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MASONRY IN THE ISLE OF WIGHT.

GOOD, like evil, has the double effect of aiding its own progress, and of corroborating the efforts of its promoters; it generates by its own action an increasingly self-productive spirit, even whilst it encourages great accession of friends from the evidence afforded of its rapid promulgation. We are now beginning to reap the fruits of our unceasing exertions, ever since we assumed the conduct of this periodical, to evoke almost from their ashes true Masonic principles into intellectual and moral activity, by receiving not merely from all sides congratulations on our influence and grateful appreciation of our efforts, but by ourselves witnessing the wide-spreading results of our labours, in the effects produced upon society through the demonstration, by the Brethren, of kindred principles. It has been our purport to make every Mason, especially in authority, behold and feel at once the enormous influence and responsibility attached to him for the furtherance of social good. We have urged upon the fraternity, first, the fact that as throughout all ancient times Freemasonry was the parent of Art and the nurse of Science, so in modern, with increased means of education and culture there exist greater opportunities, without any diminished reason, for its demonstrative efforts in these respects. That, moreover, the anomaly of witnessing great works of ancestral Masonry contrasted with a modern torpidity in the Brotherhood, must be as great as to welcome amongst our Lodges hundreds of the most scientific, who, however beneficial to the world, yet neither by lecture, speech, nor action in their Masonic character, yield aught to elevate the Order in the estimation of all ranks of men. It is, therefore, with an especial feeling of gratification that we turn to the recent proceedings in the Isle of Wight, and to the effects, as striking as they must inevitably be permanent, there produced to the honour and dignity of the Craft. A gentle-

man of high position, though not a Mason, Mr. Hamborough, of Steephill Castle, near Ventnor, threw open his grounds to a grand entertainment given by the Provincial Grand Lodge, under the Presidency of our excellent and R.W. Bro. Fleming, the Prov. G.M. We learn that Bro. Colonel Boileau allowed the band of his regiment to play in the grounds, and that not only was the reception most hospitable, but that after the Lodge business was completed, the Brethren had the prerogative of inviting their friends of the fair sex to dine with them in the magnificent orangery, prepared specially and exquisitely adorned for the purpose. The Turkish Masons allow their female relatives, unveiled (the only instance known), to share the entertainments of the Craft, and our Isle of Wight Brethren would not be behind the Turks in courtesy. Wives and sisters had thus the opportunity of participating and of giving zest to *réunions* wherein, perhaps tempered by their presence, they learned from some most able speeches by Bros. Fleming, Maturin, and others, that Masonry was not merely an eating and drinking association, which kept husbands from their homes, and sacrificed domestic prudence and purity to extravagant self-indulgence, but a system of charity, knowledge, temperance, and honour, wherein motives were enunciated which tend to the social amelioration of man, by a sacred obligation of the protection due to woman. After the dinner the company enjoyed themselves in the grounds, with gaiety and grateful appreciation of the hospitality of the owner: his property was scrupulously left uninjured, not a flower was touched, no police, no staves, no intoxication, no disorder disturbed the amicable beauty of the scene. It was, as might be expected from those who have hearts attuned by true Masonic conduct, a spot hallowed by the virtues, whence care was banished, and degraded passion fled!

We do not wonder that several ladies, who had before expressed their doubts as to the benefits of our Order, became converts to the practical good resulting to the world from it. Lest, however, this hearty and spontaneous attestation by them of its excellence be deemed merely a festive effusion, we will allude to the causes which have afforded throughout the island the highest stimulus to public approbation of Masonry upon intellectual and moral grounds.

Having ourselves visited the province, we were struck with, we are ashamed to confess, the somewhat remarkable circumstance of finding its Masons not alone "up" in the mere verbiage belonging to their several Lodge positions, but able to recite the lectures and to deliver the grander portions of the ceremonial in a manner as admirable as it was there almost universal. We have traced this, alas! almost singular precision, in respect of other neighbourhoods, to the incessant energy and application of the Provincial Grand Master, who is in the habit of making constant "progresses" through the island, and to the scientific knowledge and Masonic information of his unrivalled Deputy Provincial Grand Master, Bro. Hyde Pullen, of Ryde. Not content with keeping alive every

Brother to his duty and with instructing the Lodges in the most efficient way by personal surveillance and information, the last-named indefatigable Mason attaches the external world to the Craft by the delivery every month of lectures upon various interesting scientific subjects, to which Masons are privileged to invite their friends, and which Bro. Pullen illustrates by the requisite machinery, in a way to instruct and entertain the most apathetic auditor. We attended once a lecture delivered by him upon pneumatics, and were delighted with the originality and beauty of his illustrations, produced by a most complete apparatus and accompanied by appropriate verbal explanation. As a necessary issue, the Craft is honoured for the Brother's sake; in him it is seen not to produce cerebral paralysis and only abdominal activity, as the doctors would say; but to become, as of old, the cogent spring to social light and grateful intelligence of creative wisdom, strength, and beauty. We take no credit to ourselves for having evoked in our worthy Brother this active exercise of Masonic principles, since he practised it spontaneously long ago; but we point to the province so managed, by himself and Bro. Fleming, to attest the good resulting from the pursuance of the system we recommend. We have Lodges of railway engineers, who give no instruction to their Brethren nor the public, through open Lodges, upon locomotion or steam; of physicians, who tell us nothing of the secrets of our own vitality; of artists, who treat not of colour, order, form; of chemists, who touch not upon electricity; of astronomers, whose stars shine not, but set, the instant they enter a Lodge; of masons, who in the world practical can evoke architectural beauty, and can all but say to the stone "live!" yet will not devote even one hour occasionally to irradiate with their knowledge that Order, which teaches them emblematically, by the very instruments of their art, that they live not for themselves alone, but that every one is bound, like the ancient phosphori in the race, to light up his Brother's torch, whence the rays of truth and knowledge may illuminate endless generations!

