or the danger of its navigation arising from these fogs ; at all events it was much dreaded by the ancients, who placed their Cimmerian land of utter darkness on its northern shores. Besides the fresh water from Asia Minor, it receives some of the largest rivers in Europe, including the Danube (*Ister*), Dnieper (*Borysthènes*), and Dniester (*Tyras*), the Don (*Tanaïs*), and the Kouban ; its waters are, in consequence, only brackish ; and it is singular that, with such a large and constant accession to fresh streams continually pouring into it, any saltness should be retained. Its depth in general is great, no bottom being struck with 150 fathoms of line ; but off the mouth of the Danube the water deepens very gradually, and nearly as much so from Serpent’s Island, by Odessa, to the Crimea. The streams of the great rivers produce strong currents, particularly in the beginning of summer, when they are increased by the melting of the snows ; and when strong winds act against these flowings, a chopping sea is produced, which in foggy weather is dangerous to small craft. Independently, however, of such chances, the Black Sea is free from any dangers ; having, with a trivial exception or two, neither islands, rocks, nor reefs in the general track of navigation ; and almost everywhere there are excellent anchorages, affording good riding for the largest ships. Its trade consists of grain, wine, timber, charcoal, pitch, potash, fish, caviar, isinglass, shagreen, salted provisions, cheese, poultry, butter, wool, hides, hemp, tallow, honey, tobacco, salt, iron, copper, and saltpetre, but especially corn.”

Travels generally succeed, if only ordinarily well written, in obtaining a goodly number of readers ; and when they chance to combine no inconsiderable amount of instruction with the amusement they generally furnish, their value, as a class of instructive literature, can hardly be too highly estimated. As a type of this class may be mentioned Dr. Davy’s “West Indies.”* The author, a professional man, who filled the post of Inspector-General of Hospitals, appears to have employed his leisure time in obtaining a knowledge of the capabilities and prospects of the sugar colonies, and in studying tropical agriculture in all its branches. We have, therefore, not merely a desultory account of these interesting islands, but a practical review of their resources, and of the best means of turning them to account. Of Negro labour Dr. Davy entertains a higher opinion than most writers ; although he doubts if the planters have any very good system for inducing them to work. The great cause, however, of Negro idleness is the vast track of unappropriated waste land, upon which they squat, and only labour sufficiently to supply their few wants. In those Islands, therefore, where they are unable, or are prevented from squatting, labour becomes essential, and the relation of master and workman is on a more satisfactory basis. In Barbadoes, for instance, and in Antigua, things are looking up ; population is on the increase, land is fully occupied, and labour plentiful ; and in these islands also absenteeism is not so frequent or habitual as in many others. Dr. Davy has also some excellent remarks on the climate, and on health, believing the effect of the former on the latter to be grossly exaggerated ; while he attributes in a great

* “The West Indies, before and since Emancipation ; comprising the Windward and Leeward Islands’ Military Command. Founded on Notes and Observations collected during a Three Years’ Residence.” By John Davy, M.D., F.R.S., &c., Inspector-General of Army Hospitals. Cash.

measure the sickness which prevails at seasons, to the want of energy and activity in the people.

Mr. Heap's journal of an expedition to California,* for the purpose of making arrangements for the better protection and colonization of the Indian tribes, is an interesting work. The journey alone lasted 100 days, the direct distance being 1,900 miles, extended to upwards of 2,500, from the difficulty of obtaining supplies. Although this volume is wanting, perhaps, in the recital of perilous adventure, the journey seems to have been attended with considerable risk and some positive danger—the Indian tribes not being very sincere in their manifestations of friendship. The account, however, precise and particular as it is on topographical matters, would serve as an excellent companion or guide-book for any one bent on taking a trans-continental trip to explore the Rocky mountain, or trace the source of the mighty Colorado and its tributaries. We have another work by an American, on the "Valley of the Amazon," an exploration undertaken, we are afraid to say, with some ideas of ultimate annexation. Mr. Herndon, too, has some very decided notions on the subject of slavery, deeming *compulsory* labour the only kind fit for southern climes in that hemisphere. Some time ago we noticed an account of an explanation of this glorious river by a Mr. Wallace. In all essentials, and indeed in the natural capability and richness of the countries which this river waters, both travellers agree. The climate is healthy, and the navigation, although now difficult, presents no difficulties which an application of engineering skill could not easily overcome.

"A Volunteer's Indian Scramble," † is a lively, amusing book, somewhat too lengthy perhaps, but nevertheless interesting and very readable. Mr. James, who, by-the-bye, is the friend and companion in arms of Major Edwardes, is a good hand at descriptions, and paints war-scenes with a soldier's brush. He was present at the siege of Moulton, served in the Punjab, and indeed everywhere else where he could learn there was a chance of hard knocks, distinction, or promotion. Interspersed with some graphic accounts of journeys and expeditions undertaken in search of game, and some well-drawn pictures of the exotic nature by which the traveller was surrounded, and through which his path lay for weeks together. With an eye for nature Lieut. James seems to have made good use of his time, and his accounts of hill-stations, mountain-passes, and river scenery are really excellent. We cordially recommend the book to our readers who are anxious to get an insight into Indian life, such as it is—in the camp, and on the march either after Afghans or tigers.

Of a very different description is the production of our sweetly effeminate friend Henry F. Chorley. ‡ We do not mean to be personal. We do not even pretend to the acquaintance of Mr. Chorley, and still less should we presume to his friendship. But his book *is* effeminate; his descriptions are effeminate: and in spite of externals, the author must himself be effeminate to have written it. Not but what "Modern German Music" is a decidedly clever book; and where Mr. Chorley forgets him-

* "Central Route to the Pacific, from the Valley of the Mississippi to California: Journal of the Expedition of E. F. Beale, Superintendent of India; Affairs in California, and Gwinn Harris Heap, from Missouri to California, in 1853." By Gwinn Harris Heap. Lippincott, Grambo, and Co., Philadelphian and Trübner, London.

† "A Volunteer's Indian Scramble." By Hugo James, Bengal Army.

‡ "Modern German Music. Recollections and Criticisms." By Henry F. Chorley. 2 vols. Smith, Elder, and Co.

self, his character as a musical critic, a connoisseur, and an exquisite, it is decidedly readable, instructive, and amusing; but a more curious *mélange*, *olla podrida*, or by whatever name a dainty mixture of all that is incongruous and unmixable is called, was never presented to the British public. Mozart and *tables-d'hôte*, Gluck and railway stations, beer and Beethoven, Mendelssohn and Chorley, in shawl-pattern dressing gowns and slippers, are all served up together in one dish, and in a style of cooking enough to take away the appetite of the greatest general reader of the present day. Nevertheless, and curious enough, in spite of all this evidence of bad weak taste, we are bound to say that no work with which we are acquainted gives so admirable or truthful an account of the comparative merits and excellencies of the great German composers, as that before us. Mr. Chorley is a musician in heart, and if somewhat fastidious, is sincere in his admiration, and generous even in his censure, and for this reason we can willingly, without much sacrifice, forgive him his folly, in the hope when next he travels abroad, with the view of affording the public another treat, he will leave his cap and bells behind him, and not don them again until his manuscript is safe in the hands of the printer.

From music to poetry is easy travelling; but the ease and pleasure of the trip is sadly marred when the first work on our list recalls the memory of one whose loss we still mourn as recent and unsupplied. But a few months before Talfourd's sudden and regretted death, "*The Castilian*,"* an historical tragedy, was printed for private circulation, and it is now published to satisfy the requirements of a public who gratefully seize on ever so slight a memorial of so kindly and gentle a genius. The story of the play is founded on an imagined episode in Spanish history. It is a tale of virtue and heroism, of true patriotism and of domestic happiness, of self-sacrifice, and undying love. To describe, however, its various merits, or even to unravel the mystery of the plot, would require more space than we can devote. We content ourselves, therefore, in recommending its perusal to our readers, promising them a rich treat, and a full harvest of bright thoughts and loving images.

From Mr. Arnold's pen † we have a collection of poems full of promise, and the same may be said of those which have just flown from the quill of Mr. Frederick Tennyson, ‡ the younger brother of the Laureate. Our contemporary, the *Examiner*, thus speaks of these two volumes:—

"Mr. Arnold warns all men that he sits at the feet of Æschylus, that he cares for his topic much, and less for his diction. Mr. Frederick Tennyson, who would have all parts faithful to nature, cares for diction most, and will take for his topic anything or almost nothing, careless whether his nimble and very graceful fancy dances round a hale old oak, or the slim ghost of a maypole. Mr. Arnold's fancy is not suffered to go out and dance. Every poem must have its great topic or story, which is its fact, and the imagination must then stick to its fact closely; for what poetry wants is facts, meaning of course, not Mr. Gradgrind's facts, but such good old facts as Iphigenia, Œdipus, Prometheus, and so forth.

* * * * *

"To characterize the poetry of Mr. Frederick Tennyson, abiding by the fact that it is really in such case poetry of which we speak, we have only to reverse what has been said of Mr. Arnold's poems. What Mr. Arnold has, Mr. Tennyson wants: power to conceive a subject clearly, and abide by it steadily in the working

* "*The Castilian*; an Historical Tragedy. In Five Acts." By J. N. Talfourd. Moxon.

† "*Poems*." By Matthew Arnold. Longman and Co.

‡ "*Days and Hours*." By Frederick Tennyson. Parker and Son.

out, together with strong human interest in his themes, and fulness of action. What Mr. Arnold wants, Mr. Tennyson has : a quick fancy, an instinctive tendency to clothe his thoughts in a rich dress—we should almost call it, now and then, a thick veil of imagery. Mr. F. Tennyson never seems to sit down, like Mr. Arnold, and think out an image ; he sits down to write, and then metaphor, simile, personifications come of themselves, for they belong evidently to the unaffected language of his muse.*

These are opinions of which we readily avail ourselves and which we gladly endorse ; both writers, in fact, are true to themselves, and in their several ways to nature, under the aspects in which she severally presents herself to each. By careful cultivation too they will each certainly attain pre-eminence, but to do so, they must strive to sink the mannerism of peculiar theories, and endeavour less to prove and maintain their own particular crotchets, than to write poetry which shall have for its end the refinement and gratification of their countrymen.

Our attention has been directed to a course of lectures by Cardinal Wiseman,* on the connection existing between science and religion. It is now, we believe, some years since these lectures were delivered, and now that they are published we can safely say that, apart from all controversial matters, the subject as well as the style in which the work is written, is calculated to arrest the attention of every cultivated mind. The care too with which they have been prepared, and the amount of information they contain reflect the greatest credit upon the author, as well as bear testimony to his attainments, and it must be highly gratifying to the votaries of science to find ranked on their side one, whose position and prepossessions might have been supposed to conduce to a very different view of the subject. Cardinal Wiseman boldly stands forth, in spite of and in opposition to the Galileon tradition, to assert that religion and science are perfectly reconcilable, and that it is quite consistent with the highest veneration for revelation to accept all the discoveries which science has brought to light, and by admitting whilst he explains away the apparent discrepancy which seems to exist between the two, he takes the wind out of the sails of those who would attempt to refute the mysteries of the one by an appeal to the approved facts of the other. Space does not allow our entering upon the various heads under which the subject is treated most successfully, the author displaying an intimate acquaintance with the writings and opinions of those who in times gone by, as well as at present, have devoted their talent and industry to the consideration of different branches of scientific lore. One feature characterising this work, however, is deserving of mention : it is the evident desire of the writer to bear witness to the ability of scientific writers, and the candid admission of the difficulties which exist in reconciling the statements of Scripture and those of science, although he argues with considerable force, and we think with perfect success, to prove that such difficulties are but apparent, and that, by the attainment of perfect scientific knowledge, we shall be the better enabled to understand holy Scripture—that, in fact, it is our ignorance of science which makes divine revelation appear to contain difficulties. We can sincerely recommend these lectures, and without, too, we hope, a suspicion of being Jesuits in disguise, for general perusal, as a safeguard against the fallacy of supposing that the pursuit of scientific discovery can be detrimental to man's highest interests, by inducing a spirit of scepticism or infidelity.

* "Twelve Lectures on the Connection between Science and Religion, delivered in Rome." By Cardinal Wiseman. Dolman.

One of the most remarkable features in the history of the literature of the nineteenth century will unquestionably be, the exhaustless supplies of novels and romances. Every season brings with it its contribution. Novelty is out of the question, for the whole groundwork is exhausted, and repetition upon repetition, varied only by the differing styles of the authors, and their knowledge of their native language, supply the demand which the vast increase of circulating libraries creates. The work, therefore, of a critic is no sinecure; he is expected to advise, to point out those works of fiction which may be advantageously read, and to warn readers from the perusal of others which will either not repay the loss of time, or are calculated to do more harm than good. One or other of these courses he must take, or he would be judged as wanting in his duty, when in reality the only sound and useful advice or caution he could conscientiously give, would be—Read none, for they are all equally indifferent.

As a sample, however, of the mass, we will begin by pointing out a two-volume romance of the most orthodox and fashionable class, to which the conscientious advice above hinted at, is most peculiarly applicable. "Angelo: a Romance of Modern Rome,"* is a tale drawn from the late Italian revolution, in which mystery, and pure, unadulterated Satanic wickedness, are ingeniously woven together for the purpose of creating what is termed, "a lively interest" in the leading characters of the romance. The first hero is an Italian of the Diavolo school, and the second is an approved follower of St. Ignatius Loyala, and these two gentlemen, the one by the extent of his villany, and the other by the firmness of his will, manage between them to get up, every now and then, such scenes of inextricable confusion, that we are not surprised at the *finale*, which leaves every other character in the book in a state of bewonderment at the sports of which it has been the victim.

"Counterparts; or, the Cross of Love;" † by the author of "Charles Anchester," is the type of another class, in which metaphysical sentiment and extraordinary language predominate. Both these characteristics are evidently mistaken by the author, as well as by those who have praised the work, for poetical imagery and wealth of words, as well as ideas. We look upon them, however, in another light. To us they seem as exaggerated as they are tedious, and as false in moral as they are offensive in style and character. We find nothing pretty in the notion that the gingle of a small bunch of keys should pierce a young lady, "as though her brain gaped open beneath a dividing knife."

Here, too, is an extract, charming for the judicious *mélange* of the sublime and beautiful. A young gentleman of a poetical turn is composing a poem, under the influence of a storm. We are told that "there was blood in his veins, which the thunder could not curdle, and his nerves were soft, sheathed like a sleeping infant's, from sympathies with the lightning."

All of which we are glad to hear, although we do not in the least understand. However, "the cloud-mark shivered as the flashes, yellow and angry red, gushed through the plague, blue-tinting that sheeted the sky all over. Suddenly the thunder ceased: the youth perhaps felt it not, but he had certainly heard it. Flinging down his pen, he crossed to the window, and he was upon the lawn at once. Bareheaded beneath the storm, he surveyed

* "Angelo; a Romance of Modern Rome." In two vols. Bentley.

† "Counterparts; or, the Cross of Love." By the Author of "Charles Anchester." In three volumes. Smith, Elder, and Co.

the stricken symmetry of the *lighthouse*. He approached it then over the grassy level ; no sound escaped him *yet*, but he knocked at the narrow door. He waited,—he opened it,—he ran up the *corkscrew-staircase*, displacing the shattered fragments with his feet ; and, standing with the jagged wall broken round him, exclaimed beneath his breath, ‘Thank God.’ In answer to that whisper, a voice shouted out from beneath, ‘M. Bernard !’ ”

Here is confusion worse confounded, —“lawn” and shattered “lighthouses,” —“grassy levels” and “corkscrew-staircases,” the whispers of an enthusiastic poet, and the shout of somebody somewhere in a cellar.

From all this it is refreshing to turn to Emile Carlen’s “Professor,”* a good-tempered, eccentric old man, whose chief happiness is doing kind acts in a kind manner, and whose nephews and nieces, having true touches of nature in them, love each other very heartily, quarrel and make it up again in a plain matter-of-fact sort of way, eminently Swedish, but not the less agreeable, after the stormy pictures of passion, selfishness, and sacrifice which the two preceding novels furnish. The great charm of Emile Carlen’s works consists in the pictures of Swedish life which they furnish, and which, even where the tale itself lacks incident, arrests the attention of the reader, and inspires an interest which, from the frequent want of plan or plot in the story, he might not otherwise feel.

Of Miss Mitford’s works† we are always anxious and generally able to speak well ; but of the last which has fallen under our notice, consisting of a novel, in one volume, called “Atherton,” and a collection of tales that have seen the light under the guardianship of numerous albums and keepsakes, we are utterly at a loss to know what to say. Praise them we cannot ; and, yet, to criticise them as they deserve would be an unkindly act towards so old and deserving a public favourite as Miss Mitford. We may wish, however, that she had not written them, or rather that she had not reprinted them ; for, composed, as they most probably were, on the spur of a moment, and to fill a few pages in a publication that was only intended to live a year, they do not certainly deserve the censure of a critic, while still less are they entitled to his respect or approval.

“Phemie Millar”‡ is an improvement upon the ordinary pictures of humble Scottish life ; and although the author falls into the too common mistake of wearying the reader with domestic details and small-talk, yet, on the whole, there is more genius and power in the work than in any other which we have yet had occasion to notice. The heroine is a Scottish lass, the daughter of a well-to-do tradesman or merchant, who, with more strings to her bow than she knows very well what to do with, gives her heart to a young artist, struggling with the world, and with the thousand and one faults which mar his fortunes, and render his character somewhat unamiable. The portraits, however, are well drawn, and true to nature. They are all thoroughly Scotch ; and if Phemie herself is not quite the heroine the author intended her to be, her little weaknesses are womanly, and therefore not the less interesting or real.

Of Miss Pardoe’s novel of “Reginald Lyle”§ we can speak with more

* “The Professor ; a Novel.” By Emile Carlen, Author of “The Events of a Year,” &c. In three volumes. Newby.

† “Atherton, and other Tales.” By Miss Mitford. Three volumes. Hurst and Blackett.

‡ “Phemie Millar.” By the author of “The Kinnears.” In three volumes. Hurst and Blackett.

§ “Reginald Lyle.” By Miss Pardoe. Three vols. Hurst and Blackett.

pleasure. It is not—thanks be to the authoress—a romance as romances are now-a-days written. There is too much common sense and reality in it, and, moreover, too little of what is usually known as “fine writing.” For these reasons, it will repay the time spent in its perusal, for it will be found to have passed pleasantly; and if we may now and then detect a slightly-exaggerated tone, that is, if the leading characters are a little overdrawn, or the game they are made to play somewhat too apparent, we are easily induced to forget such trifling faults in the excellence of the general treatment, the probability of the story, and the just moral which is capable of being drawn from the whole tale.

“Maude Talbot,”* by Holme Lee; “Progress and Prejudice,”† by Mrs. Gore; “Janet Mowbray,”‡ by Caroline Grantoff; “Aubrey,”§ by the author of “Emilia Wyndham;” and Mr. Fullom’s “Great Highway,”|| are all readable fictions, and, although differing essentially from each other, are far superior to the general run of novels of the present day; and in each there is quite sufficient character and incident to make an evening hour pass pleasantly enough.

The spring quarter is pre-eminently the season of the Fine Arts. Society devotes it to them; and in its peripatetic mood journeys cheerfully from gallery to gallery and from exhibition to exhibition, until the eye wearies with the constant succession of colour, subject, and shape. Sameness is necessarily incident to such labours; yet each succeeding year finds us as curious and as anxious to mark the progress which art has made during its recess, as our philanthropists and philosophers are eager to fix landmarks in the history of human development. In notices, however, on matters artistic it is not easy to observe much method or order. To descend gradually from general and superficial observation to particular criticisms would take more space than we could give, and perchance demand of our readers more of their patience than they would be willing to spare. We shall therefore but briefly note such thoughts as have occurred to us, leaving the blanks which necessity, and not inclination or idleness, obliges us to leave, to be filled up at the leisure of our readers.

One fact, however, has forced itself of late years upon our notice with reference to that branch of art which comes peculiarly within the realm and dominion of the painter. We allude to the growing prominence given to colouring over drawing and the minor details of accurate representation. It is particularly apparent in all the galleries now open. The eye is dazzled by the brilliancy of the hues, and not so often gratified by striking harmonies of colour as we could desire. Pictures look as if they were painted for the moment, and not for time,—to last as long as the exhibition is open, and with it to fade away. We do not mean to say that there is any direct evidence of this fading; but it is curiously, and, as if in contradiction, suggested by the startling brilliancy to which we refer. The pictures of Machise and Hunt are particularly suggestive in this respect, and so is the dead glare of the pictures exhibited by the French school of the Fine Arts. With all the *light*, there is to us a want

* “Maude Talbot.” By Holme Lee. Three vols. Smith, Elder, and Co.

† “Progress and Prejudice.” By Mrs. Gore. Three vols. Hurst and Blackett.

‡ “Janet Mowbray.” By Caroline Grantoff. Three vols. Hurst and Blackett.

§ “Aubrey.” By the Author of “Emilie Wyndham.” Three vols. Hurst and Blackett.

|| “The Great Highway; a Story of the World’s Struggles.” By S. W. Fullom, Author of “The Marvels of Science,” &c. &c. With Illustrations on Steel, by John Leach. Three vols. Longman and Co.

of warmth and depth which speaks of thinness, poverty, and starvation. It is even discernible in the water colours, although the unavoidable ruggedness of the latter mode of painting secures it in a great degree from the strictures which in our ignorance we may perhaps be passing upon what the taste and knowledge of more competent judges deem perfection. We defy a man to feel warm in the Royal Academy, for instance, so long as there are many Hunts, Stansfields, Maclises, Coopers, or even Landseers, about him. And yet these may be, and no doubt are, the first painters of which England can boast, and, in good truth, she has every reason to be proud of them. Ansdell and Roberts are, it is true, of somewhat warmer blood, though inferior perhaps as mere artists; and Turner was, in spite of his many eccentricities, a valuable guide in what we persist in calling the right direction. We cannot, however, but praise the increase of poetic feeling in the conception and treatment of subjects. Every year most satisfactorily proves, beyond a doubt, that the artist is again asserting for his art its independence, and is again endeavouring to remove it from the region of the mechanical into that of the imaginative and the intellectual. Painting is indeed the handmaiden to thought. It should lead to it, adorn, and suggest it. Mere faultless drawing is not painting in the sense in which Turner, Maclise, or Hunt view it. Fidelity in them yields to spirituality, and we trace elaborately, even in the subserviency of details and of minor incidents, the one leading idea and single purpose which give to their pictures an aspect and attribute so eminently poetic and spiritual. In their hands horrors lose all loathsomeness, misery is no longer squalid, or jollity sensual. To enumerate all the pictures in the several exhibitions which are worthy of praise would be an endless task. Many of them are deserving of actual study, and by far the greater majority evidence an onward movement towards a true and correct appreciation of the first great principles of art, which if persisted in will achieve for England an equal if not a greater triumph than that which we trust her arms are destined to reap in the defence of right against the wrong sought to be effected by the aid of unscrupulous might.

The opening of the Crystal Palace is an event in the history of art and science which it would ill become us to pass over in silence; and although we cannot hope to describe the inauguration of this truly wonderful and altogether unprecedented enterprise, or the ceremony of its devotion by royalty itself to the work of making men wiser and better, we can give our readers a faint although necessarily a very imperfect view of the beauty and majesty of this glittering monument of the genius of man. From every hill in the neighbourhood of London the Sydenham Palace is distinctly visible, and its complication of curved lines, wrought-iron work, and delicate tracery, form a fitting introduction to the interior. The nave is flanked by painted iron columns, round which the most beautiful and rare among climbing plants are clinging, and in front of them statuary and sculpture, from every part of Europe, present at a glance the most striking *coup-d'œil* that we have ever witnessed. It is, in fact, the marriage of Nature and Art. Immediately under the central transept is our old friend the crystal fountain. Every here and there are staircases of majestic proportions leading to the front gallery, which goes entirely round the nave and all the transepts. Beneath this are the several courts; on the one side those dedicated to the representation of cosmopolitan architecture, and on the other, scarcely less beautiful, are arranged those in which the different productions and wares of different places are collected. As yet, but few of the counters in the galleries are furnished. From the first gallery the visitor ascends to the higher one, until he reaches

the top of the building, and from an elevation of nearly 200 feet surveys the beautiful objects and the moving crowd beneath him. Nor is the view which greets his eye, as he gazes out of one of the 50,000 windows, less magnificent. On every side there is beauty,—scenery which the world can hardly match, and evidences of the wealth and might of England which every other nation may well envy. On the west are the white villages of Norwood and Dulwich, and beyond them the spires of several hundred churches, and the domes of public buildings, indicating the whereabouts of that mighty emporium of trade—London. On the east, an enchanting scene presents itself. Immediately beneath the spectator are the glorious terraces, with their parapets, balustrades, statues, and urns. From them descend mighty flights of steps, leading the stranger along gravel-walks in the midst of fountains and Italian gardens. To these succeed a genuine English garden, with its beds of standard roses and other home flowers, which in its turn leads to the park and to cultivated wildernesses of shrubs and trees, fountains and basins, lakes and islands; amidst which animals, and specimens of the different races of the great family of man, are placed, each in his sphere, surrounded by the nature in which fate has placed his destiny, and following the pursuits which his appetite, fancy, or will suggest to him. And, again, beyond all this are the sweet Surrey hills, upon which endless shadows play, and which are in themselves of sufficient beauty to rivet the attention of every lover of nature.

Were we to speak of the interior we should fill a volume; and we are therefore bound to content ourselves by emphatically observing, that there is nothing in the whole world which in our eyes can, as a whole, compare with the Sydenham Palace for beauty, or for the varied means it possesses of diffusing education, giving pleasure, or ennobling man's nature by lifting him nearer heaven.

CORRESPONDENCE.

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

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

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

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

I WAS somewhat surprised at the communication of J. W., in your last number, giving a copy of a note, received by him, from the late Duke of Wellington, stating that "*The Duke has no recollection*

of having been admitted a Freemason. He has no knowledge of that association." On reference to the *Freemasons' Quarterly Magazine*, vol. iii., p. 442, 1836, I find the following:—

“THE DUKE OF WELLINGTON.”

“This distinguished brother, when Colonel in the 33rd regiment of foot, was initiated into Freemasonry in Lodge 494, which was at the time held in the Castle of Dangan, county Meath; the late Earl of Mornington, his grace's father, being the Master at the time; he was duly passed, after the usual examination, and (in the phraseology of the Lodge), entered at the southern gate, and afterwards raised.

“The following Brethren, being members, were present, many of them, in the words of the Irish bard, ‘have been famous in story.’

“Bros. Sir James Somerville, Bart.; Sir Benjamin Chapman, Bart.; Ham Georges, *M.P.*; Delvin (late) Earl of Westmeath; Robert Uniacke, *M.P.*; Richard Boyle, *M.P.*; John Pomeroy; William Forster; Geo. Lowther, *M.P.*; Earl Mornington; Marquess Wellesley; F. North (late) Earl of Guildford; Robert Perceval; Robert Waller; Richard Lesley, and Arthur Wellesley.

“The Lodge has for many years been in abeyance, but has never surrendered its warrant. The venerable Brother Christopher Carleton, through whose fraternal kindness the above interesting particulars have been communicated, filled the office of Master and Secretary for several years; and finding, at length, that he could not succeed in effecting a sufficient gathering of the Craft to work the Lodge, he prudently took the warrant into his personal charge, and in order to preserve its reputation and Masonic honour, he enrolled the above names, and maintained the credit of the Lodge, by paying half-yearly dues from his private purse, as though it were working in prosperity.”

Yours fraternally, 689 and 707.

Soho, Staffordshire, 24th April, 1854.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

Kidderminster, May 30th, 1854.

DEAR SIR AND BROTHER,—

In answer to Brother Walsh, as to the “Brotherhood” of the Duke of Wellington, I would refer him to the December number of this Quarterly for the year 1836, where he will find an account of the initiation of “The Duke” in Lodge 494, which was at the time held in the castle of Dangan, county of Meath, his late Grace's father, the Earl of Mornington, being Master at the time. He will also find a list of 15 Brethren who were present at the time, which seems to

place it beyond a doubt that "F.M. the Duke of Wellington" was a Brother; though, most certainly, his denial of it was a strange proceeding.

I remain, Dear Sir and Brother,
Yours truly and fraternally,

J. F., 523.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

I SHALL be glad if any of the contributors to your valuable publication can tell me the derivation of the word "Cowan." I am led to make this inquiry from having seen in a pamphlet descriptive of those wonderful beings, the "Aztec children," that one of the Indian chiefs informed the travellers who discovered the city of Iximaya, that his duty was "to visit the neighbouring regions for the purpose of arresting intruders (cowana)." I find (page 134 of the number of the *Freemasons' Quarterly Magazine*, published March 31, 1852), that the Rev. Bro. Margoliouth says, it is evidently derived from a Greek word, signifying "dog." If this be the case, is it not singular that such a word should be found in use among the inhabitants of Central America? Also, that it should have the same signification as used by Freemasons in this country, viz., intruders?

I consider the subject is worthy of the consideration of any Brother, who has time to devote to such matters.

I remain, dear Sir and Brother, yours fraternally,

P. M. 786.

April 11th, 1854.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

I AM desirous to add my mite to the discussion of the subjects contained in J. B.'s letter inserted in your last number, because the matter has often excited my attention.

I shall not analyse J. B.'s letter, I shall simply test the claims of the localities mentioned by the standard of Holy Writ; and the following remarks contain the result of my inquiries.

The valley of Jehoshaphat has no claim whatever to any place in this portion of Masonic tradition; its locality forbids it, and if we view it chronologically, we are still wider from the mark.

Rephidim, it is true, if we take the 11th verse of the 17th chapter of Exodus *alone*, has a claim to be considered; but if we take the 12th verse into the argument, the claim must be abandoned; and this arises from the use of the *singular* number "hand" being used in the 11th verse, and the *plural* number "hands" being used in the 12th verse.

Although the contest at Rephidim was very important to the Hebrews, yet it cannot, I think, be denied that the transactions near Gibeon were of much more importance. At the latter place the Israelites were combating for the land promised to their fathers by Jehovah; and the astounding event which occurred during the battle would easily account for a notice in Masonic tradition, and would justify the reference made to it, which has been so strenuously objected by Brother J. B.

I do not intend to advocate the use of the word Gibeon, as the Scripture narrative would preclude my doing so, as it is clear that Joshua, by that record, must have been at some distance from Gibeon.

In endeavouring to clear away the difficulty, by a reference to such works as I possess, I beg to call your attention to the following extract from the "Bible Cyclopædia," vol. i. art. *Beth-horon*. The work was published by Parker, West Strand, in 1841.

Professor Robinson says in his journal: "From Ekron to Ramleh is two hours. Here we lodged, and the next day we proceeded to Jerusalem by the camel road, which also is the ancient Jewish and Roman way over Lûd (Lydda), Gimzo, Lower and Upper Beth-horon (now Beit-Ur), and Jeb or Gibeon. The pass between the two villages of Beth-horon is a steep and rugged ascent of some 1,500 feet, up the point of a ridge between deep valleys. It is the ancient road, and has in several places steps hewn in the rock. Looking down from Upper Beth-horon a broad valley is seen on the south-west, issuing from the mountains and hills into the plain, while on the ridge that skirts its south-west side is seen a village called Yulo, the Arabic form for the Hebrew Ajalon. This, then, is probably the spot where Joshua, in pursuit of the five kings, having arrived at or near Upper Beth-horon, looked back towards Gibeon and down upon the valley before him, and uttered the command: 'Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon.'"

From the above extracts, we may infer that Joshua was in a prominent position, and thus in the sight of all the army—an inference fully sanctioned by the Scripture narrative.

I see no objection to the expression made use of that Joshua prayed; it may be that he did *silently*, as the Duke of Wellington is said to have prayed at Waterloo, "for night or the Prussians." Nor can I imagine that when Joshua uttered the mandate to the heavenly bodies he assumed no attitude, and I can hardly consider the attitude he is said to have assumed by any means an *insignificant* or improper one. Joshua was a devout man and a trusty

one; he and Caleb were the only *true men* among the spies sent by Moses; he had ample reason for his *fidelity* and trust in Jehovah, from having often witnessed His tremendous power. We can as easily account for his *perseverance*. He saw that the approach of the sun to the horizon indicated the close of day, and darkness would have checked the pursuit and prevented the destruction of his enemies; whereas, by the miraculous lengthening of the daylight, he was enabled to *persevere* and complete the destruction of the routed foe; he was satisfied that Jehovah fought for Israel, by "*the casting down of great stones from heaven*;" and thus encouraged, he felt perfectly at liberty to ask, nay, to command, the sun to stand still, and the moon to stay.

Having intruded too much on your valuable space, I shall close these observations by expressing a hope that others may favour the Craft with their views on the subject, in order that some decision may be arrived at. I have heard the valley of Jehoshaphat repeatedly referred to, Rephidim but seldom, and I think the question should be settled if possible; and there are too many talented Brethren among us to lead us to despair for the attainment of so desirable an object.

I remain, dear Sir and Brother,
Yours fraternally,

Z.

THE MASONRY OF FLOWERS.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR MR. EDITOR,—

I HAVE ventured upon a very bold step, I know, in intruding my feminine remarks upon you, after knowing your strict rules for excluding every vestige of the "petticoat" in your mysterious Fraternity. But like a daring soldier, having essayed the first step, I fling away all means of retreat, and rush boldly to the attack. And this I do the more confidently, that you have trenched upon our prerogatives, when you have introduced flowers and foliage as a means of decoration among any of your Masonic paraphernalia—excuse the word, but my ignorance of your proper specific term must plead my excuse.

Now I think I may, with the utmost justice, assert that flowers are, and have always been, under exclusive female jurisdiction, ruled as they are by Flora herself; and in taking them, you have put yourselves under her blooming sceptre for the moment, and may therefore bear a little lecture from one of her votaries. I will therefore found my charge on the ground that at some various times sundry of your Craft have taken advantage of them for embellishments at some of your secret proceedings. Not being one of the initiated, I cannot,

of course, *prove* this, but you will, I dare say, plead guilty. Now I do not blame you at all for doing so, for I think you are quite right, literally and figuratively. For as the flowers are raised from the earth of this green world by the more visible form of the same power, so were the first shoots and buds of Masonry called into being in Adam (the red earth), by the Great Source of Light and Life. I believe you will not deny that to be a very Masonic truth, though from a woman's pen.

We cannot define what the extent of the usefulness contained in herbs and flowers may be, familiar as we are with their valuable medicinal properties. But beyond all these even, there is a world of beautiful teaching curled up in their fragile cups and delicate leaves. Of course I do not allude to the sentimental, so called, "Language of Flowers;" I mean the beautiful and even holy symbolism that may be found in them. Indeed, Mr. Editor, I will boldly assert that you Masons may be very glad to study from them a little. Look, for instance, at the Solomon's Seal, which contains a whole volume of "Landmarks" in it. Perhaps you will be able to find out the graceful spring of the Arch worthy, in honour of its own beauty and its wise and kingly namesake, to be called "Royal." Do not forget to notice the perfect intersected triangle in its elegant green-tipped petals, of the unusual number of six, which doubtless gave it its name. There would be a valuable flower for you, and it is easily grown and propagated. The rose, too, what a pretty and poetical help it would be to you in *tyling* a Lodge!—the emblem of secrecy from time immemorial.

How *very* much you might add to the beauty of your Masonic Festivals, did you pay a little attention to this. I do not mean that you could do so at every Lodge meeting, as the flowers you wished for might be out of season, but on the event of any Grand Festival. If they were combined and arranged in appropriate devices, they would indeed add much to the general effect of the scene, though I am afraid you would have to demand the aid of some tasteful feminine fingers, and a little womanly taste in grouping them. I have had a little opportunity of seeing village school-rooms arranged for tea-drinkings and holydays, and really the very beautiful effect of a few flowers, some coarse pasteboard, and needles and thread, was wonderful, when you considered the materials.

The acacia, a very Masonic tree, can always help much, by its very appropriate foliage, as a background to the more brilliant hues of the flowers. The hyacinth, with its mournful and mysterious "Ai;" the columbine, with its little doves; and others, too numerous to mention, would involve a world of hidden meanings to the initiated. One only flower I would exclude from festive purposes, which, with a kind of reverent watchfulness over the sacred symbols it bears in its bosom, closes over them at nightfall, and deigns not to unfurl for any lighted revel in the world,—I mean the Passion-flower, which being honoured by bearing the symbols of the Redeemer's sufferings on earth, should not be lightly taken to any assembly of human joy and

mirth, however harmless. And now I am afraid I have trespassed on your patience too long, so, praying you to take into your grave consideration the few hasty hints I offer, and, asking pardon for my boldness in daring to lecture such a high and mighty functionary as yourself, I am, my dear Mr. Editor, with all imaginable respect,

Your humble Servant,
FLORINE.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

Hull, May 25th, 1854.

DEAR SIR AND BROTHER,—

The numberless cases of begging by so-called "distressed Masons" which have come under my notice for some time past lead me to give you the particulars of one which has just occurred, that, by its publication in the "Quarterly," it may be the means of preventing those Brethren being imposed upon who would otherwise have parted with their money without the object of "relieving the distressed" being realized.

A few days since a person named James Mackie, of St. Stephen's Lodge, 145, Edinburgh, called upon me for relief, with a recommendation from some of the members of the Yarborough Lodge, 611, from which he had received a gift of 20s. (from the Lodge funds). *He told me it was from private subscription.* I therefore relieved him again, and gave him the names of the Masters of the two Lodges in this place. He called upon them, with "my compliments." However, it so happened that the Master of one Lodge (the Minerva) would not relieve him until he had called on the Master of the other (the Humber), who referred him to the Treasurer with a note. Here he got 5s.; but, not content with this, *he forged* the Master's name for 10s., and then called again on the Master of the Minerva, who was about to relieve him to a similar extent, when Bro. —, Master of the Humber, passed; he was called in, and the impostor was, of course, immediately detected. In addition to this, the writer had occasion to visit the Provincial Lodge at Lincoln last week, when he found that he had not only made victims there, but that he had also forged the name of the Master of the Witham Lodge —. He has in his list 10*l.* from the Grand Lodge, 5*l.* from B. B. Cabbell, M.P., and other familiar names of 2*l.* and 3*l.* each. He states he has been wrecked in March last, and lost his father and property. He has now a mother dependent upon him, and he wishes to get enough to pay his passage to Australia.

I may further remark that his certificate is "well worn," and pasted upon a piece of cloth. By his list of donors it will be noticed that he proceeded from Boston *viâ* Lincoln, Gainsborough, and Hull, to get to London.

I trust this description will prevent a continuance of the deceptions

he has practised, and put your readers upon their guard with respect to "travelling Masons" generally.

I have the pleasure to be, Sir,

Yours fraternally,

Wm. P. ASTLEY, W.M. 611, Yarborough Lodge, Gainsborough.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY MAGAZINE.

DEAR SIR AND BROTHER,—

June 3rd, 1854.

Whatever the moral worth may be of your correspondent's strictures on Sunday Lodges, there can be but little doubt that his conclusions are opposed in spirit to the first principles of *Freemasonry*, presupposing, as they do, the existence of certain obligations which it is the peculiar characteristic of the Order to ignore.

By silencing sectarian dogmas, whether religious, political, or social, it establishes those canons of perfect Freedom and Equality, under shelter of which men of all nations, creeds, and habits, may harmoniously assemble; and I apprehend no good Mason could regard the fulfilment of so sublime an union as *in itself* an unprofitable occupation for Sunday evening. Such a view may be left to those who regard their Lodge duties as a pleasant medium for social enjoyment,—a mere amusement for week-day leisure; but men who appreciate the Divine character of the Craft will be more apt to censure the week-day dinner-eater than the Sunday Mason, and, far from arresting, would assist and encourage an employment which may make them better, and can hardly make them worse. For members of Sunday Lodges may be therein restrained from frivolous or vile pursuits, and learn lessons there which, so far from being at variance with the spirit of the day, may assist the comprehension of its purest and most exalted principles.

Great stress has been laid on the use of tobacco and liquors, but (even had we not been assured that excess is almost unknown) how they affect the merits of this case it is difficult to understand. It is positive there is no obligation to use, and we know of none to forbid them; and men desirous of these things (who assuredly will discover *some means* to obtain them) will not poison their cigar or their glass by associating with their consumption an intellectual and exalting exercise.

Sir, as individuals we may *hate* tobacco, forswear spirits, and prefer our church on Sunday evening to any other place whatever, with great benefit to society at large and advantage to ourselves; but we surely acquire by this no title to *dogmatize* on these matters, and rally round us the bitterness of party and of fanaticism by uncharitable and gratuitous denunciations of the Brethren in a Freemasons' Magazine.

I remain, Sir and Brother,

Yours fraternally,

B. B., No. 662, Croydon.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May 3, 1854.*

Present.—The Right Hon. the Earl of Zetland, Z.; A. Dobie, as H.; F. Pattison, as J.; W. H. White, E.; W. F. Beadon, N.; H. L. Cröhn, as P. Soj.; J. Havers, and G. Biggs, as Assist. Sojrs.; J. H. Goldsworthy, P. Stand. B.; T. Tombleson, P. Stand. B.; B. Lawrence, P. Stand. B.; C. Baumer, P. Stand. B.; G. H. K. Potter, P. S. B.; R. H. Giraud, P. S. B.; H. Faudel, P. Dir. of Cer.; J. B. King, P. Dir. of Cer.; the Principals, Past Principals, &c., of other Chapters.

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

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

The following Grand Officers were appointed:—

The Right Hon. the Earl of Zetland, Z.; the Right Hon. the Earl of Yarborough, H.; F. Dundas, J.; W. H. White, E.; W. F. Beadon, N.; H. L. Cröhn, P. Soj.; B. Dobree, 1st Assist. Soj.; E. Baldwin, 2nd Assist. Soj.; S. Tomkins, Treasurer; A. Dobie, Registrar; the Rev. E. Moore, Sword Bearer; J. Hervey, Stand. Bearer; H. Lloyd, Dir. of Cer.; Thomas Barton, Janitor.

The following Companions were appointed as the Committee of General Purposes:—

A. Dobie, President; H. Giraud; J. Hervey; T. Tombleson; J. N. Tomkins; T. Parkinson; John Savage; G. H. K. Potter; H. Lloyd.

Charters were granted for Chapters to be attached to Lodges as follows:—

No. 24, Newcastle-on-Tyne; No. 123, Exmouth; No. 267, Much Woolton, near Liverpool; No. 308, George Town, Demerara; No. 745, Kennington.

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

UNITED GRAND LODGE.

At a Grand Lodge holden at Freemasons' Hall, on Wednesday, 26th April, 1854:—

Present.—R. W. Thomas Henry Hall, Prov. G.M. for Cambridge-shire, as G. M.; A. Dobie, Prov. G. M. for Surrey, and G. Reg. as D. G. M.; F. Pattison, P. J. G. W. as S. G. W.; H. L. Crohn, G. Sec. for German Correspondence, and Rep. of the G. L. of Ham-burgh, as J. G. W.; S. Rawson, Prov. G. M. for China; Rev. John E. Cox, G. Chaplain; W. H. White, G. Sec.; R. H. Giraud, S. G. D.; J. H. Goldsworthy, P. S. G. D.; L. Thompson, P. J. G. D.; A. A. Le Veau, G. S. B.; E. H. Patten, P. G. S. B.; F. W. Breitling, G. Pur.; the Grand Stewards of the year; the Masters, Wardens, and Past Masters of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

The G. Sec. read from the Book of Constitutions, Article 11, page 22, relative to the Annual Feast of the Order, also Article 1, page 28, as to the appointment of Grand Officers, after which the follow-ing notice and summons issued by order of the M. W. the G. M. was read, viz.—

“Her Majesty having been pleased to appoint Wednesday, the 26th of April, inst., as a day of Humiliation and Prayer, the Annual Festival of the Order must necessarily be postponed. The M. W. the G. M. has in consequence appointed Saturday, the 29th inst., for holding the G. Lodge and Festival at Freemasons' Hall, on which day, your attendance is hereby required, together with your Wardens and Past Masters, at half-past four o'clock in the afternoon, for the installation of the M. W. the G. M., and nomination of other Officers.” The attend-ance of such members of the G. L. as can conveniently be present, is requested at Freemasons' Hall on Wednesday, the 26th of April, at four o'clock in the after-noon precisely, for the purpose of adjourning until Saturday, the 29th instant, for the despatch of business.”

By command of the W. M. Grand Master,

(Signed)

WILLIAM H. WHITE, G. S.

Freemasons' Hall, 15th April, 1854.

It was then duly moved and seconded, that this meeting do adjourn until Saturday, the 29th instant, at half-past four o'clock in the after-noon, for the installation of the M. W. the G. M., and nomination of Grand Officers, and afterwards to attend the Grand Festival.

The question having been put thereon, it passed unanimously in the affirmative.

The Grand Lodge was then closed in form and with solemn prayer, and adjourned to Saturday, April 29th.

ANNUAL GRAND FESTIVAL, 29th April, 1854,

Pursuant to summons, and in conformity with the Resolution passed at the Grand Lodge on the 26th instant :—

Present.—The Rt. Hon. the Earl of Zetland, M. W. G. M. on the Throne; R. W. T. H. Hall, Prov. G.M. for Cambridgeshire; F. Pattison, P. J. G. W. as S. G. W.; S. Rawson, Prov. G.M. for China as J.G.W.; A. Dobie, Prov. G. M. for Surrey, and G. Registrar; C. P. Cooper, *Q. C.*, Prov. G. M. for Kent; B. B. Cabbell, *M.P.*, P. J. G. W. Prov. G. M. for Norfolk; W. Tucker, P. Prov. G. M. for Dorset; R. Holland, P.J.G.W.; Chev. Bernard Hebel, P. S. G. W., Rep. from G. L. Berlin; V.W. Revs. J. E. Cox, and E. Moore, G. Chaplains; Revs. J. Vane, and W. Fallofield, P.G. Chaplains; S. Tomkins, G. Treas.; W. H. White, G. Sec.; H. L. Crohn, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburg; R. H. Giraud, S. G. D.; J. B. King, P. J. G. D., J. S. Gaskoin, P.S.G.D.; S. C. Norris, P.S.G.D.; C. Baumer, P.J.G.D.; J. H. Goldsworthy, P.S.G.D.; G. R. Rowe, P. S. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. Havers, P.S.G.D.; J. Nelson, P.S.G.D.; G. W. K. Potter, P.J.G.D.; T. R. White, P. S. G. D.; J. Hodgkinson, P. S. G. D.; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; A. A. Le Veau, G.S.B.; J. Masson, P.G.S.B.; G. P. de Rhé Philipe, P.G.S.B.; J. L. Evans, P. G. S. B.; E. H. Patten, P. G. S. B.; R. J. Spiers, P.G.S.B.; F. W. Breitling, G. Pursuiv.; the Grand Stewards of the year, the Master, Past Masters, Wardens of the Grand Steward's Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last Quarterly Communication as to the election of the M.W. the G.M. and G. Treas. were read and confirmed.

Whereupon the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas, of Aske, in the county of York, Lord Lieutenant for the North Riding of Yorkshire, &c. &c. &c., was proclaimed Grand Master of Masonry.

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

The Right Hon. the Earl of Yarborough, D.G.M.; B. Dobree, S.G.W.; E. Baldwin, J.G.W.; the Revs. J. E. Cox and E. Moore, Grand Chaplains; S. Tomkins, Treas.; A. Dobie (Prov. G.M. for Surrey), Grand Regist.; W. H. White, G.S.; H. L. Crohn (Rep. from G.L. of Hamburg), Assist. Grand Sec. for German Correspondence; J. Hervey, S.G.D.; H. Faudel, J.G.D.; P. Hardwick, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; G. Biggs, G.S.B.; W. Farnfield, Assist. G.

Sec.; E. Ransford, G. Organist; G. G. Elkington, G. Pursuivant; T. Barton, G. Tyler.

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

Francis Roxburgh	Royal Somerset House and Inverness Lodge, No. 4.
John S. Pullen	Old Union Lodge, No. 54.
William Kynaston, Jun.	Lodge of Felicity, No. 66.
Fauconburgh Shuttleworth	Grand Master's Lodge, No. 1.
William Pulteney Scott	Lodge of Antiquity, No. 2.
Thomas Ritchie	St. George's and Corner Stone Lodge, No. 5.
Thomas Browning	Lodge of Friendship, No. 6.
George Edward Cottrell	British Lodge, No. 8.
William Moxon	Tuscan Lodge, No. 14.
George Singer	Lodge of Emulation, No. 21.
William Apted	Globe Lodge, No. 23.
Charles P. Croft	Castle Lodge of Harmony, No. 27.
Charles Chapman	St. Alban's Lodge, No. 32.
James Ellwood	Lodge of Peace and Harmony, No. 72.
Lewis Solomon	Lodge of Regularity, No. 108.
Thomas Stephens	Shakspeare Lodge, No. 116.
Lewis Crombie	Jerusalem Lodge, No. 233.
Robert Warner Wheeler	Prince of Wales Lodge, No. 324.

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

THE GRAND BANQUET.

A LARGE party sat down to dinner after the closing of the Grand Lodge on this annual occasion. The M.W.G.M. presided, having on either side of him Bros. T. R. Hall, Prov. G.M. for Cambridge-shire; Bro. Dobie, Grand Registrar and Prov. G.M. for Surrey; Bro. Purton Cooper, Prov. G.M. for Kent;* Bro. B. B. Cabbell, Prov. G.M. for Norfolk; Bro. Rawson, Prov. G.M. for China; Bro. W. Tucker, P. Prov. G.M. for Dorset; Bros. Holland, Patterson, and the Chev. Hebler, P.G.W.'s; Bros. the Rev. J. E. Cox and E. Moore, G. Chaplains; Bros. Havers, Hodgkinson, Nelson, Potter, Rowe, and Thompson, P.G.D.'s; Bros. J. R. Spiers (the Mayor of Oxford), Masson, Philipe, Patten, and Le Veau, P.G. Swd.-Brs.; the Grand officers, and between two and three hundred Brethren.

The dinner was excellent, and placed on the table with taste, reflecting credit on the establishment.

Bro. Ransford, the newly appointed Grand Organist, had the

* Bro. Preston Cooper was also present at the festival of the Boys' School, but his name was omitted, by an oversight, from the Report, at p. 97.

management of the musical department, and had succeeded in obtaining the assistance of the Misses Eyles, Ransford, and Poolc, and Bros. D. King, Genge, Perren, W. E. Ransford, and Distiu.

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

The cloth having been withdrawn, and grace very beautifully sung,

The GRAND MASTER rose, and addressed the Brethren in the following terms:—They would anticipate the first toast he had to propose. It was one, which was always drunk with pleasure in every society in this country, but by none more enthusiastically than by Freemasons (cheers). He need not say one word to induce them to drink the toast with all their hearts,—Her Most Gracious Majesty the Queen (loud cheers), to which he would join as usual, “and the Craft!”

The National Anthem having been sung,

The GRAND MASTER said, that having drunk the health of their most Gracious Sovereign, he should now propose that of her Majesty’s illustrious Consort, and the other members of the Royal Family (cheers). He need not say one word in praise of the benevolent spirit of Prince Albert; he was too well known to need any recommendation, for he had endeared himself to all ranks of society. For the younger members of the Royal Family, he would express his ardent wish that they might in their time feel their high position and imitate the virtues and example of their royal parents (loud cheers). He would now give the healths of His Royal Highness Prince Albert, and the other members of the Royal Family (great applause).

Glee, “Hail, Royal Heir of England.”

Bro. HALL, Prov. G.M., for Cambridgeshire, said he had the permission of the M.W.G.M. to propose the next toast. It was a task of some difficulty, and one he should not have undertaken had he not known the spirit with which it would be received; the toast was that of the health of their M.W.G.M. (this announcement was received with the loudest cheering, and it was some minutes before Bro. Hall could resume his speech). The laws of the Order most properly directed that the office of G.M. should not only be elective, but that the election should take place yearly, in order that the sentiments of affection and cordiality existing between the Grand Master and the Craft should be renewed every year, and that thereby their mutual feelings of good-will should be evinced. They had had the pleasure that day of placing the Earl of Zetland in the chair of the Order for the 11th time (cheers). They were not to suppose that the election had been a mere matter of course; it had been the result of the deliberate feelings of the Craft, and of their experience of his eminent services for the benefit of the Order. No doubt many of them had had an opportunity of being in personal intercourse with his lordship, and he would appeal to those whether his urbanity of conduct and knowledge of the principles of the Order were not such as to endear him to them all (cheers). The situation, although of

high honour, could not be without its difficulties. The G.M. had, in great measure, to depend upon the support of the Brethren, and it was their regard and affection which rendered his throne one of roses, while disaffection and disobedience would have made it one of thorns. He would now call upon them, by the manner in which they received the toast, to pledge themselves that they would show to the M.W. the G.M. that devotion and affection to which he was so eminently entitled. The M.W.G.M. the Earl of Zetland (protracted cheering).

The M.W.G.M. was received with the loudest plaudits. He thanked them most cordially for the kind manner, in which they had received the toast just proposed to them. He thanked his worthy Bro. the Prov. G.M. for Cambridgeshire for the kind way in which he had proposed it, and the flattering terms in which he had spoken of him. His friend and Brother had told them and told them truly, that if it were not for the kindness and support of the Brethren, the Masonic throne would indeed be one of thorns; but he was happy to say that the support he had invariably enjoyed, and the efficient and able assistance he had received from those, in whom he had placed the greatest confidence, had rendered that Masonic throne one of roses; had it not been so, he was certain he never could have had the nerve to perform the duties imposed upon him. But having that support, it had been an easy matter to rule over the Craft, and if during the eleven years he had presided over them he had given satisfaction, he was amply repaid for all his trouble and anxiety (cheers). No doubt on various occasions, he had been placed in positions of great difficulty, and he had had duties to perform which sometimes had been most painful to his feelings. If, in performing those duties he had not always obtained universal approbation, he regretted it; but he was happy to say that the great majority of his Brethren had approved of the course he had taken. If he had had duties to perform which had caused him pain, it had been indeed in sorrow that he had found it his duty to pursue a course which would give pain to any Brother, but, thanks for the kind support he had had, he believed that during the long period he had occupied the chair, he had had few occasions for hurting the feelings of any Brother. So long as he had health and met with their support and approbation, so long he should feel a pleasure to act as their G.M., and to perform to the utmost of his abilities, the arduous duties cast upon him. He thanked them for their kindness, and drank all their good healths.

Song, "Lo! here the gentle lark,"—Miss Ransford, which was encored.

The GRAND MASTER then gave "The Grand Lodges of Scotland and Ireland."

The GRAND MASTER said the toast he was about to ask them to join him in drinking, was one they would all cordially acknowledge; it was the health of the M.W.D.G.M. the Earl of Yarborough (cheers). He did not doubt that the toast would meet with their cordial approbation; his lordship was now in Scotland, but had

written to him begging him to express his sorrow at not being able to join them. There was no man who attended to business more diligently than the Earl of Yarborough, and there was no greater friend to Masonry, or a more noble supporter of the Charities than their D.G.M., and he was sure no one would grudge him his few days' holiday and enjoyment of his favourite pursuit of fishing in the Highlands (cheers). Although the noble Earl was absent in person, he was sure his heart was with them; he would give them the health of the M.W. the D.G.M. the Earl of Yarborough (continued cheering.)

Song, Miss Poole, beautifully sung and encored.

The GRAND MASTER said, the toast he had then to propose was that of the Grand Wardens and Officers of the year (cheers). They were well aware of the important duties the Grand Officers had to perform; many of those appointed that day were Officers, who had held their respective offices for some years, but many had only entered upon their offices that day; but he was quite assured they might expect their Brethren would perform their duties with the same zeal as had been displayed by their predecessors. "The Grand Officers of the year."

The G.S.W. (Bro. DOBREE) said, he could assure them that the Grand Officers felt deeply sensible of the honour done them; nothing should be wanting on their parts to prove themselves worthy of the high honour that had that day been conferred upon them.

The Bros. Distin here gratified the company by a very fine performance on the Saxe Horns.

The GRAND MASTER begged now to propose the healths of the Prov. G.M.'s of England; he was happy to see so many present, and he cordially drank their healths, accompanying it by the name of Bro. Hall, the Prov. G.M. for Cambridgeshire (cheers.)

Bro. HALL begged to return them the thanks of the Prov. G.M.s; he was sure they were all desirous of spreading the light of knowledge over the different spheres intrusted to them; where their principles were understood, they added to the happiness and prosperity of the people, and he was pleased to see that the principles of the Order were extending over a great portion of the world. Wherever the British Empire extended its dominions, there did Freemasonry find a footing (cheers). There was a Prov. G.M. for Gibraltar and for China, and he anticipated that in a few years, when the British flag should be flying on the walls of Sebastopol, they should have a Prov. G.M. for Russia (loud cheering). He was sure wherever the principles of Freemasonry were extended, they were accompanied by everything that was honourable and good (cheers). He begged to return thanks for the Prov. G.M.s.

The GRAND MASTER called upon the Brethren to drink the representatives of the Foreign Grand Lodges. They had present among them two representatives of Sister Grand Lodges of Prussia and Hanover. An event had lately taken place in Prussia which augured well for Freemasonry. The Crown Prince of Prussia had

initiated his eldest son and heir into Freemasonry (cheers). This showed to what extent Masonry was protected in the Prussian States. He would not attempt to prognosticate what might be the result of matters in the East, but it would be a great satisfaction to them to have among them a Representative from Russia (cheers). He would give them "The Sister Grand Lodges of Europe," coupled with the names of the Chev. Hebeler, and Bro. Crohn.

The Chev. HEBELER returned thanks in brief and appropriate terms.

The GRAND MASTER had now to propose a toast, which they would be anxious to drink with the greatest possible cordiality, and he hoped they would all give it their attention: he meant "Success to the Masonic Charities" (cheers). In giving that toast, he begged to call to their recollection that the Festival of the Girls' School was fixed for Wednesday, the 17th of May, and he hoped there would be a numerous attendance, and a large subscription. He begged to remind them that the Masonic Charities were that part of Masonry which required their most anxious attention. It was the greatest possible gratification that since he had had the honour of holding his office in the Grand Lodge, all the Masonic Charities had increased, and he trusted they should show to the world at large, that Masonry was not only an honourable profession, but that it did great good to its members, and that it was more distinguished than any other society in the world for its anxiety to aid and assist those connected with them. He would give "The Masonic Charities," and couple with them the name of Bro. B. B. Cabbell (cheers).

Bro. Benjamin Bond CABELL, in returning thanks, observed that, he did not know of a more noble Institution than that of the Girls' School, and he hoped the Craft would do honour to themselves by being present at the approaching Festival, and interesting themselves in the success of that Institution, so that the Committee might have large means to afford the children a sound and religious education, and to which the Brethren had reason to think they were entitled. He must not, however, confine his observations to the Girls' School, but must recollect there were other Institutions demanding their care, and he trusted that a local habitation would soon be found for the Boys' School, and that they might have an edifice not inferior to that provided for the accommodation of the Girls. However mindful they were of the younger branches, they had not been indifferent to those who had worked well in the vineyard, for they had raised an Institution not only for those, who were about to enter upon the world, but for those who had not met with the good fortune of others of their Brethren. They had an Asylum for decayed Freemasons and their widows, which equally needed their support.

The GRAND MASTER would now give the healths of the Grand Stewards of the day, who had so well provided for their comforts (cheers).

Bro. MASSEY DAWSON, in returning thanks, observed that it was most gratifying to the Grand Stewards, to receive the approbation.

of their Brethren. There was one circumstance connected with his returning thanks, which had cast a gloom over the Grand Stewards. He was not the person to whom the right to acknowledge the toast belonged; it had pleased the Great Architect of the Universe to visit the President of the Board of Grand Stewards with a severe domestic affliction, which precluded his attendance on the present occasion, but they had not permitted that to interfere with the conviviality of the evening; he was sure their Brother would have the sympathy of every Brother present, for during his year of office no man could have devoted himself with more zeal or greater ability than Bro. Webb, to the duties which had devolved upon him. He would also say, that the Festival would have been nothing without the music, and they were greatly indebted to Bro. Ransford for his exertions.

The GRAND MASTER then gave the Ladies, and, accompanied by many of the Brethren, retired to the Glee Room, where a very pleasant half hour was passed.

We cannot conclude without observing that the Grand Stewards were particularly active in their endeavours to promote the happiness and comfort of the Brethren.

QUARTERLY COMMUNICATION, June 7, 1854.

Present.—The Right Hon. the Earl of Zetland, M.W.G.M., on the throne; Lieut.-Col. Vernon, Prov. G.M. for Staffordshire, as D.G.M.; B. Dobree, S.G.W.; E. Baldwin, J.G.W.; J. Fawcett, Prov. G.M. for Durham; the Rev. J. Bowles, Prov. G.M. for Herefordshire; S. Rawson, Prov. G.M. for China; C. Purton Cooper, Prov. G.M. for Kent; A. Dobie, Prov. G.M. for Surrey, and G.R.; W. H. Smith, P.J.G.W.; F. Pattison, P.J.G.W.; the Chevalier Hebelier, P.S.G.W., and Rep. for the G.L. of Berlin; the Rev. E. Moore, G. Chaplain; S. Tomkins, G. Treas.; W. H. White, G. Sec.; H. L. Crohn, G. Sec. for German Correspondence, and Rep. from the G.L. of Hamburg; J. Hervey, S.G.D.; H. Faudel, J.G.D.; C. Baumer, P.S.G.D.; J. H. Goldworthy, P.S.G.D.; B. Lawrence, P.S.G.D.; J. Havers, P.S.G.D.; J. Nelson, P.S.G.D.; J. Hodgkinson, P.S.G.D.; R. White, P.S.G.D.; S. C. Norris, P.J.G.D.; T. Parkinson, P.J.G.D.; J. B. King, P.J.G.D.; G. H. K. Potter, P.J.G.D.; G. Leach, P.J.G.D.; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Asst. G. Dir. of Cer.; G. Biggs, G.S.B.; J. Masson, P.G.S.B.; G. P. de Rhé Philipe, P.G.S.B.; J. L. Evans, P.G.S.B.; E. H. Patten, P.G.S.B.; R. J. Spiers, P.G.S.B.; A. A. Le Veau, P.G.S.B.; W. Farnfield, Asst. G. Sec.; E. Ransford, G. Organist; G. G. Ellington, G. Pur.; F. W. Breitling, P.G. Pur.; the Rev. W. J. Carver, Rep. from G.L. of Massachusetts; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last Quarterly Communication, of March 1, were read and confirmed. The minutes of the Grand Lodge held April 26, and of the Adjourned Grand Festival April 29, were read and confirmed.

The M.W. the G.M. moved that of which he had given notice at the Grand Festival, that Bro. M. Costa, who had filled the office of Grand Organist for three years, and Bro. F. W. Breitling, who had filled the office of Grand Pursuivant for four years, should in future take their seats in G.L., and wear the clothing of Past Grand Officers.

The officers of the Castle Lodge (No. 36), having been called upon to show cause why that Lodge should not be erased from the Register of the United Grand Lodge of England, and having respectively addressed the G.L., it was moved and seconded, that the said Lodge be erased, which passed in the affirmative.

The Report of the Board of Benevolence for March, April, and May was read; when, on the recommendation of the Lodge of May, it was proposed and seconded that the sum of 30*l.* be granted to the widow of Bro. Charles L. Price, No. 177, Manchester, when an amendment was proposed and seconded that 20*l.* be granted to the said widow, instead of 30*l.* The amendment having been put, was carried after some discussion.

The Report of the Board of General Purposes was read, received, and ordered to be entered on the Minutes.

The Report of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows was then read, and ordered to be entered upon the Minutes.

This being the period fixed for the appointment of the Board of General Purposes, a list of the names of the several Masters and Past Masters put in nomination was printed, and delivered to the members of the G.L. upon their entrance into the Hall; and eight Brethren having been appointed,—four by the M.W. the G.M., and four by the G.L.,—they collected the balloting lists, and afterwards retired for the purpose of casting up, and ascertaining the numbers for the respective candidates.

The Brethren, having performed their duties, now returned and announced the result of the ballot. The Board of General Purposes will therefore consist, for the ensuing year, 1854-5, of the following Brethren, viz:—A. Dobie, President; W. F. Beadon; Rev. J. E. Cox; H. L. Crohn; J. B. King; T. Parkinson; J. Hervey; H. Faudel; J. L. Evans; R. W. Jennings; E. H. Patten, nominated by the M.W. the G.M.

Masters:—J. N. Tomkins, G. Stewards' Lodge; M. Palmer, No. 19; T. Pratt, No. 21; S. Oram, No. 40; J. Johnston, No. 227; D. Gooch, No. 453; E. Roberts, No. 915. Past Masters:—W. Young, No. 11; H. Lloyd, No. 14; A. J. Duff Filer, No. 30; N. Bradford,

No. 54; G. Barrett, No. 188; A. Attwood, No. 212; J. W. Long; No. 257: elected by the G.L.

The following were declared the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows:—

Nominated by the M.W. the G.M.—A. Dobie, Prov. G.M. for Surrey, and G.R.; F. Pattison, P.J.G.W.; R. Davis, P.S.G.W.; Rev. J. E. Cox, G. Chaplain; W. H. White, G. Secretary; T. Parkinson, P.J.G.D.; J. B. King, P.J.G.D.; G. Biggs, G.S.B.; J. L. Evans, P.G.S.B. Elected by Grand Lodge—J. T. Archer, P.M. No. 23; H. S. Cooper, P.M. No. 276; T. Gole, P.M. No. 18; G. Marriott, P.M. No. 12; J. Smith, P.M. No. 206; J. Symonds, P.M. No. 275; J. Taylor, P.M. No. 21; T. Tombleson, P.M. No. 25; J. N. Tomkins, W.M. G.S.L.; W. Wright, P.M. No. 329. Elected by the Subscribers—J. N. Bainbridge, *M.D.*, P.M. No. 329; L. Lemanski, P.M. No. 778; H. Lloyd, W.M. No. 14; W. Stephenson, P.M. No. 14; J. Stohwasser, W.M. No. 8; J. Vink, P.M. No. 66; J. F. White, P.M.; T. E. Davies, W.M. No. 812; A. A. Le Veau, W.M. No. 4; W. Young, P.M. No. 11.

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

LODGE OF BENEVOLENCE.

THE amount of relief granted by the Lodge of Benevolence during the months of March, April, and May last, was 219*l.* 15*s.*; viz. :—

On Wednesday, March 29, W. Bro. J. Masson, P.G.S.B., in the chair, twelve petitioners were relieved, to the extent of 106*l.* 15*s.*

On Thursday, April 27, V.W. Bro. H. L. Crohn, G. Sec. for German Correspondence, and Rep. from the G.L. of Hamburgh, in the chair, six petitioners were relieved, to the extent of 43*l.*

On Wednesday, May 31, W. Bro. John Hervey, S.G.D., in the chair, seven petitioners were relieved, to the extent of 70*l.*

On the recommendation of the Lodge of Benevolence, on the 31st of May, the petition of Marian, widow of the late Bro. Charles S. Price, No. 177, Manchester, was, in consideration of the widow's distress, recommended to the G.L. for relief to the extent of 30*l.*, which recommendation, as will be seen by the Report of the G.L., was not sanctioned, an amendment having been moved and carried that 20*l.* should be voted.

MASONIC CHARITIES.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The annual meeting of the Governors and Subscribers to this excellent Institution, established to grant annuities to aged Freemasons and their Widows, was held in the Freemasons' Hall, on Friday, May 19. In the absence of the M.W. the G.M., the Earl of Zetland, who sent a letter apologising for his non-attendance, in consequence of the pressure of private business, Bro. E. H. Patten, P.G.S.B., and one of the Vice-Presidents, was called to the Chair.

The minutes of the last meeting having been read and confirmed, the Report of the auditors was read, from which it appeared that on the male fund there had been brought forward from the last account £328. 19s. 10*d.*; there had been since received, in donations and subscriptions, £1,738. 1s. 4*d.*; making a total of £2,067. 1s. 2*d.* The disbursements had amounted to £1,278. 19s. 2*d.*, and there had been invested in Three per Cent. Stock £412. 9s.; leaving a balance in hand of £375. 13s. On the Widows' Fund there was a balance brought from the last year's account of £2. 17s., and there had since been received £574. 7s. 10*d.*, making a total of £577. 4s. 10*d.* The disbursements had amounted to £220. 2s., leaving a balance in hand of £357. 2s. 10*d.* On account of the Building Fund the balance on the year in favour of the fund was £804. 8s. 3*d.*

Bro. WILLIAM FARNFIELD, the Secretary, next proceeded to read the Report of the Committee of Management, which stated that the Institution still continued to receive very general support from the Brethren, but, in consequence of an alteration in the rules last year, by which a fixed annuity was given in all cases to the annuitants, according to age, and which had had the effect of augmenting the expenditure of the Institution, the number of annuitants could not for the present be increased. At the period of the last annual meeting the number of annuitants was fifty-three, of whom seven had since died; and it was now proposed to elect six more from the list of thirty-one candidates, which would make the number of male annuitants on the funds of the Institution fifty-two. Of the fifty-three annuitants on the funds last year, forty-one had been members of country Lodges, and had received 849*l.*, whilst twelve had belonged to London, and received 250*l.* There were eleven widows on the funds, who had received during the past year 190*l.*, and it was now proposed to add two more to the number from the list of nine candidates. During the past year the legacy of 500*l.* towards the Building Fund from the late Bro. Colville Brown had been received, and the Grand Lodge of England had voted 350*l.* to the same purpose, which, however, would not become payable until after the con-

firmation of the minutes in June.* These sums, with the monies in hand, would be sufficient to enable the building to be completed with the exception of some internal fittings, which would cost about 350*l.*, and a contract had been entered into with four contractors for its completion for 2,475*l.*—credit being given for the 350*l.* at interest for three years, by which time there was every reason to believe that the amount required would be obtained. Since the last annual meeting, Bro. Rowland Gardner Alston had resigned the office of Trustee for the Widows' Fund, which office was now to be filled up. The report then went into a variety of financial details (principally explained in the auditors' report), from which it appeared that the amount invested and balance in hand on account of the Aged Freemasons' Annuity Fund now amounts to about 7,600*l.*; on account of the Widows' Fund, 795*l.*; on account of the Asylum Sustentation Fund, 580*l.*; and the Building Fund, 1,660*l.*

The Report was adopted; Br. G. Barrett was elected a Trustee to the Widows' Fund; thanks were voted to the Honorary Surgeon to the Asylum, Bro. Henley, for his invaluable services; the retiring Auditors were re-elected; and the vacancies in the Committee of Management were filled up.

Some alterations were then proposed in the Bye-laws of the Institution, and negatived.

The ballot was next proceeded with, when those elected were as follows:—On the Male Annuitants' Fund, C. J. Whitaker, John Hogg, Henry Buckingham, John Korn, T. Preston, and W. Goodall; and on the Widows' Fund,—Phillis Ward, and Elizabeth Orpin.

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

ROYAL FREEMASONS' GIRLS' SCHOOL.

THE Sixty-sixth Anniversary of this admirable Institution, "the brightest jewel" of the Order, was held on Wednesday, the 17th of May, at the Freemason's Tavern, under the very able presidency of the Right Hon. the Lord Londesborough.

The cloth having been withdrawn, and grace sung,

The CHAIRMAN proposed the health of our Most Gracious Queen (cheers). This toast was always received by the Craft with enthusiasm, but never was that enthusiasm more called for than at this moment, when we compared our own most glorious constitutional Queen with that of foreign despots (cheers).

The toast was drunk with great applause and affection.

* This vote was confirmed at the last Q. C.—ED. F. M. Q. M.

"God save the Queen" was well given by the professional vocalists in attendance.

The CHAIRMAN then gave the health of His Royal Highness Prince Albert, Albert Prince of Wales, and the rest of the Royal Family, and expressed a hope that the young Prince, to whose future England looked with so much interest and hope, might profit by the admirable example set him by his illustrious parents (loud cheers).

Glee, "Blow, gentle gales."

The CHAIRMAN had now to propose the health of their most excellent Grand Master (cheers). The many Brethren present had not the advantage he (the Chairman) had of living in the noble lord's own county; but he could answer for the manner in which he was respected in his own neighbourhood, encouraging agriculture, and every other pursuit that was beneficial to his neighbours. He would give them the health of the M.W.G.M. the Earl of Zetland (drunk with the greatest enthusiasm).

"Oft in the stilly Night," was here beautifully sung by Bro. Augustus Braham.

The CHAIRMAN then gave the healths of the R.W. the D.G.M. the Earl of Yarborough, Lord Methuen, Prov. G.M. for Wilts, and the other Prov. G.M.'s and Grand Officers.

The Pro. GRAND MASTER for Kent, Bro. Purton Cooper, little imagined when he entered the Hall, that the duty of returning thanks for the Prov. G.M.'s would devolve upon him, as he had anticipated the presence of other Brethren who were far more able to have taken upon themselves that duty. The Earl of Yarborough had been so frequently among them, and was so well-known and respected by the Brethren, that it was only necessary for him to say that there was not a more excellent Mason or more amiable man (cheers). Every Brother in the room would respond to that sentiment. He perceived that the name of another most excellent Mason and nobleman was coupled with that of Lord Yarborough; he meant Lord Methuen (renewed cheering), who had recently become a Prov. G.M., and he would remind the Brethren then present, that in a few days, so great were his Lordship's incipient merits, that they would be celebrated and commemorated by the consecration of a new Lodge in Wilts, to be called "The Methuen Lodge" (cheers). He was sure his Lordship would be proud of the attendance of every Mason who could be present at the celebration of that event. He need not say more respecting Lord Methuen; as regarded the other Grand Officers, they knew well that there was not a class of Masons who had better performed their duties; their presence that day proved that there was no class of men more alive to the great principle of Masonry—Charity; there was not one who had not already contributed largely to their excellent Girls' School (cheers), and if they went back to the origin of the School, now some sixty years since, they would find that the contributions were never more liberal than at the present time, and if there were a Grand Officer now in the room, who had not already largely contributed, they might

depend upon it he would do so then (cheers). They were not met for long speeches; in the Court of Chancery where he practised, they did make long speeches, but here his speeches should be as brief and terse as possible; he was proud to preside over the Province of Kent. Masonry was now extending its benefits to every part of the world; they had a Turkish Lodge at Constantinople, and the benefits of English Craft Masonry would soon be extended to every part of Asia, and he ventured to repeat what he had said some time ago, that he did not despair of one day seeing the Emperor of Russia himself made a Mason (loud laughter). So great was the desire among the officers in the army to become Masons, that he had constantly applications made to him to initiate such officers under twenty-one years of age (loud cheering).

Bro. COOPER again rose. He was sure they would listen with attention when they heard the toast he was about to propose, and if any Brother did not receive it with respect and silence, if he belonged to his Province, he should not scruple to reprimand him, and to intimate that he was unworthy of belonging to the Craft. The toast which he was about to propose, was the health of a nobleman of rank, and what was more, a nobleman of merit, and what was still more, a nobleman who was a good Mason, one who regarded them all as his Brethren, although in point of rank, station, influence, and property, he surpassed every one of them; he was satisfied there was not a Brother who, if he performed his duty, would not receive his Lordship's countenance and attention; he had to propose the health of Lord Londesborough (loud cheering), who had kindly undertaken to preside over them on this occasion. He had not been prepared to propose his Lordship's health, but of course he had no difficulty in doing so, because his Lordship's merits as a nobleman, a member of the legislature, a landlord in one of the Ridings of York, were known by report to all of them (loud cheers). His Lordship had done his utmost to promote the interests of our institution in the county of York and he knew from his own lips that no man was more alive to or had a higher opinion of the benefits to be derived from English Craft Masonry, than Lord Londesborough (cheers). He knew also from report as well as personally, having had the honour of being his guest, that no man more regularly practised those virtues which were ever approved of by the most excellent and enlightened Masons. He was the patron of science, of literature, and the fine arts; in fact, whether he looked at the county of York, whether he looked at the great metropolis, or in his own Province of Kent or everywhere he was known, his Lordship was always looked up to with affection and respect. He was a nobleman of whom every one might be proud. He concluded by proposing the health of Lord Londesborough, which was received with great applause.

The CHAIRMAN, in returning thanks, observed that he felt he was but a steward of those talents which had been committed to his charge; and he also felt that, with all his attempts, it was very diffi-

cult to do his duty. But no man could do more than his best ; and when his life closed he trusted that he should have the consolation of believing that he had, to the utmost of his ability, endeavoured to do what was required of him. He begged to thank them, and to drink all their good healths. (Loud cheers.)

From the applause and the confusion at the bottom of the room, it now became evident that the children were entering the room, and in a few minutes, preceded by Bro. Beadon, they made their appearance on the dais, curtsying with every respect to the Chairman as they passed ; and when Mrs. Crook, the respected matron, and her assistants, Miss Jarwood and Miss Jack, came forward, the cheering arose almost to a tumult. The Chairman, in the most condescending manner, leant forwards, and shook the worthy matron most cordially by the hand. Perhaps there are few sights more affecting than the appearance of these children, snatched by the Mason's arm perhaps from poverty and vice, and bred up in the school of industry and good conduct, to become respectable and respected members of society. Need we say more than repeat that, out of 700 girls educated at this school, not one has turned out badly in after life ; and it may afford some proof of the kindness with which they have been treated in the school when we state that, at nearly every anniversary, some of the girls who have left request permission to follow in the procession, and thus testify to the Craft the respect they entertain for their exertions and evince their present respectability. We envy not the man who can look upon this scene without a tear.

The children looked happy and in excellent health, and did great credit to those under whose immediate care they are placed.

The children then sung the following hymn :—

To sing our Great Creator's praise,
Let us our infant voices raise ;
Untutor'd, simple though they be,
They will be pleasing, Lord, to Thee.
Bright angels round Thy throne above
In hallelujahs hymn Thy love,
And we in adoration bend,
To bless and praise "the children's friend."

Taught as we are in early youth,
To read Thy sacred word of truth,
O, bless the kind instruction given,
And train our infant minds for heaven.
Our patrons, benefactors bless ;
Lord, crown their labours with success ;
Rich bounty they to us extend—
O bless for us "the children's friend."

Hail Masonry ! thy genial power
Bids widows, orphans, weep no more ;
Plants gen'rous love and influence mild,
To save, protect a Brother's child.
Here Hope shall dwell a welcome guest,
And Faith direct to realms of rest,
Whilst Charity all hearts shall blend
In union as "the children's friend."

CHORUS.

To God our highest praise be given.
Hark! the echo sounds from heaven.
Let every voice in concert raise
Loud hallelujahs to His praise.

Praise the Lord!
Hallelujah! Amen.

The CHAIRMAN rose. He felt quite at a loss how to address them; but the touching spectacle now before them would have—must have—far greater effect than anything he could say. How could they be niggardly with such a scene before them? (cheers). Could they refuse to assist an Institution which afforded to these dear little ones a humble but happy home? How much was implied in that one word “home!” It was one of the sources of our national greatness that family ties should be respected and cemented. All the domestic affections rallied round our English hearths. It was the mother who first taught us our duty to God and to each other. It was the wife who succeeded their mothers, and assisted them in every perplexity. It was their wives and daughters who smoothed their pillows when on the bed of sickness, and their wives and daughters would weep the bitterest tears over their graves (much cheering). It was therefore of the greatest importance that the early culture of the wives and mothers of the next generation should be carefully attended to (cheers). These children showed what might be done by care and attention; and great praise was due to that estimable lady who, for 50 years, had been at the head of the establishment, and to the other ladies, who had passed all their lives in the School, and had exerted themselves to the utmost in this sphere of usefulness. He felt he ought to say no more, but leave it to themselves, asking them, however, to drink “Prosperity to this admirable Institution, the Royal Freemasons’ School for Female Children.” (This toast was drunk, as usual, with great enthusiasm.)

Bro. BEADON then brought forward Rhoda Davis, and stated that it now became his duty, as one of the Trustees and Vice-Presidents of the School, to present to his Lordship Rhoda Davis, who had distinguished herself beyond all others of her fellows as worthy to receive the medal which had been placed in his Lordship’s hands. It would be a gratification to all to know that she had not only conducted herself in a manner to be selected for this honour by her young school-fellows, but to the satisfaction of the matron and the House Committee. She had endeared herself to them all (loud cheering). She was a London girl, and if she persevered in her good conduct there was little doubt but that she would be successful in life, and reap the benefits arising from this excellent Institution. He had now to ask his Lordship to present her with the medal.

The CHAIRMAN, in doing this, thus addressed her:—“My dear little girl, I am a father myself, and it gives pleasure to my heart to see one so young, so good (cheers). Bear in mind that those who have assisted in your bringing-up will watch your future life. Remember

that the best return you can make to those who have assisted in your instruction will be to conduct yourself worthily of them, and then your future career will be as prosperous as your life will be virtuous. That you may be prosperous and good is our most fervent prayer. I now present you with this medal as a testimony of your good conduct" (loud cheering).

The children then sung their "Good night" with great feeling, and proceeded once more round the room, every bit of the dessert being placed in their aprons. Their demeanour was most admirable.

The CHAIRMAN then said that he had received Her Majesty's commands to attend at the Palace, and therefore he was obliged to leave them. His Lordship then retired, preceded by the Stewards, amidst great acclamation, having won the good opinion of all the Brethren by his admirable conduct in the Chair.

Bro. BEADON having been called to the Chair,

Bro. COOPER said that the sight they had just witnessed must have afforded them the greatest gratification. With the permission of the Chairman, he would give them the healths of the Trustees of the Institution and the House Committee, and he would couple that with the name of their excellent Brother in the Chair (cheers).

Bro. BEADON said the Trustees and House Committee were most thankful to the friends of the Institution for the kind manner in which they had contributed to its support.

The excellent Secretary, Bro. FRANCIS CREW, here read the list of subscriptions in the room, which amounted to 1600*l.* including 50 guineas presented by Lord Londesborough.

The CHAIRMAN, in proposing "The Treasurer, Bro. Benjamin Bond Cabbell, and the House Committee of the Boys' School and the other Masonic charities," said he had looked to the right and left to see who was a proper person to respond to the toast, and he could not see any one more fitted for the duty than Bro. Harvey (cheering).

Bro. HARVEY did not know why the Chairman should have done him the honour of coupling his name with that of the Treasurer, but he felt highly gratified at the compliment. He trusted they would muster in good force in support of the Boys' School, which he believed deserved their liberal support as much as the Girls' School (cheers).

The CHAIRMAN then proposed the healths of the Stewards, to whom they were much indebted for the excellent entertainment of the day, and he would call upon the Grand Chaplain, Bro. the Rev. J. E. Cox, who was President of the Board, to respond to the toast (cheers).

Bro. Cox said that, on behalf of his Bro. Stewards and himself, he returned them his most cordial thanks for the compliment just paid to them. If they had contributed to the happiness of the evening they were amply compensated. They could have wished that the Brethren had been a little more attentive to the commands of the W.M., but in so large a meeting it was perhaps almost impossible. At all events, the Stewards thanked them cordially for the compliment, as well as for the liberal subscription of the evening (cheers).

The CHAIRMAN, having given the healths of the Ladies in the Gallery, he and the Brethren then retired, and those who had the privilege immediately joined the ladies in the Glee Room.

Bro. RANSFORD, the Grand Organist, presided over the musical department, which was conducted to the satisfaction of the Brethren.

THE ANCIENT AND ACCEPTED RITE.



A CONVOCATION of the members of the Ancient and Accepted Rite who had attained the rank of Kts. K. H. of the 30th Degree was held on the 28th of April, A.D. 1854, at Freemasons' Hall, London, under the sanction of the Supreme Council of Sovereign Grand Inspectors-General of the Order for England and Wales, and the Dependencies of the British Crown. The Convocation was very fully attended by members of that rank, and by

others of higher rank in the Order. A Council of Kts. K. H. was opened, and several influential Brethren had the rank of the 30th Degree conferred on them. After the Council had been closed the members banqueted together in the High Grades Union, the Ill. Sov. Inspector-General Henry Udall presiding. After the health of Her Majesty the Queen had been proposed, and the National Anthem sung, the President proposed the Army and Navy, and particularly alluded to those Brethren of the Order in both services who were fighting her battles in the East and in the North.

Captains DERING and MALKIN severally returned thanks.

The PRESIDENT then proposed the health of their Sov. Commander Dr. Leeson, which was welcomed with the highest Masonic honours.

The next toast was the healths of Dukes of Leinster and Athole, and the members of the Supreme Councils of Ireland and Scotland.

The PRESIDENT then gave the healths of the members of the two American Councils, and especially called attention to the Masonic ability of the Ill. Brethren Raymond, Gates, Dr. Mackay and Moore; and last, although ever first in their thoughts in connection with the Transatlantic Councils, their friend the Illustrious Gourgas.

The Ill. Sov. Inspector-General WILLIAM TUCKER proposed the health of the President in the Chair.

The Ill. TREASURER-GENERAL returned thanks.

The Ill. Sov. Inspector-General J. A. D. Cox returned thanks for the toast of the members of the Supreme Council.

The Ill. Bro. THOMAS WARD, Deputy Prov. Grand Master for Staffordshire, returned thanks for himself and the other members of the 32nd Degree of the Order, whose healths had been proposed. In doing so he alluded to the fact that, should he live four months more, he should be half a century old as a Mason; and he added that through that extended period Masonry had increased in interest to him every year, and he felt highly honoured that he had had conferred on him the rank of the 32nd Degree, which would stimulate him more than ever to vindicate the true principles of Freemasonry, and especially those developed in the Higher Degrees of the Order, which were placed under the fostering care of the Supreme Council of the Ancient and Accepted Rite.

The Ill. Bro. VIGNE returned thanks on the proposition of the healths of himself and the other members of the Chapters of Rose Croix, to whom patents had been granted. He alluded to his own Chapter of St. Peter and St. Paul, at Bath, as being in a most healthy and flourishing condition, the members of which were second to none in their zeal and fidelity to the Order.

The Ill. Bro. SNELL returned thanks on the healths of those members, who had attained the rank of the 31st Degree, being proposed.

The PRESIDENT then proposed the healths of the Brethren, who had that day had the rank of the 30th Degree conferred on them.

The Ill. Bro. W. H. M. ATKINS, of Farley Castle, Reading, and R. A. LONG PHILLIPS, returned thanks.

The Ill. Bro. COLE returned thanks on his health being proposed by the President, who thanked him for the services he had rendered in the ceremony of the day.

Several other toasts were proposed, and after being duly acknowledged, the members of the High Grades Union separated.

The above is a very imperfect report of a most interesting and influential meeting. We have to apologize for its meagre character; the full notes, however, having been mislaid, we are only enabled to give this brief report.

We have been officially informed that the Secretary-General of the Order, Davyd W. Nash, has resigned, and that the Ill. Sov. Inspector-General William Tucker has been appointed his successor.

The next Convocation will be held on Wednesday, the 5th of July.

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

GRAND CONCLAVE OF MASONIC KNIGHTS TEMPLAR,

HELD ON FRIDAY, *May 12, 1854.*

Fr. Col. Charles Kemeys Kemeys Tynte, M.E. and S.G.M.; W. Stuart, Very High and Eminent D.G.M.; Rev. Edward Moore, Grand Prelate; M. Dawes, V.E.P.G.C. for Lancashire; Lieut. Col. G. A. Vernon, V.E.P.G.C. for Staffordshire; H. H. Burchell, Past 1st G. Capt. as 1st G. Capt.; Capt. A. Q. Hopper, 2nd G. Capt.; J. Masson, Past 1st G. Capt.; H. Udall, Past 2nd G. Capt.; H. Luxmore, Past 2nd G. Capt.; R. J. Spiers, Past 2nd G. Capt.; H. Emly, G. Chancellor; J. H. Law, G. Vice-Chancellor; George Wackerbarth, G. Tr.; J. Ward, 1st G. Ex.; J. N. Tomkyns, Past 1st G. Ex.; J. Elliott, Past 2nd G. Ex.; W. W. Beach, 1st G. Stand. Bearer; M. H. Shuttleworth, G. Almoner; G. B. Cole, as Director of Ceremonies *pro tem.*; Edwd. Snell, 1st G. Aide-de-Camp; F. Dee, 2nd G. Aide-de-Camp; Rev. J. E. Cox, P. 1st G. Aide-de-Camp; Rev. C. H. Pettatt, 1st G. Capt. of Lines; Capt. Maher, G. Sword Bearer; R. Spencer, G. Banner Bearer, and several other Fratres.

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

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

The minutes of the last Grand Conclave were read.

The following Report of the Committee for General Purposes was read:—

“To the Most Eminent and Supreme Grand Master of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar in England and Wales, the Grand Officers, and Fratres in Grand Conclave assembled.

“Your Committee beg leave to report that they have examined the Treasurer’s accounts for the years 1853 and 1854, and find the same correct. The receipts of the past year, together with the sum of 317*l.* 8*s.* 2*d.* in hand at the last Grand Conclave, amount to the aggregate sum of 420*l.* 7*s.* 8*d.*, of which there has been disbursed and expended during the same period, the sum of 91*l.* 12*s.* 11*d.*, leaving in the hands of the Grand Treasurer on the present occasion a balance of 328*l.* 14*s.* 9*d.*

“They have great pleasure and satisfaction in congratulating the Grand Conclave on the increase of the Order, which has taken place during the past year. Six Warrants for new Encampments have been granted since the last Grand Conclave, namely, the Observance at Madras, the Almeric de St. Maur at Bolton, the Godefroi de Bouillon, Stoke-upon-Trent, the Hugh de Payens, Kingston, Canada West, the St. George’s Encampment, Oldham, and the Geoffery de St. Omer, Manchester.

“The Statutes of the Order have been printed, and have been for some time in circulation, and may be had at a moderate price on application to Fr. Spencer, 114, High Holborn. And the Committee urge on Encampments and individual members the propriety of making themselves acquainted with these landmarks of the Order.

“The Jewels for the Officers of the Grand Conclave have been completed, and

as your Committee think, in a very satisfactory manner, and to be of a character calculated to enhance the dignity and reputation of the Order.

(Signed) "HENRY EMLY, Grand Chancellor."

It was ordered that the Report be entered on the Minutes. The M.E. and S.G.M. then stated, that he had for a long time intended to present jewels for the use of the Grand Conclave, but had been prevented from doing so as no form of jewel had been agreed on. The Committee having, however, suggested jewels, which had been approved by the last Grand Conclave, and these jewels being now completed, he begged the Grand Conclave would accept them as a mark of his esteem and affection for the Order.

Fr. Udall then proposed that the thanks of the Grand Conclave be given to the Grand Master for his most handsome and liberal present, which, having been seconded by Fr. Vigne, and put by the V.H and E.D.G.M., was agreed to with acclamation.

The Grand Chancellor reported, that the Committee appointed at the last Grand Conclave to settle the ritual for the installation of an Eminent Commander, had agreed on a form which they recommended for general adoption by the Order.

It was thereupon resolved, that the Ritual settled by the Committee be generally adopted by the Order, and that the Grand Chancellor be empowered to furnish copies to E.C.'s of Encampments, on payment of an adequate sum for making the copies of it.

Fr. Burchell then proposed the motion, of which he had given notice with reference to a testimonial to the two Chancellors of the Order, in respect, more particularly, of the time and attention they have devoted in the matter of the laws and constitutions of the Order; and the same having been duly seconded by the D.G.M.—

It was resolved,—

"That in consideration of the services rendered to the Order by the Grand Chancellor, Fr. H. Emly, a testimonial be presented to him of the value of thirty guineas from the funds of the Grand Conclave.

"That in consideration of the services rendered to the Order by the Grand Vice-Chancellor, Fr. J. H. Law, a testimonial be presented to him of the value of thirty guineas from the funds of the Grand Conclave.

"That the Deputy Grand Master, Frs. Udall, Dawes, Moore, and Burchell, be a Committee to carry those resolutions into effect."

The G.M. having announced to the Grand Chancellor and Grand Vice-Chancellor the foregoing resolutions, they returned their thanks to the Grand Conclave for those marks of approval of their conduct in their offices.

Fr. Udall proposed Fr. George Wackerbarth as Treasurer for the ensuing year, which having been duly seconded, he was unanimously elected accordingly.

The G.M. then appointed the following officers for the year ensuing:—

Dep. G.M., Fr. W. Stuart; G. Prior, Fr. B. B. Cabbell; G. Sub-Prior, Fr. J. Carnac Morris; G. Prelate, Rev. E. Moore; First G. Captain, Fr. Le J. Vigne; Second G. Captain, Fr. H. Vernon; G. Chancellor, Fr. H. Emly; G. Vice-Chancellor, Fr. J. H. Law;

G. Register, Fr. J. A. D. Cox; G. Hospitaler, Fr. E. Goodenough; First Grand Expert, Fr. J. Ward; Second G. Expert, Fr. F. Dee; First G. Standard Bearer, Fr. W. Witham Beach; Second G. Stand. Bearer, Fr. C. W. Hoffman; G. Almoner, Fr. M. H. Shuttleworth; G. Director of Ceremonies, Fr. G. B. Cole; First G. Aide-de-Camp, Fr. E. S. Snell; Second G. Aide-de-Camp, Fr. A. W. Bradley; First G. Capt. of Lines, Fr. Rev. C. H. Pettatt; Second G. Capt. of Lines, Fr. R. Costa; G. Sword Bearer, Fr. W. Macefield; First G. Herald, Fr. C. H. Gregory; Second G. Herald, Fr. D. H. J. Hinxman; G. Organist, Fr. M. Costa; G. Banner Bearer, Fr. R. Spencer.

The following Frs. were then elected by the Grand Conclave members of the Committee for General Purposes for the year ensuing:—viz. Fr. H. H. Burchell, M. H. Shuttleworth, Rev. E. Moore, R. J. Spiers, and F. Dee. And the M.E. and S.G.M. appointed Frs. Auldjo, Goldsworthy, Udall, and Masson, as members of the same Committee for the year ensuing.

The Grand Almoner reported that there had been collected that day as alms the sum of 4*l.* 14*s.*, which, added to the sum remaining in his hands at the last Grand Conclave, constituted a fund of 10*l.* 8*s.* 4*d.* now in his hands, to be applied to charitable purposes at the direction of the Grand Conclave.

It was referred to the Committee to consider and direct proper subscriptions to the different Masonic Charities, with a suggestion that Five Guineas would be a proper sum to be subscribed to each Charity.

The G.M. proposed that the Committee be directed to consider and report to the next Grand Conclave respecting the proper furniture to be provided for the Grand Conclave.

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

The Frs. then repaired to the banquet prepared by the Committee for General Purposes, and partook of the bread of thankfulness and the cup of cheerfulness with the M.E. and S.G.M. and the Grand Officers. After the banquet a testimonial, purchased by subscriptions by several Encampments and individual Frs., was presented to the M.E. and S.G. Master.

Col. TYNNE made an excellent speech on the testimonial being presented to him, alluding to the increase of the Order, and the gratification which he felt at having himself granted eighteen Warrants for new Encampments in England and its Colonies, and at the circumstance of his having granted the first Warrant for holding, under the Grand Conclave of England, an Encampment in the Western Hemisphere.

METROPOLITAN.

APRIL.

ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN. — On Saturday the 1st, ten of the children about to leave the School were confirmed in Wandsworth Church, by the Lord Bishop of Winchester. The interesting ceremony was attended by Bro. the Rev. J. E. Cox, Grand Ch., Bros. Patten, Mills, Newsom, Crew, and a large number of other friends of the Institution, including several ladies residing in the neighbourhood of the School. On the children's return from Church, a Bible and Prayer-book were presented to each by the Committee through the Rev. J. E. Cox, who addressed them in appropriate terms upon the importance of the rite they had undergone.

The Quarterly Court of the Governors and Subscribers to this Charity was held at the Freemasons' Tavern, on Thursday the 13th, Bro. Giraud, S.G.D., presiding. The minutes of the Committee for the past quarter having been confirmed, the various items of expenditure, amounting to £580. 14s. 5d., were approved, and the Secretary stated that Bro. Jno. Labouchere had kindly offered to advance any funds to meet the current expenditure, to the amount of 200*l.*, without interest, whenever it might be required. Bro. White, Grand Sec., then brought under the attention of the Brethren, that there were two sisters on the list of candidates for election into the School—which, he maintained, was a violation of the spirit of the fifth bye-law of the Charity, which declares that the sister of a child already in the School cannot be admitted a candidate, so long as the other candidates exceed the number of vacancies to be filled up; and he moved that should the two be elected, one of them should be declared ineligible for admission. After a short discussion, it was resolved to allow the children, who are twin sisters, to go to the poll upon the present occasion, and to place a declaration upon the minutes, for the guidance of the Committee on future occasions, to the effect that the admission of two sisters on the list of candidates, whilst there were other children seeking admission into the School, was a violation of the spirit and intention of the rule, which requires that the families of as many Brethren as possible shall participate in the advantages of the Charity. The poll was then taken, for the admission of three children into the School out of five candidates, and the twins referred to—whose father was unfortunately drowned on the 17th of May, 1850, whilst in the ship "William Simpson," of which he was the commander, whilst on a voyage from Batavia to London—were elected, the poll being in favour of Juliana Bauer, born 1st January, 1846; Mary Bauer, her twin sister; and Carolina Louisa Barnesley, born March 4, 1846.

GRAND MASTERS' LODGE (No. 1).—A large gathering of the Brethren of this Lodge took place at Freemasons' Tavern on Monday, the 15th, when the business of the season was most ably brought to a close under the presidency of the W.M., Bro. G. W. K. Potter. The proceedings concluded by a very elegant dinner, to which upwards of fifty Brethren sat down, including several visitors. Amongst the company were Bro. B. B. Cabbell, *M.P.* (Prov. G.M. for Norfolk); Bro. B. Dobree, S.G.W.; Bro. E. Baldwin, J.G.W.; Bro. Lieut.-Col. Burlton (P. Prov. G.M. for Bombay); Bro. Ald. Finnis; P. P. Collier, *M.P.* for Plymouth; Capt. Pasco, R.N.; Bros. G. Leach, C. Moon, Colquhoun, W. Chapman (126, Calcutta), W. Jerdan, C. F. Oldfield, D. E. Walmsley, F. Ledger, E. T. Anson, Major J. L. Allen, &c. The vocal abilities of Bros. D. King, Lawler, and Jolly, materially added to the pleasures of a most delightful evening.

ENOCH LODGE (No. 11).—The members of this Lodge held an Emergency Meeting at the Freemasons' Tavern, on Wednesday the 17th, when the business consisted of six initiations, four passings, and nine raisings. Of the above, Bro. W. Young (Immediate P.M.), initiated Messrs. Charles Sewell, E. S. Baily, and G. Reeves; and raised Bros. Hayward, Rawlins, Jones, Watson, Thompson, German, Chapman, Martin, and Henshaw. Bro. Young went through his business most correctly, and so arduous an afternoon's performance has seldom, if ever, been known in Masonry. At the conclusion of the Masonic business, nearly forty of the Brethren adjourned to the large hall, and dined with the company there assembled, to do honour to the Anniversary Festival of the Girls' School, thus appropriately initiating the new Brethren at once into a knowledge of the value of this most excellent Masonic Charity.

MAY.

ROYAL SOMERSET HOUSE LODGE (No. 4).—A Lodge of emergency was held on the 29th, when the ceremonies of initiation, passing, and raising, were very creditably performed by Bro. A. A. Le Veau, W.M., P.G.S.B. The manner in which the work is performed in this highly respectable Lodge is the theme of universal praise by all, who have had the gratification of witnessing it.

ROBERT BURNS'S LODGE (No. 25).—At the last meeting for the season of this influential Lodge, held at the Freemasons' Tavern, on Monday the 1st, the Chair was filled, in the absence of the W.M., Bro. Paterson, by Bro. C. Fox, who, in a very efficient manner, raised two Brethren to the third degree. At the conclusion of the business nearly fifty of the Brethren adjourned to "refreshment," over which Bro. Fox presided with great *éclat*. In the course of the evening Bro. Fox called upon the Brethren to drink to the memory of their departed friend and brother, Bro. Evans, who was well known not only in that Lodge, but throughout the Craft, and whose

sudden and unexpected death could not fail of being very seriously felt. The toast was drunk in solemn silence, the announcement of the death of Bro. Evans having from the commencement of the proceedings thrown a gloom over the Brethren.

STRONG MAN LODGE (No. 53).—The Brethren of this Lodge met for the last time this season on Thursday the 27th, at the Masonic Hall, Fetter-lane; Bro. Lewis, P.M., in the absence of the W.M., very ably went through the ceremony of initiation. The Lodge was in good working order, and is in a very prosperous condition. The business being concluded, and the Lodge closed, the Brethren adjourned to the Greyhound, Dulwich, to celebrate their annual summer banquet, the arrangements of which were complete and satisfactory. The Brethren, after having spent the greater portion of the day in various amusements, sat down to dinner, under the presidency of the W.M., Bro. S. M. Axtell, supported by eight of the P.M.'s of the Lodge. After the usual toasts, the Brethren separated.

LODGE OF REGULARITY (No. 108).—The Brethren of this Lodge assembled together in great force at the Freemasons' Tavern, on Thursday the 13th, when Bro. W. Johnson, P.M., the brother of the W.M., Bro. J. H. Johnson, passed a Brother to the second degree, and afterwards explained the tracing board in a very able and satisfactory manner. Some alterations were then made in the bye-laws, and the Masonic business brought to a most harmonious close. The Lodge was upon this occasion honoured by the presence of Bro. H. L. Crohn, the Grand Sec. for German correspondence, Bro. Dr. Rowe, P.P.D.G.M. for Essex, Bro. Banks, &c., the latter of whom, during the evening, made the following remarks:—

“As a visitor, he was highly gratified at the kind reception he had met with, and at the happy and social manner, in which the Brethren had passed their time since the closing of the Lodge. It had been said, that Masonic banquets were undesirable, and that the festal enjoyments of the Lodges militated against the progress of benevolence. This was a superficial opinion. He contended that the social system of England, which brought out the best feelings of our nature, was based upon the practice of dining together. What man could boast of the friendship of another, who had not had the pleasure of dining with him? This argument might be pursued to an unlimited extent. The comforts of this life were sent for our use, and he was sure that the members of the Craft would never abuse the good gifts of Providence. Bro. Dr. Rowe, who had just spoken, had given the Lodge a disquisition upon the etymology of the word Masonry, which he had traced to the time of the Chaldeans. He (Bro. Banks) would also give them a precedent for a Masonic banquet of an ancient date. There was one Pythagoras, a Freemason, who in the joy of his heart (on finding the solution of a problem dear to every Past Master) sacrificed a hundred oxen. Were they scattered to the winds, or given to the carnivorous beasts of the forests, or birds of the air? No, in all probability this was a great feast, where the poor and the needy were fed to their hearts' content. He had been a Mason nearly thirty years, and in daily contact with the members of the Craft during the whole of that time, and his knowledge of a Mason was, that he had a tear for pity and a hand open as day for melting charity.”

LODGE OF HONOUR AND GENEROSITY (No. 194).—The last meeting of this Lodge for the season was held on Monday the 1st, when Bro. R. Bell was installed W.M. for the year ensuing. The ceremony was performed by Bro. R. L. Wilson in his usual able manner, and the W.M. appointed Bros. W. M. Westall, S.W., H. N. Chever, J.W., F. Robins, S.D., and W. Blackest, J.D.

PHOENIX LODGE (No. 202).—At the monthly meeting of this Lodge, the 8th, three gentlemen—two of whom are connected with the public press, and one (Mr. George Ford) a member of that profession, whose vocal exertions add so much to the enjoyment of the Brethren at their various Festivals—were initiated into the Order, and one Brother passed and another raised to their respective degrees by the W.M., Bro. Warren. Bro. J. Webber, S.W., was then elected W.M., for the ensuing year, and the Treasurer re-elected. Other Masonic business having been gone through, the Brethren supped together, the pleasures of the evening being enhanced by the exertions of Bros. Ransford, Donald King, Lawler, and Genge, who presided at the pianoforte. This Lodge, which has only been resuscitated twelve months, already numbers upwards of thirty members—good men and true.—The close of the first regular season of this Lodge since its resuscitation under the auspices of Bros. Watson, Warren, Webber, and Harrison, assisted by its respected Treasurer and P.M., Bro. Houghton, was also celebrated at the Freemasons' Tavern, on Saturday the 20th, when Bro. Warren, the immediate P.M., installed Bro. J. Webber as his successor. At the close of the ceremony, Bro. Webber invested the P.M. and Treasurer with the jewels of their respective offices, and proceeded to appoint Bro. C. R. Harrison, S.W.; Bro. J. W. Brooke, J.W.; Bro. T. Barton, Sec.; Bro. J. Burton, S.D.; Bro. D. Evans, J.D.; and Br. Sharman, I.G. A P.M. jewel was voted to Bro. Warren, for his services in the Chair during the past year. The number of members, which fifteen months since might be considered merely nominal, have been raised during his year of office to upwards of thirty, of whom fourteen have been initiated in the twelvemonth. At the conclusion of the business, nearly forty of the Brethren dined together. There were a number of visitors present, and the whole of the proceedings passed off with the utmost *éclat*.

LODGE OF UNIONS (No. 315).—At the concluding meeting for the season of the Brethren of this Lodge, on Monday, the Chair was occupied, in the absence of Bro. W. Bursley, W.M., by Bro. P.M. J. Hervey, S.G.D., when the whole of the ceremonies, consisting of one initiation, one passing, and four raisings, were most admirably performed. At the conclusion of the Masonic business, about twenty-five of the Brethren dined together, and here, as in other Lodges, a parting tribute was paid to the memory of Bro. W. Evans.

LA TOLERANCE (No. 784).—This Lodge held its last meeting for the present season at the Freemasons' Tavern, on Tuesday the 30th. Bro. Dubois, the W.M., was in the Chair, and, assisted by Bro. P.M. Boura, a candidate for the mysteries of Freemasonry was duly initiated into the Order. The ceremonies of passing and raising were also most ably gone through. There was an unusual amount of business, which afforded a treat to those Brethren, who had not previously had an opportunity of seeing the peculiarly impressive ceremonies of a French Lodge. The season was concluded by a very elegant supper.

STABILITY LODGE OF INSTRUCTION, meeting usually at the "George and Vulture," Cornhill, on every Friday evening, at 7 o'clock, from September to April inclusively, held their annual meeting on Friday, the 26th, at Radley's Hotel, Bridge-street, Blackfriars, Bro. Henry Muggeridge, the preceptor and Treasurer, acting as W.M. We have never witnessed a more satisfactory meeting, or one more creditable to the craft. The attendance, full in the first instance, kept increasing, till the two handsome rooms were crowded with Brethren. The business of the evening (which occupied nearly three hours), consisted of the explanation of the Tracing Board of the three degrees, respectively by Bros. Richard Sharpe, P.M. of Lodge 225, by Br. Muggeridge, P.M. of Lodge 227, and Bro. Charles W. Steel, W.M. of Lodge 18. The work was performed with an accuracy seldom witnessed; scarcely the least hesitation occurring in a single instance, and the answers being given with a promptitude and readiness that made the whole affair an intellectual treat, which we hope we may enjoy again, when the lectures are resumed. It is especially interesting that Bro. Muggeridge is the preceptor of the whole Lodge, and too much credit can hardly be given to the perseverance and industry of this "much working and little feeding" Lodge.

The lectures finished, the following liberal grants were voted out of the funds of the Lodge, viz., five guineas to each of the four following Societies, the Girls' and Boys' Schools, and the Annuity and Widows' Funds. When we reflect that like sums are voted from far wealthier Lodges, this, from a Lodge where the joining fee is only one shilling, is indeed beyond praise.

Several brethren of various Provinces, among whom were Bros. Rev. Theodore Alois Buckley, Past Chaplain of the Apollo, and Br. Douglas Thompson, of the Alfred Lodges, Oxford, were then proposed, and received as joining members, and the Brethren adjourned to the banqueting-room. Here everything was pleasantly set out, but the attendance could hardly have been worse. On occasions like the present, great care should be taken to provide a competent staff of waiters. In some cases it was utterly impossible to get what was wanted. But if there was this deficiency, there was none on the part of the Brethren, either in music, mirth, or good fellowship. Br. John Havers, P.S.G.D., was Chairman, supported on his right

hand by Br. Potter, P.J.G.D., Bro. King, P.J.G.D., and several other Grand Officers, and on his left by Bros. Muggeridge, Philip Broadfoot, J. F. White, Wm. Farnfield, above 100 other Brethren being present. The musical Brethren (who contributed heartily to the festivity of the occasion), were Brs. Jolley (Bro. Jolley, jun., presiding ably at the grand pianoforte), Lawler, and Young.

The usual loyal toast was accompanied by those of the M.W. the G.M. the Earl of Zetland; the D.G.M. the Earl of Yarborough, and the Grand Officers, on behalf of whom Bro. King, P.J.G.D. returned thanks. Then came the health of the Lodge of Instruction, and Bro. Henry Muggeridge, the preceptor (pupil and successor of the late Bro. Peter Thompson), connected with that of Bro. Broadfoot (the founder of the Lodge of Instruction, 37 years ago), who was now present for the first time after an absence of 20 years. Both these eminent Brethren returned thanks. Then followed the health of the Working Brethren, to which well-deserved toast, Bro. Steel responded; then of the Chairman, by Bro. Potter, P.J.G.D.; then of the Sister Lodge of Instruction, for which Bro. Loewenstark returned thanks; and finally, of the Masonic Charities, to which Bro. Farnfield replied in a truly interesting speech. And so ended one of the most delightful evenings we have ever spent since our first initiation into Masonry.

JUNE.

LODGE OF FIDELITY (No. 3).—This Lodge held a meeting at the Freemasons' Tavern, on Wednesday the 14th, Bro. Rignall, W.M., in the Chair, who ably raised two Brethren to the third degree. At the conclusion of the business between twenty and thirty of the Brethren dined together, and the harmony of the evening was much enhanced by the vocal exertions of Bro. Taylor, who presided at the pianoforte, assisted by the Messrs. A. and M. Taylor.

VITRUVIAN LODGE (No. 103).—A meeting of the members of this Lodge, which consists principally of engineers and those whose energies have carried through the wooden walls the fame of Britain all over the world, took place at the White Hart Tavern, College-street, Lambeth, on Wednesday the 14th, Bro. Crosby, W.M., presiding. The business, consisting of one initiation and six passings, was most admirably gone through. At the conclusion of the business upwards of thirty of the Brethren supped together, and passed a very pleasant evening. A large portion of the members of this Lodge consist of Brethren in the employ of Messrs. Maudslay, Bro. Maudslay, jun., being the S.W. The Lodge in this instance may be fairly denominated the "Amalgamated Engineers," since it is amalgamated in Brotherly Love and Charity.

ZETLAND LODGE (No. 752).—On Wednesday the 14th, this Lodge met at the Adam and Eve, Kensington, for the despatch of

Masonic business. Bro. Barfield, W.M., raised Bro. Ballard, of St. George's Lodge (164), at Greenwich, and passed Bros. Vincent and Sams, of 752. Bro. Scholefield was elected W.M. for the ensuing year, and Bro. Madden, Treasurer.

BEADON LODGE (No. 902).—This flourishing Lodge commenced its Masonic duties on Wednesday the 21st, at the Star and Garter Tavern, Kew-bridge. The Lodge, which was named after the worthy magistrate whose name it bears, has only been in existence eight months. Forty-three members have joined it in that short time, and two members have been initiated, making a total of forty-five. There was one passing and an initiation on this occasion. From the great patronage, as well as the number of good working Masons that belong to this Lodge, it bids fair to fulfil the expectations of the promoters, and to become one of the best Lodges in the Craft. Bro. Beadon has presented the Lodge with three handsome pedestals, which will not be used before August at the installation, out of respect to the donor, as it is expected he will then instal the W.M.

ROYAL ARCH.

ST. JAMES'S CHAPTER (No. 2).—On Thursday, April the 6th, the Companions of this Chapter held their quarterly meeting, at the Freemasons' Tavern, when Comp. Sam. Tompkins, M.E.Z., assisted by the Principals and Officers, exalted a duly qualified Brother into the Royal Arch, in a most able manner.

MORLAH CHAPTER (No. 9).—At the usual meeting of the Chapter, on Thursday the 16th, Comp. Benham was installed in due form into the second principal's Chair, the ceremony being most admirably gone through by Comp. Roberts, M.E.Z.

OLD KING'S ARMS CHAPTER (No. 30).—The Companions of this Chapter held their annual meeting at the Freemasons' Tavern, on Monday the 3rd, when Comp. W. M. Watson, P.P. of No. 91—a most excellent Chapter held at Gravesend—installed, in a very effective manner, Comp. Filer as Z., Comp. Linton as H., and Comp. Watkins as J. At the conclusion of the business the Companions dined together, and passed a truly Masonic evening.

TESTIMONIAL TO COL. TYNTE.

ON the occasion of the meeting of Grand Conclave on the 12th May, an elegant and appropriate Testimonial was presented to Col. Charles Kemeys Kemeys Tynte, M.E. and S. G. M. of Masonic Knights Templars, an illustration of which we present to our subscribers with the present number. On each side of the pedestal is a

shield, one of which bears the arms of the M. E. and S. G. M., the other the arms of the Order, accompanied with the following inscriptions :—

ON THE FRONT.

Presented the 12th day of May, 1854, to Fr. Col. Charles Kemeys Kemeys Tynte, Most Eminent and Supreme Grand Master of the Masonic Knights Templar in England and Wales, as an acknowledgment of his many and important services to the Order.

ON THE REVERSE.

First elected on the 27th of February, 1846, for three years. Re-elected for a similar term on the 30th of March, 1849; and again on the 14th day of May, 1852; and has granted eighteen Warrants for Encampments.

The value of this Testimonial, which is exquisitely wrought in silver, is *One hundred Guineas*, the greater part of which has been collected by individual subscription. There is still, we understand, a small deficiency to make up, which we have no doubt will very speedily be collected. It is intended to give a lithographed print of the Testimonial, accompanied with a list of the contributors, to each subscriber. Subscriptions may be forwarded to the Gr. Chancellor, Fr. Emly, 3, New Square, Lincoln's Inn.

PROVINCIAL.

BERKSHIRE.

WINDSOR.—*The Etonian Lodge of St. John* (No. 252), which has been held at the Swan Inn, Thames Street, for the last thirty years, has been removed to the New Inn, Park Street, in consequence of the closing of the hotel department at the former house. Bro. Dangerfield, the new host, is an old, respected, and very excellent Mason, well up in the various duties requisite in working a Lodge efficiently; we are glad to hear that *Masonry is progressing* at Windsor, the Lodge being well attended, and gradually increasing in numbers, no less than three initiations having taken place on the last night of meeting for the season, when the W. M., greatly to the regret of many of the Brethren, closed the Lodge until October next.

CAMBRIDGESHIRE.

Celebration of the Centenary of the Scientific Lodge, No. 105.—On Wednesday, March 29th, this most auspicious event was celebrated by a Grand Banquet and Ball, which will long be remembered

by those who were present, as the brightest page in the history of that most prosperous Lodge.

The GRAND MASTER, the Right Hon. the Earl of Zetland, accepted the invitation from the Lodge to be present on this interesting occasion. Letters were also received from the D.G.M. Lord Yarborough, and other distinguished Masonic dignitaries, regretting their inability to be present. The Earl of Zetland arrived the previous day, and was, with Bro. T. H. Hall, F.R.S., the Prov. G.M. for Cambridgeshire, the guest of the Provost of King's College.

The W.M. Bro. ARTHUR R. WARD (of St. John's College), having summoned the Lodge at 2 o'clock, it was opened punctually at that hour, when the Minutes of the last Lodge were read and confirmed. Shortly afterwards the Senior Deacon announced the "Grand Master, the Earl of Zetland," who was introduced to the Lodge according to ancient custom, and with the usual procession. The W.M. then offered his Lordship the Chair, which he declined, and took his seat on a prepared dais on the right of the W.M.

The W.M. then called on the Brethren to salute their G.M. with the usual Masonic honours, which was done with hearty good will. The Lodge was then opened in the second degree, and the G.M. saluted with the honours. The Lodge was then opened in the third degree, and the G.M. again saluted according to ancient and ample form. The Lodge was then closed in the three degrees in the usual manner. The Past Masters and Officers of the Lodge having been introduced to the G.M. by the W.M., and the Officers of the Province by the Prov. G.M., the G.M. expressed his great admiration of the admirable manner in which the work had been done, and complimented the Lodge on having so efficient a Master and Officers.

His Lordship then left the Lodge, and the Brethren adjourned to the Banquet, which took place at five o'clock, at the "Lion" Hotel, and at which about sixty Brethren sat down.

The Company consisted of the following Brethren:—The W.M. Arthur R. Ward; the Right Hon. the Earl of Zetland, G.M.; J. H. Hall, Prov. G.M., Cambridge; H. F. Rowe, D.Prov. G.M., Cambridge; Ridley, P.G.M. of Oxford; W. F. Beadon, P.J.G.W.; R. J. Spiers, Mayor of Oxford, and P.G.S.B.; Wheeler, Wood, J. Wilson, Standen, E. L. Wilson, P.M.'s of London Lodges; Ranson, S.D.; H. E. Rowe, Chap.; H. Smith; C. Wisbey, Sec.; Wentworth, senr.; Bradwell; Reed; Ashcroft; Stokes, I.G.; O. J. Jones, S.W.; H. Edlin; Westrope; S. Wentworth; Peeling; E. R. Lawrence; Sparrow; Billington; Clarke; J. Swan; Manning; W. Crisp, Baxter, Bentley, C. J. Jones, Trea., C. E. Brown, C. Claydon, J. Rowe, Edwards, Chisholm, Fuller, P.M.'s; J. Cole; W. F. Webster; R. Baxendale; J. H. Law; Gully, J.D.; Wentworth, jun., J. W.; Lee; Daykin; Holloway; L. S. Baxendale; Garland; Arnold; F. R. Holl; J. Swan, jun.; Moyes; C. W. Naylor; J. C. Peters; G. E. Peters.

After ample justice had been done to the repast, the W.M. rose and said,—

“The true characteristic of Freemasonry is loyalty to the Sovereign of our common country. It is unnecessary, therefore, for me to say one word to you as Masons to induce you to drink the first toast which I shall have the honour to propose on this joyous occasion ; unnecessary, because all Masons have declared their acquiescence in the rule which requires obedience to the laws of the State, in which they reside, and their determination never to lose sight of the allegiance due to the Sovereign of their native land : but in our case no obligation is required beyond that feeling which glows in every man’s breast—loyalty—and not only loyalty, but affection to the Sovereign, who so admirably presides over the destinies of this great country. In the presence, therefore, of his Lordship, our Brother, the G.M. of England, who honours us with his company this evening, I call upon you, with all due Masonic honour, solemnity, and enthusiasm, to drink our time-honoured toast, “The Queen and the Craft.” The toast was received with due Masonic honours.

The W.M. then again rose and said, I have now to call your attention to a proposition, to which I fear I shall be unable to do adequate justice. But I know my audience, and am perfectly aware of the kindness and consideration with which Masons view the faults and deficiencies of their Brethren. Although the toast which I am about to submit to your notice is not now proposed for the first time within these walls—for, indeed, we never assemble around our festive board without drinking it immediately after that of the Sovereign ; and although, for the last ten years, it has been associated with the name of our present G.M., yet I am sure that, on no occasion has it ever been drunk with so much pleasure and cordiality as it will be on this occasion, when we may be said to have arrived at mature age, and are entering upon the second century of our existence (applause). As the Master of this Lodge for the present year, I am naturally anxious that our noble Brother, as the head of our Craft, should not only be satisfied, but gratified, by his visit. We have shown our allegiance to our Sovereign, let us now show our deference and respect to the head of our Fraternity, the Grand Master of England (great cheering). Our noble Brother, when he was elected to that most important and distinguished office, succeeded one who lived not only in the affections of Masons, but in the affections of the great body of the people of this country. It was, therefore, no light matter to follow so amiable and kind-hearted a man, and so profound a Mason, as our late Brother, his Royal Highness the Duke of Sussex—sometimes the guest, always the honoured friend of one greatly esteemed in this Lodge, and whose portrait (alluding to the Rev. George Adam Brown) adorns our walls. But the duties undertaken by the Earl of Zetland have been so admirably performed, and there has been at all times so good an understanding between our Grand Master and the great body of Masons throughout the kingdom, that it is sufficiently apparent that the choice was the best that could have been made, and that our noble Brother not only deserves our thanks, but the thanks of the Craft for the excellent judgment and tact displayed in the discharge of his numerous and multifarious duties, also for the princely manner in which he supports the various Charities connected with our Order, which are, indeed, its noblest ornament, and are attended by benefits innumerable to those who have not the power to help themselves, exercising, as all Master Masons are enjoined to do, the active principles of universal beneficence and charity, and extending relief and consolation to our fellow man in the hour of need and affliction. For myself, individually, I thank our noble Brother for the honour he has conferred upon the Lodge, by attending here this day, and I know also, I may thank him in your name as well as my own. Join me then, Brethren, in wishing health, happiness, and long life, to preside over the Masons of England, to our M.W. the G.M. the Right Hon. the Earl of Zetland (great applause).

The M.W. the GRAND MASTER, in returning thanks, said it gave him great pleasure in being present on so interesting an occasion

as the Centenary of so influential a Lodge as the "Scientific;" and he begged to thank the Brethren for the very kind manner in which they had responded to his health, so eloquently proposed as it had been by the W.M. He was convinced they had greatly overrated his merits; but he could assure them the interests of the Craft were very dear to him, and that at every time his best energies would be used to show how much he was attached to the Order, and how jealously he would guard their privileges from molestation. Although he was not a Mason when at the University, yet it gave him great pleasure once more to visit his *Alma Mater*, and to see around him so many well-remembered faces. He complimented the Lodge on the admirable manner in which its duties had been performed, and hoped that the Scientific Lodge would increase in prosperity, and long flourish in its present efficient condition. He thanked them for the honour they had done him by inviting him to their festival.

The W.M. then rose and said the next toast was one which they would drink with great pleasure, although tinged with some regret; it was the health of the D.G.M., the Earl of Yarborough, who was unable to be present on this occasion on account of ill-health. He could assure them that no Brother had the interests of the Craft more at heart than the D.G.M. had, and he was sure they would join him in drinking his health.

Bro. J. W. BAXTER then rose and proposed the health of the Prov. G.M. for Cambridgeshire, Bro. Hall, and alluded in strong terms to his intimate knowledge of Arch-Masonry.

The Prov. G.M. returned thanks in a most eloquent speech, and alluded to the early career of the Scientific Lodge, and remarked upon the vicissitudes it had encountered. He said that the Lodge was first held in London, and then in various places of the town in which they were assembled; but it had struggled on, and the result had been that it had now arrived at the present state of prosperity. At one time the School of Plato, the sister Lodge, had been in the ascendant, but during the last 25 or 30 years the Scientific Lodge had taken the lead, and kept it. He was sure that any Prov. G.M. might well be proud of having such a Lodge in his Province, and he begged to drink prosperity to the Scientific Lodge and the "Past Masters."

Bro. CRISP, P.M., returned thanks, and said it was indeed a proud day for the P.M.'s of the Lodge, when they saw around them so noble a gathering as had been brought together on this occasion; and although the building they had helped to raise was not yet perfect in all its parts, yet he hoped it might be considered as honourable to its builders.

Bro. W. EDWARDS, P.M., briefly proposed the D.Prov. G.M. and the Officers of the Provincial Grand Lodge.

Bro. ROWE returned thanks.

The M.W. the G.M. then rose and proposed the health of the W.M. of the Scientific Lodge, Bro. Arthur R. Ward, and complimented the Lodge on having so able a Brother to preside over them. In the course of his observations, the M.W. the G.M. stated that he consi-

dered there were four characteristics necessary for a Master of a Lodge,—firmness, decision of character, arrangement, and love of order,—and he was most happy to say he found all these characteristics combined in their present Master. He complimented Bro. Ward very warmly on the very excellent arrangements made for this festival, and called on the Brethren to join him in drinking “health and happiness to their W.M.”

Bro. ARTHUR R. WARD, who was received with every token of regard by the Brethren, returned thanks, and observed that any man might well be proud of being Master of a Lodge on such an important occasion as the present. He assured the Brethren of the Lodge he felt most deeply grateful to them for having elected him to the Mastership, and would promise them that his best energies should at all times be put forth to add his mite towards the prosperity of their Lodge, and of Freemasonry in general. He begged, in conclusion, to drink “Freemasonry all over the world.”

Bro. C. E. BROWN, P.M., then proposed the visitors present, members of the G.L., coupling with the toast the names of Bro. Beadon, P.J.G.W., and Bro. Spiers, the Mayor of Oxford, P.G.S.B. He alluded to the pleasure it gave the Cambridge Brethren once more to see Bro. Beadon in his mother Lodge, and complimented him upon the great honour he had done the Scientific Lodge by the distinguished rank he had attained in the Craft. He then alluded to the services that Bro. Spiers had done to the cause of Freemasonry in Oxford, and to the hospitable manner in which he was always ready to entertain those visiting that Province.

Bro. BEADON returned thanks. He said it gave him great pleasure to meet them on this occasion, and to see around him so many well-remembered faces. He alluded in very strong terms to the progress of Freemasonry in that district since he left the University, and complimented the W.M. on the excellent manner in which the various Officers had acquitted themselves upon the present occasion. He then alluded to the exertions made in former times by Bro. H. F. Rowe, the D. Prov. G.M., to whose exertions might mainly be attributed their present prosperity.

Bro. SPIERS, on being loudly called for, returned thanks for the honour done to him, and begged to assure them that, if they would pay a visit to their Oxford Brethren, they would find the hand of fellowship held out, and receive a truly Masonic welcome.

Bro. ROWE, D. Prov. G.M., then proposed the health of Bro. Ridley, P.G.M. for Oxfordshire, and said it gave them great pleasure to see so able a Mason as Bro. Ridley amongst them. He hoped that Bro. Ridley would carry away with him a favourable opinion of Cambridge Masonry.

Bro. RIDLEY returned thanks, and regretted that there was not a larger muster of Oxford Brethren present; but it was not his fault, for he had urged them to come, and several had expressed their intention of being present, but he was afraid they had found some counter-attraction elsewhere, and were therefore unable to be present. He regretted

this the more, because among them were some of whom he was very proud, on account of the manner in which they discharged their various Masonic duties. He should, indeed, have been glad could they have been there, in order to have seen the admirable manner in which all the arrangements of the day had been carried out. He begged to thank them for the kind manner in which they had drunk his health, and hoped to have the pleasure of seeing many of them, at no very distant period, at the meetings of the Masonic body in the sister University.

Bro. H. SMITH then briefly proposed the Visitors present, not members of the G.L.

Bro. WOOD, P.M. of Lodge No. 27, returned thanks.

The W.M. then gave the "Officers of the Lodge."

Bro. JONES, S.W., returned thanks.

The GRAND MASTER then gave the last toast, and observed that he had requested the W.M. to allow him to propose that toast, in order that he might have an opportunity of again expressing his admiration of the manner in which all the arrangements of the festival had been conducted, and how much he was gratified at the excellent arrangements made for himself and other visitors. The toast was drunk in the usual Masonic manner. The W.M. then left the Chair, and a procession having been formed of the Officers of the Lodge, the G.M. left amidst the cheers of the Brethren, many of whom now proceeded to the Ball, which took place at the Town Hall, and where upwards of 150 ladies and gentlemen had assembled to participate in the dance. The room was very handsomely decorated by Messrs. Metcalfe and Bulstrode, who seemed to have exerted their utmost skill to give *éclat* to their arrangements.

At ten o'clock, the Ball was opened to the enlivening strains of a most excellent band, provided by Mr. Sippel, over which he presided, and which gave unmitigated satisfaction throughout the evening by the admirable manner in which they performed the various dances that had been selected by Bro. Edwards, the Master of the Ceremonies, with his usual tact and judgment.

Polkas, waltzes, and quadrilles followed each other in rapid succession till one o'clock, when the Stewards announced Supper.

After ample justice had been done to a most elegant repast, provided by Bro. Donkin, in his usual style of liberality, the W.M. proposed "The Ladies," and observed that in all the Festivals held by Masons, they were always anxious for others to participate in their pleasures, and thus to show to the world that they were not a selfish body. He then briefly complimented the Brethren on the brilliant assemblage around them, and hoped they would join him in drinking a bumper to those without whom a ball would indeed be a failure.

After this had been received with proper honours, Bro. ROWE, the D. Prov. G.M. proposed the "W.M. (Bro. A. R. Ward) and the Stewards."

Bro. WARD responded, and observed that, although his name had been coupled with the toast, he felt that the name of Bro. Edwards, M.C., ought to have been chosen instead of his, because he could assure them that had it not been for the exertions of Bro. Edwards (great cheering) the Ball would never have taken place. There had been unforeseen obstacles in the way of the Ball, but Bro. Edwards had triumphed over all, and he was sure they would drink a bumper to him for his exertions on their behalf (great applause).

Bro. EDWARDS, who was received with great cheers, briefly returned thanks, and said that the best reward himself and his colleagues could have was in the success of the present day; and assured them that the happiness of that minute more than repaid any trouble he might have had in promoting the Ball.

On returning to the ball-room, dancing was recommenced with increased vigour, and six o'clock resounded from Great St. Mary's bell ere the last strains of "Sir Roger de Coverley" were ended by the orchestra. Thus concluded a meeting, which will long live in the remembrance of Cambridge Masons, not only on account of the splendour of the dinner and ball, but also on account of the very excellent arrangements made by the Committee for each meeting. We congratulate the Brethren of Cambridge on the *éclat* of the whole affair, which will no doubt give an impetus to the cause of Freemasonry in that town and university.

DERBYSHIRE.

DERBY.—On Thursday, the 8th of May, the new Lodge recently established in this town, called the Devonshire Lodge (No. 908), was consecrated in ancient and solemn form by the R.W. Dep. Acting G.M., C. R. Colville, M.P., and the Officers of the Prov. G.L. of Derbyshire, in the presence of a large number of visiting Brethren from Cheshire, Lancashire, Yorkshire, and Derbyshire. The W.M. Elect Bro. C. Hambleton was also duly installed in the chair. The Brethren then formed in procession, and proceeded to the parish church, where an appropriate sermon was preached by the V.W. Prov. G. Chaplain, Bro. W. Hope, M.A. On leaving the church the Brethren proceeded to the Town Hall, where refreshment was served by Bro. Woodcock, of the Globe Inn, and was partaken of by upwards of seventy of the Brethren, presided over by the R.W. Acting Prov. G.M., Bro. C. R. Colville, M.P.

DORSETSHIRE.

Lodge of *St. Cuthberga*, No. 905.—This newly established Lodge was opened in due form on the 26th of April, by the W.M. Bro. R. A. Long Phillips, who afterwards delivered a lucid lecture thereon. Bro. John Sydenham, P. Prov. S.G.W. Dorset, and P.M. Lodge No. 160, rose, and informed the Members, that he had been deputed by the Brethren of the Lodge of Amity, No. 160, to present the Lodge of *St. Cuthberga*, with a copy of the Volume of the Sacred Law, which honour had been entrusted to him as the Senior P.M.,

and that during forty-five years' actual service in Freemasonry, no event had occurred that could convey more pleasure than the charge then committed to his hands. It was not, he said, the individual value of such a present, but it was a testimonial from a Lodge of long standing to one of new creation, of the desire to render aid in the great cause of Freemasonry, and the furtherance of the great principles of Brotherly Love, Relief, and Truth. We are unable to do more than give an outline of Bro. Sydenham's address, which received due acknowledgment from the W.M. and Brethren present.

DURHAM.

GATESHEAD.—*Lodge of Industry* (No. 56).—The annual meeting of this Lodge took place on Monday, the 27th of March, when Bro. Wm. Morrow was installed W.M. for the ensuing year. In the course of the evening P.M. Bro. J. E. Wilkinson, in a highly complimentary speech, proposed the health of the retiring Master, Bro. E. D. Davis, who had occupied the Chair for two successive years, and in the name of the Lodge presented him with a massive silver claret jug, most exquisitely embellished, and bearing a very eulogistic inscription, as a testimonial of his zeal and the esteem in which he is held by his Brethren.

ESSEX.

North Essex Lodge (No. 817).—The annual meeting of this excellent Lodge, for the purpose of installing the W.M. was held at the White Hart Hotel, Bocking, on Monday, April 3rd, and on the occasion thirty-five of the Brethren were present. Francis Brown, Prov. J.G.D., W.M.; Charles Phelps, of Briggens Park, Herts; Walter Honeywood, of Coptford Place; Edward Martyn Wade, of Bocking; and Octavius Richard Hanbury, of Toppesfield, Essex, Esqs. were severally balloted for and initiated. The Lodge was then opened in the Second Degree, and Bro. Wm. O. Hustler, the W.M. Elect, was then presented by Bro. the Rev. S. Lea Wilson, Prov. G. Chap., Herts, and installed and proclaimed in the several Degrees by Bro. Jer. How, P.M., No. 82. The W.M. then appointed Bro. James Rolfe, S.W., John Savill, J.W., Rev. W. S. Hemming, Chap., A. Cunningham, Sec., Ed. Haiden, S.D., J. Brooks, J.D., T. Swindell, I.G. The re-election of Bro. Wm. Philip Honeywood as Treasurer was unanimously confirmed. Among the Visitors present was Bro. Skinner, D. Prov. G.M. of Essex, who delivered the charge to the newly initiated Brethren in a most impressive manner. Not the least interesting part of the business was the presentation of a handsome jewel to Bro. M. Lane, as an acknowledgment on the part of the members for the very satisfactory discharge of the duties of Secretary to the Lodge for some years. The business of the day was conducted by Bro. How, the Installing Master, who addressed the W.M., the Officers, and the Brethren generally, on their several duties. The Brethren adjourned to a banquet, which was provided by the care and attention customary with Bro. Durrant.

North Essex Chapter (No. 817).—The first anniversary of this Chapter was held on Tuesday, May 23rd, at the White Hart Hotel, Bocking, when the Companions attended in all their strength to celebrate the installation of the Principals, Comp. Surrige, Z.; Comp. Brown, H.; Comp. Hustler, J. The ceremony was performed by Comp. Watson, P.Z., No. 25, assisted by Comp. S. L. Wilson, P.Z., Nos. 661 and 817, and Comp. How, P.Z., 593. Previously Bros. Rolfe and Holmes, members of Lodge 817, were exalted into the Sublime Degree. The Lectures were then delivered by Comps. Watson and How.

HERTFORDSHIRE.

Watford Lodge (No. 580).—The Brethren of this Lodge assembled on Friday, April 21st, in their Hall, for the purpose of installing the W.M. Elect, Bro. I. T. Danvill. Prior to the chief business of the day, Lieut. Henry G. Martin, R.A., was initiated, then in expectation of being ordered on service to join the Army in Turkey. The W.M. was installed by Bro. J. How, P.M., No. 82, and proclaimed in the several Degrees, and the charge to the Initiate was given by Bro. How. Twenty members were present, among whom were Bro. Ward, Prov. G. Sec., Herts, and Bro. Francis, Dep. Prov. G.M., Surrey. Under the able conduct of Bro. Burchell, P.Prov. S.G.W., the Treasurer, and Bro. Sedgwick, the Secretary, this excellent Lodge maintains its high character.

KENT.

The following plan is about to be adopted by the Prov. G.L. of Kent, by which all the Lodges of that Province will, in the course of a few years, become Life Governors of the Boys' and Girls' Schools during their existence. The sum of thirty guineas is annually raised by a small increase in the quarterly subscription of each member of a Lodge, and placed at the disposal of the Prov. G.L. Each Lodge in the Province, in turn, receives this amount from the Prov. G.L., and pays a donation of twenty guineas to the Girls' School, and ten guineas to the Boys' School. Those Lodges which have the largest number of subscribing members, and who are, therefore, the largest contributors to the fund, have the first benefit of the arrangement.

SHEERNESS.—The Annual Festival of the Masonic Order was held at Sheerness on the 19th of June, when there was a goodly number of the Craft assembled to do honour to the R.W. the Prov. G.M. Bro. C. Purton Cooper, Q.C. The Craft Lodge was opened at 10 in the morning for the purpose of installing the R.W. the Prov. G.M. as W.M. of a private Lodge, which ceremony was very ably performed by Bro. C. Isaacs, P.G. Sec. The R.W. the Prov. G.M. was presented by Bro. J. S. Ryddell, P.S.G.W. elect.

The Prov. G.L. was then opened in ample form and with solemn prayer by the R.W. the Prov. G.M., after which he invested his Officers. Br. W. Saunders, S.G.W., and Bro. C. Isaacs, G.J.W., were continued in their respective offices of Treasurer and Secretary.

The Lodge then adjourned to attend Divine service at Trinity Church in the usual order. After service had been performed, a sermon was preached by the Rev. D. Jones, the Prov. G. Chaplain, from the 6th verse of the 5th chap. of Job.

The Brethren then returned to their Lodge-room, when the customary acknowledgments were made to the R.W. the Prov. G.M. for having so ably conducted the business of the day; to the Rev. G. Bryant, Incumbent of Trinity Church, for the use of the church, and for his performance of his portion of the service; to the Prov. G. Chaplain for his excellent discourse; and to other Officers for their services. The Prov. G.L. was duly closed, and the Brethren resorted to the Banquet-room recently erected for the Adam's Lodge by the landlord, Bro. Davis, where they partook of refreshment. About 86 Brethren were present.

On the cloth being removed, the "Queen and the Craft" was proposed by the R.W. P.G.M. in his usual excellent manner, and was responded to with all the enthusiasm the toast always elicits from every assemblage of Englishmen. After the other usual toasts, the R.W. the Prov. G.M. presented a lithographed proof Portrait of Bro. J. Ashley, Past D.G.M. to that Brother. For many years the whole charge of Masonry in Kent had devolved on Bro. Ashley, whose urbanity of manner and unvarying amiability of conduct in the discharge of his duties had endeared him to every Brother in the Province. In testimony, therefore, of the regard and esteem for Bro. Ashley, it was resolved that a photograph of that worthy Brother, in full Masonic costume, should be taken, from which a lithograph should be made, and a proof copy, suitably framed, presented to Bro. Ashley; and a copy of the Portrait presented to every Lodge in the Province, to be hung up in the Lodge-room, and, we believe, to every subscribing Brother in the Province. The R.W. the Prov. G.M.'s address to Bro. Ashley was peculiarly excellent, eliciting the warmest applause from the Brethren. Bro. Ashley's reply was equally interesting, and manifested much deepness of feeling and every sentiment of gratitude to the Brethren for the manner in which his services had been acknowledged.

The whole proceedings of the day were of a most satisfactory nature.

LINCOLNSHIRE.

LINCOLN.—The interesting ceremony of dedicating a new Masonic Hall, took place on Thursday, May 18th, at the New Hall in Grant-ham-street, when a large number of the Brethren of the Witham Lodge, and others of the Masonic body, were in attendance. The Brethren attended divine service at St. Peter-at-Arches, when an eloquent sermon was preached by the Rev. E. R. Larken, P.P.G. Chaplain of the Witham Lodge.

NORTHAMPTONSHIRE.

NORTHAMPTON.—The anniversary meeting of the Prov. Grand Lodge for the counties of Northampton and Huntingdon was cele-

brated on Tuesday, the 9th of May, at the George Hotel, when a numerous assemblage of the Brethren, and several visitors from London and Birmingham, were present. The proceedings commenced on Monday, the 8th, with a meeting of the Northampton Chapter of Royal Arch Masons, when the M.E.Z. Comp. C. W. Elkington was unanimously re-elected the First Principal; Comp. G. Worley, Second; and Comp. the Marquis of Huntley, Third Principal for the ensuing year.

On Tuesday, the 9th, the Prov. Grand Lodge was held. After the usual business of the day, the Brethren sat down to refreshment. Amongst those present were the R.W. Prov. G.M., the Marquis of Huntley; Bros. Ewart, Dep. Prov. G.M.; J. Hervey, S.G.D. of England; C. W. Elkington, P.S.G.W., Warwickshire; Bros. Machin and Pursell, from Birmingham; Bros. Ryley, C. Markham, H. P. Markham, Higgins, Welchman, Stricklan, Fox, Marshall, Woolley, Osborn, Andrew, Worley, Boome, Roberts, &c. &c. &c.

After the usual loyal and Masonic toasts had been duly honoured, the W. Bro. C. W. ELKINGTON proposed "The health of the R.W. the Prov. G.M. the Marquis of Huntley," and alluded in eloquent terms to the excellencies of that nobleman's Masonic career. He stated that it was just that day twelve years since he (Bro. Elkington) had the honour (as W. M. of the Pomfret Lodge), to receive the noble Marquis at his first Prov. G.L. Meeting, and that, although he had since ceased to be connected with the Province, except by ties of affection, he was glad to hear, and to state, that the Prov. G.M. had never been absent from one of the annual meetings. Bro. Elkington, after alluding to the various changes since that memorable day, and calling attention to the many, who had been summoned from this sub-lunary abode to the G.L. above, proposed in the most complimentary terms, the health of the noble Marquis.

The toast having been received with continued cheers, the Prov. G.M. thanked Bro. Elkington and the Brethren for their kind reception, and stated he was grateful to Providence for having spared him to preside over them for the last twelve years. The noble Marquis alluded to the establishment of a Royal Arch Chapter, which was mainly owing to the exertions of his Brethren of the Pomfret Lodge. He was pleased to know he had been elected Third Principal in the Chapter, and he hoped to attend his duties regularly. After noticing the new Charity that day formed in the way of a Benevolent Fund for the Province, he specially called upon the Brethren to subscribe liberally towards it.

The Wardens and Officers were responded to by Bros. Hervey and Worley.

Bro. H. P. MARKHAM then proposed the health of the visitors, which was responded to by Bro. Machin, P.S.G.W. of Warwickshire.

Several other toasts having been given and responded to, amongst which "Success to the Pomfret Lodge," "The Ladies," &c. a most agreeable evening was terminated about nine o'clock, and the Brethren separated, highly gratified with the proceedings of the day.

SOMERSETSHIRE.

BRISTOL.—On Friday 9th June, a large assemblage of the Craft took place to witness the consecration of the Colston Lodge (No. 886). The Lodge having been opened by Bro. Derham, W.M. (No. 81), the Prov. G.M. and the Officers of the Prov. G.L. were announced and received in due form. The Prov. G.M., Bro. H. Shute, assisted by the D. Prov. G.M., Bro. D. W. Nash, proceeded to consecrate the new Lodge; and at its conclusion the Lodge was closed by Bro. Derham, W.M. (No 81). The ceremony was performed in a most masterly style, and listened to with the deepest attention by a large number of the Brethren, who densely crowded the spacious hall: at the closing of the Lodge, the Brethren adjourned to Bro. Nibblotts, to hold the Consecrative banquet; the excellent style in which everything was served left nothing to be desired; nearly sixty Brethren sat down, Bro. H. Lloyd, W.M. (No. 886), in the Chair, supported by Bro. H. Shute, Prov. G.M.; Bro. D. W. Nash, D. Prov. G.M.; Bro. Rev. C. Holder, Prov. G.C., and many other officers of the Prov. G.L. After the usual loyal and Masonic toasts, the W.M., Bro. H. Lloyd, called upon the Brethren to fill a bumper to the health of their beloved Prov. G.M., Bro. H. Shute, which was responded to in a very humorous speech by Bro. the Prov. G.M. Both toast and response were received most enthusiastically.

The Prov. G.M. again rose, and said,—“He had obtained permission to propose a toast, and he gave them the health of their W.M., Bro. H. Lloyd; the manner in which his name was received by them left but little for him to say; he wished Bro. Lloyd every success with the newly consecrated Lodge, and felt sure that the Brethren of that Lodge would never regret their choice; and that when he resigned the Chair to his successor, he would be found to have filled it alike to his own credit, and the gratification of the Brethren.” The W.M., on rising, was received with renewed applause, and said he was not aware it was his health that the Prov. G.M. wished to propose; he deeply felt the kind manner in which it was proposed and received. In such assemblies as this, where good feeling reigned pre-eminent, he always found it an easy task to speak of others, he now found it far more difficult to speak of himself. Some years ago, when he joined the Order, he little thought he should ever fill the high position in which he was now placed. The memory of Colston had long been dear to every Mason, and the wish for a Lodge, bearing that revered name, had been constant in their minds. Twenty-five years ago it was wished to establish a Lodge in Clifton of that name, but he rejoiced that it had been reserved for their Lodge; and he felt sure that, as a Lodge, as far as lay in their power, they would follow the steps of that great philanthropist. He did not know whether Colston had ever been initiated; but of this he was sure, no better Mason ever existed; and whilst they looked around on the beneficent charities, with which he had endowed their city, or referred to the particulars of his private life, all good Masons

recognised in him a Brother. He felt the responsibility of the office they had entrusted to his care; he would do his utmost to carry out the true principles of the Order, and he hoped all the working of the Lodge might be equal to the ceremony of consecration they had witnessed that day.

The Prov. G.M. then gave the health of the D. Prov. G.M.; when he selected him as his Deputy, he felt no apprehension as to what would be the result of that appointment; the manner in which they received his name assured him that anything he could say would fall very short of what the Brethren felt towards him; but of this he was perfectly assured, as they all did, that that Province must flourish under his guidance. The D. Prov. G.M. said he had again to thank them; and as this was the first time he had met them in his official capacity as D. Prov. G.M. of the Province of Bristol, he received their kindness as a guarantee that they were pleased with his appointment; he had accepted the office with great diffidence, for when he looked back to his predecessors, the Smiths, Husenbeth, his old school-fellow, Bro. Bushel, and the lamented Bro. Powell, he felt he had undertaken an office of important and arduous responsibility; but the assistance and support he received from the Brethren of the Province rendered his duty comparatively easy; he had been anxious that the ceremony of consecrating the Colston Lodge should be as perfect as possible, and he could not sufficiently thank those Brethren, who had assisted him with their experience in the Craft in general for their attention and support on this occasion. He also had to thank them for their full attendance at Swindon, at the late ceremonies; amongst that great assemblage of the Craft, he felt proud, indeed, of the position he occupied, when he saw what an important part the Lodges of Bristol formed of that magnificent procession. He trusted on all future occasions to receive a continuation of that kindly feeling that had been so manifested towards him; and then the rule and guidance of the Province of Bristol would indeed be as he would wish it. Several other toasts followed, including the four other Lodges of the Province, responded to by the respective W.M.s and the Visitors, responded to by Bro. Major Brandon. The Brethren then separated, having spent a most pleasant evening, the pleasure of which was greatly enhanced by the capital singing of the professional Brethren.

STAFFORDSHIRE.

TIPTON.—*Noah's Ark Lodge* (No. 435). This Lodge, held at Bro. Benjamin Whitehouse's Navigation Inn, and lately removed from Bilston, bids fair, now that some new blood has been diffused into it, to become one of the first in the province. It was recently visited by the Prov. G.M. Col. Vernon, who expressed his entire approbation and satisfaction at the good working of it, which must be mainly attributed to the indefatigable exertions of the worthy W.M. J. F. Warner, P.M. Prov. G.D.C. The Brethren have just exhibited one of the true characteristics of Freemasonry, in pre-

senting their Sen. Warden, Rev. E. H. A. Gwynne, Incumbent of the parish, with a purse of fifty sovereigns, as a mark of their respect and esteem; and one of the Officers has kindly offered five pounds to the Lodge towards purchasing some new tracing boards. Indeed, Masonry seems to be so firmly rooted here, that it will not easily be eradicated.

WALSALL.—*Lodge of St. Matthew* (No. 786).—The Annual Festival of this Lodge, was held on Wednesday, April 5th, when Bro. J. R. Newsam, the retiring W.M., installed his successor Bro. John Wood, in a very able and impressive manner. The R.W. Col. Vernon, P.G.M. for Staffordshire, initiated Mr. Alexander Stavely Hill into the mysteries of Freemasonry. The W.M. appointed the following Brethren his officers:—Bro. Frank James, S.W., E. Jenvons, J.W.; F. A. Edwards, S.D., Henry Vernon, J.D., Totty, Treas., Thos. James, P.M., Secretary, Rev. James Downes, Chaplain; James Douglas, J.G., John James, jun., D.C., Dr. Burton and Howard James, Stewards.

After the business of the Lodge was concluded, thirty-six members and visitors sat down to banquet. The customary loyal and Masonic toasts having been duly honoured, the W.M. proposed the health of the R.W. the Prov. G.M. Colonel Vernon, and said, that if the M.W. the G.M. had searched the length and breadth of the land, he could not have found one better qualified to fill that important office. His appointment was hailed with joy and satisfaction by all the Masons in the Province, and by none more so than the members of this Lodge. His exertions for the welfare of the Craft were too well known to need any encomium, and the members of the Lodge were so well acquainted with him, that he was sure they would do all honour to the toast.

Colonel VERNON in reply, said, he thanked the Brethren most cordially for the manner in which they had received mention of his name. He had accepted the honour which had been conferred on him by the M.W. the G.M. by his appointment to preside over the Province, with the full determination to do his duty, and in carrying out that object, he felt certain of the co-operation of the various Lodges. His frequent attendance at the Lodge of St. Matthew was a proof of the estimation in which he held that Lodge.

The W.M., Visitors, Past Masters and Officers, were severally proposed and responded to.

Before separating, the W.M. said, he had a toast to propose, which would be for the first time heard in this Lodge. He had the pleasure of that day appointing the first chaplain to the Lodge. Although he could not claim the honour of a long acquaintance with the Rev. Bro. Downes, he could assure him that the tongue of good report had been heard in his favour. He had been informed that Bro. Downes' father was, in his day, a most zealous and highly respected Mason in Birmingham, and it was no doubt the desire to follow in his steps, added to the favourable opinion preconceived of the institution, that had induced him to solicit the privileges of the

Craft. He felt sure he would discharge the duties of his office to the satisfaction of his Brethren.

The Rev. Bro. DOWNES, in a feeling manner, acknowledged the honour that had been conferred upon him. If the morals so beautifully and forcibly inculcated in the ceremonies, were acted up to, as he hoped they were, there would need no word of caution from him. If the twenty-four hours of the day were spent as taught by the gauge, if the force of conscience would keep down all vain and unbecoming thoughts, and if Masons keep themselves within the compass of, and strictly adhere to, the tenets laid down for their guidance in the Sacred Volume, the duties of Chaplain would be light. In whatever way his services could be useful to the Lodge, they would always find him ready and cheerful to do his duty to the best of his ability.

SUFFOLK.

HALESWORTH.—The Masonic ball held at the Assembly Rooms, on the 20th of April last, more than realised the hopes and expectations of all parties. About eight o'clock the company began to assemble, and continued arriving until nearly ten, by which time upwards of 240 had assembled; the Prov. G.M., Sir E. S. Gooch, Bart., *M.P.* for Suffolk, accompanied by Lady Gooch, and Bros. the Rev. R. Gooch, Captain Gooch, R.N., and Hope Vear, arrived about nine o'clock. The Prov. G.M. entered the ball-room, accompanied by the Prov. G. Officers, the band playing the national anthem. Dancing immediately commenced with great spirit, and continued till one o'clock, when supper was announced. Several toasts were given and drank with much spirit, but none were received with more pleasure than the "Ladies." Dancing recommenced immediately after supper, and was kept up with increased spirit till near five o'clock, when the company separated.

In addition to the Brethren from most of the Lodges in the county, many were present from Norwich, Yarmouth, and more distant places. The balance which is left in hand will be given to one of the Masonic Charities.

SURREY.

Grove Chapter (No. 593).—The first meeting of this Chapter for the season, was held at the Spring Hotel, in Ewell, on Monday, May 8th, on which occasion, Bros. J. M. Thearle, W.M., Lodge No. 82, and Bro. H. H. Davis, Lodge No. 3, were exalted. The Principals elect were then duly installed by Comps. R. L. Wilson and J. How:—R. Bell, Z., and Rev. R. G. Portal, H.; after which, the historical and mystical lectures were delivered by Comp. How. The members afterwards adjourned to banquet, provided in the accustomed excellent manner of the host Comp. Mason.

SUSSEX.

We sincerely congratulate the Craft on the termination of the

abeyance under which Masonry has laboured for so many years in this Province.

The last Provincial Lodge was held at Horsham, in the year 1827, since which time, owing to the residence abroad, and subsequent death of the late Dep. Prov. G.M. Bro. Thomas Read Kemp, no steps have been taken to appoint a successor to that highly important office, until the present year, and happy do we feel in having to announce that the Prov. G.M. the Duke of Richmond, has recently conferred the Patent of Dep. Prov. G. M. on Bro. Lieut.-col. James M^cQueen, of Brookhouse, Chailey, and W. M. of the Royal Clarence Lodge, No. 338, held at the Old Ship Hotel, Brighton.

We understand that on this appointment, the Craft in this Province will possess a D. Prov. G.M. whose Masonic zeal, kindly feeling, and gentlemanly demeanour, will secure for him their esteem and veneration; and that this desirable termination of the abeyance has been attained through the unceasing exertions of the Brethren of the Royal Clarence Lodge, particularly of Bro. Folkard, the oldest P.M. and Treasurer, and Bro. William Verrall, P.M.

We are happy also to learn that this Lodge continues to maintain its high reputation for Masonic working, and is likely to increase in merit, owing to the knowledge and zeal of its present Wardens, and many aspiring junior Officers and Brethren.

WARWICKSHIRE.

BIRMINGHAM.—The Brethren of the Faithful Lodge, 696, having resolved to remove into the town, assembled on Tuesday, June 13th, at the Clarendon Hotel, for the despatch of Masonic business. It will be remembered that for many years the Faithful Lodge was held at old Vauxhall, where, although so far from the town, a goodly party were wont to meet; but, since the utilitarian spirit of the times decreed that the "Old Hall," with its romantic grounds, should be demolished, the Brethren found so considerable a diminution in their numbers at the New Tavern, that they thought it wise to change the sphere, as we feel sure they have extended the range, of their Masonic action, no better proof of which need be required than the success of their last meeting.

WILTSHIRE.

SWINDON.—On Wednesday, May 24, the first stone was laid of a new Market-house and Mechanics' Institution, which event brought thousands together, not so much for the purpose of witnessing the simple laying of the stone of a building, calculated to confer many advantages upon the inhabitants of the place, as from the announcement of the fact that the ceremony was to be conducted with Masonic rites; and a desire to witness the great display which it was anticipated would attend the installation of Lord Methuen as the Prov. G.M. for Wilts. Those who did attend were not disappointed in their expectations; for, as a Masonic demonstration, it was a sight which perhaps few present had ever seen before. As

many as 600 Masons were said to be assembled on the occasion, comprising the leading members of Lodges in all parts of the country. At two o'clock a procession was formed from "The Methuen Lodge" (which had been just consecrated), and proceeded to St. Mark's Church in the following order:—

- ORDER OF PROCESSION:—
- Tylers with Drawn Swords.
Band.
- Two Provincial Grand Stewards.
- Visiting Brethren, two and two, not Members of Lodges in the Province,
the juniors in rank first.
- Lodge of Concord, No. 915.
Methuen Lodge, No. 914.
Lansdowne Lodge of Unity, No. 909.
Elias De Derham Lodge, No. 856.
Royal Sussex Lodge of Emulation, No. 453.
Lodge of Rectitude, No. 420.
- Visiting Brethren, two and two, being Prov. Grand Officers of other Provinces,
juniors in rank first.
- Builder, with trowel. Architect, with plans.
- Cornucopia with Corn, borne by a Master of a Lodge.
- Ewer with Wine, Ewer with Oil,
each borne by the Master of a Lodge.
- Prov. Grand Pursuivant. Prov. Grand Organist.
- Assist. Prov. G. Dir. of Ceremonies. Prov. G. Dir. of Ceremonies.
- Prov. Grand Superintendent of Works,
with inscription plate.
- Prov. Grand Secretary,
bearing Book of Constitutions on a cushion.
- Prov. Grand Registrar. Prov. Grand Treasurer, with coins.
- Grand Officers, two and two, juniors in rank first.
- Corinthian Light, borne by a P. M.
- Column of Prov. Junior Grand Warden, borne by a Master Mason.
Prov. Jun. Grand Warden, with plumb rule.
Doric Light, borne by a P. M.
- Column of Prov. Senior Grand Warden, borne by a Master Mason.
Prov. Senior Grand Warden, with level.
- Prov. Junior Grand Deacon.
- Prov. G. Steward. { Volume of Sacred Law, on a cushion,
borne by the Sons of Masons. } Prov. G. Steward.
Prov. Grand Chaplain.
- Deputy Prov. Grand Master, with square.
- The Ionic Light, borne by a P. M.
- The Mallet, borne by an Officer of Grand Lodge.
Prov. Grand Sword Bearer.
- Prov. Grand Master.
Prov. Sen. Grand Deacon.
- Prov. Grand Tyler.
&c. &c.

On arriving at the entrance to the churchyard, the Brethren halted and opened right and left, so that the Prov. G.M., preceded by his S.B., might pass up the middle, when they followed him into the church in inverted order.

Divine service was performed by the Rev. Bro. Huish, and a sermon admirably adapted to the occasion preached by the Prov. G.C. for Wilts, the Rev. G. Campbell, from the 127th Psalm,—

“Except the Lord build the house, their labour is but lost that build it;” after which a collection was made in aid of the funds for purchasing a new organ for the church, and the opportunity was taken of uncovering, for the first time, the handsome new stained-glass window, which has just been placed in the western entrance of the building.

On leaving the church, the procession again formed as above, and, joined by the Ancient Order of Foresters, the Manchester Unity of Odd Fellows, and the Directors of the Improvement Company, and Council of the Institution, proceeded, with flags and banners and music, to the site of the new Institution, accompanied by thousands of people, amongst whom were 1,200 of the children of the inhabitants of New Swindon, attending the schools in that district—all of whom were ranged in walking order, carrying little flags, and wearing blue rosettes.

As soon as the procession reached the site of the intended building, the Freemasons opened to the right and left, facing inwards (as on their entrance to the church), and the Prov. G.M., preceded by his S.B., advanced up the middle, and took his station at the north-east corner of the foundation stone, the other Officers and Brethren following in inverted order. Having taken their places, the Prov. G.C. proceeded to offer up the following prayer:—

“O, Almighty God, Great Architect of the Universe, grant that we who are now assembled in Thy glorious presence may regulate our lives by the unerring word of Thy truth, act on the square with all mankind, and ever keep within the compass of rectitude; and may our work thus begun in order be continued in peace, and ended in harmony.”

An admirable choir, composed of the mechanics, and members of their families, then burst forth in the 105th Psalm,—“Oh, give thanks unto the Lord,” &c.; at the conclusion of which the stone was raised, and the Prov. G. T. (Bro. J. H. Sheppard) having deposited some coins of the realm in a cavity prepared for them, the Prov. G.S. (Bro. Rea) placed the following inscription, engraven on a brass plate, in its proper situation:—

“I. T. N. O. T. G. A. O. T. U.”

“The first or Foundation stone of this Building to be dedicated to the encouragement and advancement of literature and science, and the social benefit of the inhabitants of New Swindon, was laid on the 24th day of May, A.M. 5854, A.D. 1854, and in the 17th year of the reign of her Majesty Queen Victoria, with Masonic rites, by the Right Worshipful Brother Lord Methuen, Prov. G.M. of the most ancient fraternity of Freemasons for the province of Wiltshire, assisted by the Worshipful Brother Daniel Gooch, Prov. D.G.M. and W.M. of the Lodge No. 453, in the same Province, and the members of the Provincial Grand Lodge.

“The site was granted by the Great Western Railway Company, and the building erected by the New Swindon Improvement Company, Bro. Minard Christian Rea, P.M., of Lodge No. 453, Chairman; the architect being Bro. Edwards Roberts, of Lodge No. 915, in the Province, and P.M. of Lodge No. 167 in London; and the contractor, Bro. Edward Streeter, of Lodge No. 453.”

The cement was then placed on the surface of the lower stone, by an operative mason; and the Prov. G.M. having adjusted it with the trowel which was handed to him by the Prov. G. Sup. of Works, it

was lowered slowly to its place amidst soft music. His Lordship then went through the form of giving the stone three knocks with a mallet (which he did with such hearty good will that he broke the head of the mallet off), saying, "I declare this stone to be true and well finished;" immediately upon which the band struck up "Rule Britannia."

The following prayer was afterwards offered up by the Prov. Grand Chaplain:—

"May the Almighty Architect of the Universe, who has disposed all things in order according to His will, grant that this building, of which we have laid the foundation stone, may be a place for worthy men to meet together to do good. May the work done here prosper—may the workmen be comforted—may no strife or unseemly word be heard within its walls. O Lord, prosper this our work; yea, prosper this our handiwork, and teach us at all times and in all places to build up in the beauty of holiness that temple of our souls which Thou hast given us to adorn with all good works, until we arrive at that glorious mansion in the heavens where all things are perfect, and there is no more labour, but peace and happiness for ever and ever. Amen."

The Prov. G.M. then strewed corn, and poured wine and oil upon the stone, saying, "May the bountiful hand of Heaven supply us with abundance of corn, wine, and oil, and all necessaries and comforts of life." After one or two more formal proceedings, the choir again burst forth with the beautiful anthem taken from the 133rd Psalm,— "Behold, how good and pleasant a thing it is, Brethren, to dwell together in unity."

Turning himself towards the assembled multitude, his Lordship then addressed them as follows:—

I believe it is my duty (said his Lordship), in execution of the office which I have the honour to perform this day, to address a few words to those who are assembled, in explanation of the purposes for which these buildings are about to be erected. I must in the first instance call your attention to the great liberality of the Great Western Railway Company, who have always been foremost in promoting the comforts and welfare of those under their immediate employ; and it must be a matter of satisfaction to every man, to whichever class he may belong, to find that there are, in these large companies, members possessed of such good feeling towards their fellow men, that while they themselves are reaping a rich harvest from their own enterprise, they do not neglect the interests of those beneath them (hear, hear). It appears to be the intention to build on this site, in the first instance, a market, so that the products of the earth and the necessaries of life may be procured by those who reside in the immediate locality, at the least possible outlay. That such a market will present great advantages to the large community which has gathered around the Great Western Company's depot, no one will doubt; and I hail, therefore, this day with the greatest satisfaction, because I am sure that the work which has now been commenced will promote not only the interests of the employed, but the interests of the employers also (hear, hear). Liberality is always appreciated by Englishmen; and the liberality which has been shown by the Directors on this occasion, will be sure to bring its reward (cheers). I have but few more words to say, and they are to beg of those who may be placed in authority over the community, who will assemble for intellectual improvement within the walls of the building, which is about to be erected here, so carefully to watch over their interests as not to allow the admission of any publication which may tend to detract from their loyalty, or weaken their attachment to the country in which they live; but rather to endeavour to implant firmly in their breasts, a love of Old England, and of the good and gracious Queen who reigns over us (loud cheers). For, rest assured of

this—and I have travelled over nearly the whole of the globe, from America to Russia—that you will find no other country where true liberty exists like that country, in which we have the happiness to live (continued cheering). Before I conclude, then, let me call upon you all, to give three of the heartiest cheers you ever gave for her gracious Majesty Queen Victoria.

There was not a person present, who did not at once readily respond to his Lordship's call; and three more hearty cheers than those which testified the loyalty of the assembled multitude, were never given for our beloved Monarch.

The proceedings connected with the laying of the foundation stone being thus brought to a close, the Masons formed again in procession, and returned to their Lodge; the Foresters and Odd Fellows wending their way to the large field in which the banquet was to be held, and which by this time was thronged by thousands of persons, who had been attracted to the gay scene.

THE DEJEUNER

took place at half-past four o'clock, by which time upwards of 600 ladies and gentlemen had assembled beneath the immense tent in which it was laid out.

The Chair was occupied by the Prov. G.M. for Wilts, the Rt. Hon. Lord METHUEN, who was surrounded by a host of distinguished Brethren, and whose reception among them, and in fact by the whole company (whether Masons or not), must have convinced his Lordship of the high estimation in which his sterling worth, and evident desire to promote the welfare of all classes of society, are held. We shall not attempt to give the names of the principal persons present: indeed, as most of them were strangers in this part of the country, such a thing would be out of our power. We shall therefore at once proceed to give a brief account of the remarks which accompanied the few toasts that followed the banquet.

The first was, of course, the health of Her Most Gracious Majesty, in proposing which Lord METHUEN observed that no monarch in Europe was more deeply beloved by her faithful subjects than Queen Victoria (drank with three times three.)

Distinguished alike for his public character and his private virtues (said the noble CHAIRMAN), Prince Albert shines pre-eminent over the Prince Consorts who have enjoyed the society of the Queens of this country. I shall therefore, without any further preface, propose the health of His Royal Highness (cheers).

The next toast was "The Church," in connection with which the names of the Rev. Bro. Huish and the Rev. Bro. Campbell were associated.

The Rev. Bro. HUISH said, this was the first time in his life, and he had been a Mason for thirty years, that he had risen to return thanks in the midst of a company of Masons and ladies; and he assured the ladies who had honoured the banquet with their presence, that no body of men more appreciated their charms than the body of free and accepted Masons whom they saw around them (cheers).

The Rev. Bro. CAMPBELL re-echoed the same sentiment; and added, that he did not recollect any period of his life when he had derived more gratification, either as a minister, or as a man, than he had derived from the proceedings of that day. He trusted that all who had paid New Swindon a visit, would go away, not only with a good opinion of Masonry, but of the mechanics who inhabited the place, for he did not hesitate to say that a better-disposed, better-conducted class of men was not to be found in the kingdom (hear, hear).

The CHAIRMAN said, it was now his pleasing duty to bring before the notice of the company, the health of those brave troops and sailors who were fighting our battles in distant lands (cheers). The Army of England was now, as it had ever been, the first army in Europe; and it would, as heretofore, they might depend upon it, maintain that high credit which it had gained in former wars (cheers). The name of Napier was of itself a tower of strength, and supported as Sir Charles was by so many good captains, he trusted we should hear, before long, that both in the Baltic and in the Black Sea, our Navy had been again triumphant (cheers).

Bro. STONE proposed, as the next toast, the health of the Directors of the New Swindon Improvement Company, and said, that the energy he had seen exhibited that day towards ameliorating and raising the condition of the working classes, assured him that the Brethren in Wilts residing in that locality stood first in rank among those who called themselves in the true sense of the word Freemasons (cheers).

Bro. Sir WATKIN W. WYNN then rose, and addressing the company, said, with the leave of the Prov. G.M., will you allow me to propose a toast? It is a toast which I have excessive pleasure in being allowed to give, though I must say I wish it had fallen into the hands of a person who would have done it more justice. It is the health of Lord Methuen (great cheering). I have had the honour of knowing his Lordship intimately for a great many years; and I might therefore expatiate upon the excellence of his character; but I will not waste time by doing so; and really if I were to attempt it, I should not be able to find language to express what I feel to be due to the worth of that excellent nobleman, no less in his position as a country gentleman, than as a brave soldier of his Queen (the toast was drunk with enthusiasm).

As soon as the applause had subsided, Lord METHUEN said, I can assure you, ladies and gentlemen, I return you my very sincere thanks for the kind manner in which my health has been proposed, and for the still kinder manner in which you have received it. It was with considerable reluctance that I accepted the honour of performing the duties of this day. I felt that, as I had not appeared before the world at any time as a public character, I should not be giving that impetus to the wishes of the promoters of this Institution, which might be derived from some more eminent individual than myself. But, having yielded to the request that was made to me, I may say that however inadequate I may be to the task, whenever my services may be considered likely to conduce to the benefit of any Institution calculated to promote the welfare of my fellow-men, I shall be ready to come forward (loud cheers). Much, no doubt, may be said about the

Institution ; but I shall leave it to abler hands to make a longer speech upon that subject ; and as I see the hon. member for Cricklade present, I have no doubt that he will give you a better idea of it than I can. His Lordship thereupon proposed Mr. John Neeld's good health, in connection with that of his colleague, which was drank with much cordiality.

Mr. JOHN NEELD said, the members for Cricklade feel deeply thankful and gratified at the honour which has been conferred upon them in drinking the toast which had just been proposed by the noble lord. The members for Cricklade cannot but feel a deep interest in all proceedings which take place in the town of New Swindon ; and on behalf of my absent colleague I am commissioned to say, that nothing but the most dire necessity—that of being upon a Committee of the House of Commons—from which there is no appeal, prevents him from being present upon this interesting occasion. The noble lord has told you that he leaves it to me to comment at large upon that most mysterious Craft, Freemasonry. (“No, no,” said Lord Methuen, “you mistake me.”) My noble friend says I mistake him : he did not mean to do so : and I am very glad he did not, for most unhappily for myself I am not a member, and therefore not initiated into the workings of that association to which my noble friend belongs. But though I am not initiated into the mysteries of Freemasonry, no person has a higher opinion of the men who compose that body than myself. I know, from those who have well discussed the matter, that the great object of Freemasonry is universal good will and benevolence to mankind at large (cheers) ; and although I am unable to expatiate upon the Craft, no man more venerates those who belong to it than myself (continued cheering). I have said that the members for Cricklade are interested in the continued prosperity of the town of New Swindon ; and when I look upon what has passed before my eyes this day, I cannot help reflecting upon the change which, in a few short years, has been brought about in this place, by the industry and enterprise of man. It is not many years ago (since I have been member for Cricklade), that the ground upon which the foundation stone of a new market-house was to-day laid, was turned up by the plough, and oxen grazed, and sheep were pastured where streets have now been built (hear, hear). With all my heart, I trust that prosperity may continue to attend those who live upon this spot ; and there can be no selfishness in it, for we have all profited by what the Great Western have done to promote the convenience of the travelling millions who frequent this line of rail ; and when I look upon the large assemblage before me, I know that it is impossible that such a number of persons could have congregated here, had not the Great Western made their principal station in the neighbourhood of Swindon (hear, hear). It requires little foresight to see that the towns of Old and New Swindon will very soon meet, and that united, this locality, which a few years ago gave access to London three times only in the week, will become the metropolis of Wiltshire, affording facilities of communication to all parts of the kingdom almost every hour of the day (cheers). Mr. J. Neeld, in conclusion, proposed the health of the Directors of the Great Western Railway, which was warmly received.

Bro. SIMONDS returned thanks, and assured the company that, from the beginning of their work, his colleagues had been actuated by a desire to promote the convenience and wishes of the public, and to do everything in their power to promote the welfare of the inhabitants of those places through which the line ran (cheers).

Bro. GOOCH said they were favoured, upon this occasion, with the largest number of Provincial Grand Officers and Brethren of different Provinces of England, that had ever assembled in this county, and he could not allow the occasion to pass without thanking them for their attendance and proposing their good health. The toast having been drunk, Bro. NASH returned thanks in an excellent speech.

“The health of Bro. Roberts,” the architect of the new market-house, was next proposed by the Chairman; Bro. Roberts suitably acknowledging the compliment.

I now rise (said Lord METHUEN) to propose a toast which I assure you I do with great pleasure, for it is the health of a very excellent friend of mine, and an excellent friend of all men, who know him and are in any way connected with. He is the mainstay of Masonry in this county, and has, as far as in him lies, forwarded the best wishes of all who desire to see it prosper. I give you the health of my Dep. G.M., Bro. Gooch (drank with cheers).

Bro. GOOCH said this was one of the happiest days of his life. He had been looking forward for weeks past to this day, in the hope of seeing not only a large assembly of Brethren from distant parts of the country, but of others interested in the undertaking which had been the means of calling them together; and he need not say that his wishes had been far more than realized (hear, hear). Bro. Gooch considered it an honour to New Swindon that such an institute should be commenced for the benefit of the working classes: and the working classes of New Swindon deserve it, for all who know them must bear testimony to the fact that a more respectable or better-conducted class of men did not exist (cheers). The Great Western Company did boast, and would boast, of the most respectable class of men in the railway service (hear, hear). He had himself worked for the Great Western Company sixteen years, and during the whole of that time he had not known one instance of anything like an attempt at those strikes, which had occurred among the mechanics employed upon other railways. This (Bro. Gooch said) arose from the liberality and the desire to seek the interest of their workmen which the Great Western Directors always manifested; and as an instance of their liberality, he stated that he had never applied for passes where the welfare of the Company's servants might be advanced by their being granted, where his application had not met with a ready acquiescence. In conclusion, Bro. Gooch thanked the company for the honour they had done New Swindon in coming there that day, and expressed a hope that they might all have a pleasant journey home (cheers).

Lord METHUEN.—The Dep. G.M., who has just sat down, says he hopes you will go away from here. I could almost say, when I see the table graced by so many delicious beings, that I could wish you to remain for ever (cheers). And I fancy I am not alone in this wish; for if I mistake not, there are fluttering hearts not 100 miles from this tent that will hereafter find that this day has not been thrown away (laughter and cheers). I only hope that the happy individuals, whoever they may be, will prove to be Masons. Take my advice, ladies. Whoever the happy man of your choice may be, prove him to be a Mason (cheers). If he is likely to be a good husband, to turn out a respectable father, and to live a respectable life, depend upon it, if he is not already a Mason he will become one; and it will be his supreme happiness to find that his wife will persuade him to become one (laughter). This I will promise you, that if he should happen to be in society in the evening, and you will whisper in my ear that you wish him home at ten o'clock, you may depend upon it he shall be there; or if, on the other hand, he commits himself, bring him to me, and I will read him the kind of lecture his conduct richly deserves (continued laughter). That this year, next year, and every succeeding year may increase your happiness, ladies, is my most fervent wish; and before I sit down, allow me to drink to all your good healths.

The toast was gallantly drunk, and as gallantly responded to by Bro. Major CALLEY.

The Great Western Railway Company behaved most liberally on the occasion, having granted a pass to every person who intimated a wish to be present, and hundreds availed themselves of the privilege.

YORKSHIRE.

SADDLEWORTH.—*Lodge of Candour (No. 422).*—This Lodge is steadily progressing, and well maintains its Masonic standing in the province of West Yorkshire. The Lodge has recently been removed from the Bell Hotel, Newdelph, to the Swan Hotel, Dobcross, which latter hamlet stands upon the brow of one of the verdant hills of the picturesque romantic district of Saddleworth, and constitutes a centre point among its fellows. The Swan Hotel has recently been rebuilt, and its spirited proprietor, Bro. Thomas Lawton, with truly Masonic zeal, has prepared a spacious room for the reception of his mother Lodge, which does him honour, and proves most acceptable to his Brethren of the Candour Lodge. On the occasion, when the Brethren first assembled in their new Lodge-room, happiness and joy pervaded, much of which was derived from the erudite and appropriate remarks of Bro. E. Thornton, a member of the Lodge, who has not been initiated into Masonry two years.

 TEMPLARISM.

At the Annual Meeting of the Royal Kent Encampment, held at Newcastle-on-Tyne on Good Friday, the 14th April, 1854, the following Sir Knights were installed Officers for the ensuing year:—Sir Kt. Thomas Robinson, E.C.; Sir Kt. E. D. Davis, First Captain; Sir Kt. John Barker, Second Captain; Sir Kt. Wm. Punsheon, Prior; Sir Kt. Wm. Dalziel, Sub-Prior; Sir Kt. Rev. E. C. Ogle, Prelate; Sir Kt. J. Toschack, Chancellor; Sir Kt. H. Y. Bell, Vice-Chancellor and Registrar; Sir Kt. F. P. Jones, Treasurer; Sir Kt. Thos. Hornsby, Equerry.

After the business of the day, the Sir Kts. adjourned to the Royal Hotel, and dined together with that love and harmony which characterizes Masonic meetings.

MANCHESTER.—The Geoffrey de St. Omer Encampment of Masonic Knights Templar, under the command of the M.E. and S.G.M. Col. Kemeys Kemeys Tynte, was consecrated on Wednesday, May 31, at the Palatine Hotel, Manchester, by the V.E. Sir Kt. M. Dawes, Prov. G.C. of Lancashire, who, as E.C. for the ensuing year, installed Sir Kts. Royds, P.G. Aide-de-camp, and Bridson, Captains commanding columns. The meeting was honoured by the presence of the V.E. Sir Kt. Lieut.-Col. Vernon, Prov. G.C. of Staffordshire; the V.E. Sir Kt. W. Courtenay Cruttenden, Prov. G.C. of Cheshire, who is a member of the newly consecrated Encampment. Sir Kt. Ward, 1st Grand Expert, and Sir Kts. W. H. Wright, Prov. G. Almoner, and E.C. St. James of Jerusalem Encampment, and A.R. Varley, Prov. G. 2nd Standard Bearer, also attended the Conclave. The Companions installed were the Rev. E. J. Bolling, M.A. (who has since been appointed Prov. G. Prelate of Lancaster); G. Barlow, Kt. K.H. of the 30th Degree; and R. F. Ainsworth, M.D.

SCOTLAND.

Supreme Grand Royal Arch Chapter of Scotland.—On Tuesday, the 21st of March last, being the Festival of the Vernal Equinox, a meeting of this Supreme Chapter took place within their Hall, Star Hotel, Edinburgh, when the following Companions were elected office bearers for the ensuing year:—

John Whyte Melville, Esq., of Mount Melville, First Grand Principal; His Grace the Duke of Atholl, Past Grand Principal; George Arnott Walker Arnott, *LL.D.*, Deputy Grand Principal; James Graham, of Leitchstein, Second Grand Principal; Patrick Deuchar, R.N., Third Grand Principal; Robert Ramage, Grand Scribe, E.; William Gaylor, Grand Scribe, N.; John Henry, Grand Treas.; Thomas Boog, Grand Recorder; John Deuchar, Grand Chan.; Alexander Beattie, Dep. Grand Chan.; Thomas Coates, First Grand Soj.; John Gellatly, Second Grand Soj.; Edward Main, Third Grand Soj.; John Brown and Stewart Watson, Grand Stand-bearers; George Darling, Grand Sword-bearer; David Bryce, Grand Architect; John Law, Grand Jeweller; William Donaldson, Grand Clothier; James McLean, Grand Janitor.

After the Election, and the obligating and installation of the different office-bearers to their respective offices, the Companions proceeded to an adjacent room, which had been tastefully ornamented by various Masonic emblems, to dine together in celebration of the event. The numbers who were present exceeded those on any previous occasion during the last eight or ten years. The chair was occupied by the Most Excellent First Grand Principal, supported on the right by the Most Excellent Deputy Grand Principal, and on the left by the Most Excellent Patrick Deuchar, Third Grand Principal; the duties of Croupier being performed by Comp. Thomas Coates, First Grand Soj. The cloth being removed, and the usual loyal and patriotic toasts having been disposed of, their Most Excellent Chairman proceeded to take notice of those objects and parties in whom, as forming part of that extended and benevolent body to which they belonged, they felt themselves, as now met, to be more peculiarly interested; in the course of which, after passing a compliment, and expressing the fraternal regard and affection which was cherished towards the heads of the sister bodies in England and Ireland, he congratulated the Supreme Chapter of Scotland, who had done him the honour now for a series of years of placing him at their head, on the prosperous condition they had now attained. Not only had their funds during the last four years been gradually increased, to an amount during last year of nearly double that of the former; but there was every prospect, under the same good system of management which had ensued, of such increased ratio being maintained. Not the least circumstance, as warranting a confident expectation of such

a result, arose from the fact (which of itself, irrespective of any consequent advantages, was greatly to be rejoiced at) that, during the last year, no fewer than eight Chapters on the Roll, many of them having for a long course of years remained in a state of dormancy, had by exertions on the part of the Grand Committee been referred to their place on the Roll; and from measures lately enacted by the Supreme Chapter, whereby it is intended to institute periodic personal visitations to the different Chapters throughout Scotland, with the view of disseminating the principles of the Order, and exciting their members to greater ardour and exertion, some considerable accession to the strength and resources of the Supreme Chapter was confidently to be anticipated:

Various toasts and sentiments peculiar to the business of the day and the occasion now celebrated followed, in all which the greatest harmony and good feeling prevailed, ascribed, as it no doubt was, to the kind and urbane deportment of their Most Excellent Chairman, who, by means of the well-directed exertions of himself and others by whom he was supported, excited the approbation and gratification of every Companion present.

W. G., G.S.N.,

Edinburgh, 3rd June, 1854.

COLONIAL.

KNIGHT TEMPLARISM.

KINGSTON, CANADA WEST.—On the 10th of April the Hugh de Payens Encampment, for which the M.E. and S.G.M. had granted a Warrant, dated the 10th of March, 1854, was opened at Kingston, Canada West, under Fr. Capt. W. J. B. McLeod Moore, Past 2d Grand Captain, who is nominated E.C., on which occasion twelve Frs. were installed into the Order; and at a meeting of the Encampment on the 9th of May last, eight other Frs. were installed in the Order. This promises to be one of the first Encampments under the Grand Conclave of England, and it is expected that, before the expiration of the present year, several other Encampments will be established in other towns in the Canadas and Quebec, as the Order is taken up with much spirit by all the leading Masons there. Amongst those who have respectively joined and been installed in the Hugh de Payens Encampment, are Frs. Col. W. Yorke Moore, H.M. 54th Regiment; the Prov. G.M.s of Canada West and Quebec; Frs. James

Alexander Henderson; Lieut.-Col. A. Gordon, Royal Engineers; J. A. Macdonald; W. J. Goodeve; Lieut. J. J. Bury, Royal Engineers; Capt. H. Grain, Royal Engineers; Lieut. R. O. Farmer, Royal Artillery; S. B. Harmar, &c. &c.

Fr. Capt. W. J. B. McLeod Moore is a most zealous K. T., and was most active in getting up the Melita Encampment at Malta, for which our present G.M. granted a Warrant in 1850.

Obituary.

BRO. WILLIAM EVANS.

It is with sincere regret that we have to announce to the Craft the death of Bro. William Evans, the Masonic jeweller, of Great Queen-street, which occurred suddenly on Sunday evening, April 30th, after an illness of less than an hour. Bro. Evans, who was in the prime of life, was a most efficient working Mason, and his loss will be long and severely felt by the Brethren, more especially by those of the Provinces, who were in the habit of looking up to him for assistance and advice in every matter of ceremony or difficulty upon which they might require instruction. Bro. Evans dined at the Grand Festival on Saturday, April 29, apparently in the enjoyment of most excellent health. About ten o'clock, however, on the following evening, he was seized with spasms, and died, within an hour of the first attack, from disease of the heart, the existence of which even his most intimate friends did not suspect. Bro. Evans had attained every honour short of the imperial purple which the Craft or the Grand Lodge could bestow, and of him it may indeed be truly said, as "he lived respected, he died regretted."

NOTICES TO CORRESPONDENTS.

THE EDITOR requests that all original articles for *approval*, and for which *remuneration* is expected, may be sent to him at 74, 75, Great Queen-street, Lincoln's-Inn Fields, by the *first weeks* in the months of FEBRUARY, MAY, AUGUST, and NOVEMBER; all Correspondence and Masonic Intelligence must be transmitted by the *tenth day* of MARCH, JUNE, SEPTEMBER, and DECEMBER, *at latest*, to insure its insertion. The attention of Contributors is earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not undertake to return, or be accountable for any, which are sent to him for perusal or approval.

THE following singular query appears in the "Notes and Queries" for June 10th, the No. 241, page 542. Can any Brother throw any light upon the subject?

FREEMASONRY.—A (*Hamburg*) paper, *Der Freischütz*, brings in its No. 27 the following:—

"The Great English Lodge of this town will initiate in a few days two deaf and dumb persons; a very rare occurrence."

And says farther in No. 31:—

"With reference to our notice in No. 27, we further learned that on the 4th of March, two Brethren, one of them deaf and dumb, have been initiated in the great English Lodge; the knowledge of the language, without its pronunciation, has been cultivated by them to a remarkable degree, so that with noting the motion of the lips they do not miss a single word. The ceremony of initiation was the most affecting for all present."

Query 1. "Would deaf and dumb persons in England be eligible as members of the Order?"

2. "Have similar cases to the above ever occurred in this country?"

"J.W.S.D., 874."

GRAND FESTIVAL.—The cause of the change of days will be found sufficiently explained in the report of the proceedings of the G.L. of the 26th April. From the proceedings of that day, it will be apparent, that, should any circumstances occur to prevent a Lodge from meeting on its regular day, it is necessary to summon the Brethren for that day, and adjourn over to a future day for the despatch of Masonic business.

LODGE OF CANDOUR.—SADDLEWORTH.—C.L.—The speech of the worthy Brother was both erudite and eloquent; but it would not be judicious to report it. It is only suitable to the occasion, when it was delivered. We will return the MS., if informed how, and to whom it is to be transmitted.

FAUBOURG St. HONORE, PARIS.—E. W.—We shall be glad to open communications with you, and to accept your propositions as to agency. If the MS. be submitted to us, you shall have a candid reply, and every consideration.

"History, Nature, and Objects of Masonry," by JAMES MILLER.—We can recommend this work to the Brethren as containing much useful and valuable information. It is published by J. C. Kastner, London and Glasgow, and is also sold by Bro. Spencer, 314, High Holborn.

BRO. J. COLTMAN SMITH.—At your request we sent a communication to the address given, stating that we should be most happy to receive your communication, and give it every consideration. The letter has, however, been returned through the P. O.

CASTLE LODGE.—“A WELL-WISHER.”—Nothing else could be done. Scarcely a member of the Lodge would have the decision of the G. L. reversed, if it were possible. It was both wise and prudent that the discussion was confined at the Q. C. to matters of fact. The members of the Lodge will soon find other Lodges, where they can exercise and enjoy their Masonic functions.

THE COLONIES.—X. Y. Z.—We have to request of our Brethren in all parts of the British dominions that they will furnish us with Reports of Masonic proceedings, which will doubtless be most interesting to their Brethren at home.

THE LATE DUKE OF WELLINGTON.—P. P. Q.—You will find several letters on this subject in the present number. The reply of the duke was singular; but as he certainly never took much interest in Masonry, it is not improbable that at the time he gave it he had forgotten the circumstance of his initiation. There seems to be nothing to show that he ever preceded beyond the E. A. degree.

NEWCASTLE-ON-TYNE.—R. A.—We have already replied privately to a worthy Companion, and can only repeat the advice we gave to him, that the application should be made to the Committee of the G. C. for instructions.

MASTER OF A LODGE.—W. M.—We thought this was clear to every one, who consults the B. of C. No Brother, on any consideration whatever, can now be W. M. of more than one Lodge at the same time.

KENT.—PROV. G. O.—The report of the Sheerness proceedings intimate that Bro. Purton Cooper was installed W. M. of a private Lodge, before the holding of the Prov. G. L. The G. R. was perfectly right and in order at the installation of Bro. Cooper. He had never served the office of W. in a Lodge, and therefore was not entitled legally to the privileges of the W. M.'s chair. We are not informed whether he has, since his installation at Folkestone, served as the W. of a Lodge.

GIRLS' SCHOOL.—“WHY AND WHEREFORE.”—The Brother never attends any of the House Committee meetings, nor has he accepted the record of the vote of thanks passed for his services in promoting the building. We do not know, nor have we ever inquired into, “the reason why.” It would be impertinent on our part to do so.

————.—“AN UNWILLING ABSENTEE.”—There was but one opinion respecting the urbanity and kindness of Brother the Earl of Londesborough at the Festival. He won all hearts by his truly Masonic bearing.

PAST GRAND OFFICERS.—“APOLLO.”—Certain Officers of G. L. still have to claim the privilege, after the fulfilment of their duties and on their relinquishment, to be accounted P. G. Officers, by vote, on the proposition of the M. W. the G. M., or the R. W. the D. G. M. We agree with our correspondent that it was a pity, when the change was made as to the P. G. S. B., it did not extend to the P. G. O., and the P. G. Purs. It is not, however, too late to move the B. of G. P. to take this matter into their consideration.

BOARD OF GENERAL PURPOSES.—AN OLD MEMBER.—A better Board could not have been selected, or one more able to perform the delicate functions of Masonic legislation. The return of the V. W. President, Bro. A. Dobie, to his old post is a step which must be approved of by the entire Craft.

THE YOUNG PRINCE OF PRUSSIA.—S. T.—The young Prince, who has lately been initiated, is said in Germany to be betrothed to the Princess Royal of England.

TEMPLARISM.—E. C.—We cannot say. We believe the Sir Kt., who acted for so many years as Dir. of Cers., has altogether retired from the Craft.

— THE JEWELS.—“A CAPTAIN OF LINES.”—We are unwilling to allude again to this subject. The mischief being done, must we fear be submitted to, especially as the M.E. the S.G.C. has presented them to G.C., and they have been accepted.

30°.—SIR KT. F.—The next meeting is appointed for Wednesday, the 6th July. We have not heard, who is to succeed the late Sir Kt. Evans, whose loss will be most severely felt in this degree, as well as in the Mark Masons' Lodge.

33°.—We have received many inquiries as to the successor of the Ill. Sec. Gen. Sir D. W. Nash amongst the “illustrious nine.” We believe no decision has been yet made, though the Ill. Sov. Inspect. Gen., W. Tucker, is at present fulfilling the duties of the office. It is more than probable, we hear, that two other vacancies will speedily occur amongst “the select few.”

SHEERNESS.—S. PROV. G. W.—We cannot sufficiently express our obligations to the worthy Brother for the trouble he has taken. Owing to the month being nearly closed, when his last favor came to hand, we were compelled to be content with the first communication, which we must apologize for curtailing, on account of the pressure of Provincial Intelligence.

* * On the eve of going to press, our attention has been drawn to an article in the *Masonic Union Magazine*, published in the United States of America, on the subject of the jurisdiction of the Grand Conclave of England and Wales. We shall take an opportunity of referring to this matter in our next.