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#### WOMAN.

Oh, woman! not for thee the living tomb,  
The harem's splendour, or the convent's gloom:  
Not thine to bend at fear's unhallow'd nod,  
And scorn the world, to please creation's God;  
To see, to feel, that earth, that life is fair,  
Yet weep to think thou hast no portion there.  
No, child of joy! a holier task is thine,  
A brighter prospect, and a purer shrine:  
'Tis thine to curb the passions' madd'ning sway,  
And wipe the mourner's bitter tear away;  
'Tis thine to soothe, when hope itself is fled,  
And cheer with angel smile the suff'rer's bed;  
To give to earth its charm, to life its zest;  
One only task—to bless and to be blest.—J. G. \* \* \*

## ON THE MYSTERIES OF THE EARLY AGES AS CONNECTED WITH RELIGION.

### THIRD SERIES.

WE have now to examine, as far as we can, the principles of Druidism, which comprised, as an institution, the only mysterious brotherhood known to have existed in our own country. We have but little to guide us in this investigation, as, from its precepts being oral, we are left to conjecture much from tradition and from the monuments of former days, now existing in England, and in those parts of Europe where the Celtic race was known to have extended.

In Hume's "History of England" (vol. i. p. 4), the following observations occur:—

"The religion of the Britons was one of the most considerable parts of their government, and the Druids, who were their priests, possessed great authority among them. Besides ministering at the altar, and directing all religious duties, they presided over the education of youth; they were endowed with an immunity from wars and taxes; they decided all controversies among states as well as private persons, and whoever refused to submit to their decisions was exposed to the most severe penalties. The sentence of excommunication was denounced against him; he was forbid access to the sacrifices or public worship; he was debarred all intercourse with his fellow-citizens even in the common affairs of life, and refused the protection of the law. Death itself became to him an acceptable relief from the misery and infamy to which he was exposed.

"No species of superstition was ever more terrible than that of the Druids. Besides the severest penalties, which it was in the power of the ecclesiastics to inflict in this world, they inculcated the eternal transmigration of souls, and thereby extended their authority as far as the fears of their timorous votaries. They practised their rites in dark groves or other secret recesses; and in order to throw a greater mystery on their religion, *they communicated their doctrines only to the initiated, and strictly forbid the committing them to writing, lest they should at any time be exposed to the examination of the profane vulgar.* Human sacrifices were practised among them. The spoils of war were often devoted to their divinities, and they punished with the severest tortures whoever dared to secrete any part of the consecrated offering. These treasures they preserved in woods and forests, secured by no other guard than the terrors of their religion, and this continued conquest over human avidity may be regarded more signal than their prompting men to the most extraordinary and violent efforts. No idolatrous worship ever attained such an ascendant over mankind as that of the ancient Gauls and Britons; and the Romans were at last obliged to abolish it by penal statutes,—a violence which had never in any other instance been practised by these tolerating conquerors."

The origin of the Druids is stated as follows:—About six hundred years before the Christian era, the Cimbri, a numerous people,\* the inhabitants of Phrygia, in Asia Minor, and occupiers, according to Ezekiel (xxxviii. 6), of the country to the north of Judæa, are said to have invaded the north-western parts of Europe, and to have

\* They were descended from Gomer, the eldest son of Japhet (Gen. x. 2), and named originally Gomeri, Gomeræi, and Gomeritæ, which terms were contracted into Cimbri. The Welch to this day call themselves Kumero, Cymro, and Kumeri. Hence Cambri and Cambria.—See Introduction to Camden's "Britannia," p. 10.



established themselves in Scandinavia (the Sweden and Norway of the present day), extending from thence to the Alps and Pyrenees. They brought with them the Druidical religion, the chiefs of which were divided into three classes. First, the Vacies, who were instructed in the secret tenets of their sect, and who acted both in a civil and ecclesiastical capacity; secondly, the Bards, who chanted the hymns in the ceremonies of the sacrifice, and sang the heroic deeds of their ancestors, being particularly trained to the study of genealogies; and thirdly, the Eubages, who presided over the government of the people, the cultivation of the soil, and who superintended the construction of the astronomical tables. From the priests being so constantly withdrawn from the people in the depths of the forests, they were seldom seen, except in the performance of their religious rites, or in the execution of their civil duties, when their presence was actually required; by which means they preserved the character of additional sanctity in the general estimation. As had before been the case in Egypt during the earliest ages of the world, they admitted into their Order by initiation only such as seemed most suited to receive instruction in the mysteries of their religion, and that after a long and severe trial. Twenty years were deemed hardly sufficient for the preparative studies of the candidate; no book nor writing was allowed to supply assistance to the memory, as the whole process bore the stamp of exclusion and secrecy.

Hence a great length of time, and proofs of study of the severest description became necessary before the candidate could claim a right to be advanced to a situation which obtained the universal veneration of the people. The principal sites of these ceremonies were in the Forest of Dreux in France, and in the Isles of Man and Anglesey in England; but little is actually known of them, except that in the sacrifices the priests often immolated human beings to their gods; that their altars were sometimes of a triangular shape, as well as consisting of a plain stone, with its surface on a slope; that they exhibited a mystical chest or coffer, and a sword, an emblem of the rays of light, dedicated to Belinus (Baal or Bel, probably), their representative of the sun. After the Druids were driven by the persecution of the Romans from Gaul and Britain, they took refuge in Scandinavia and on the Continent of Germany, where vestiges of the Order remained till the twelfth century, and may perhaps be still traced as connected with the worship of the sun in the traditions relating to Oden, or Woden, and Thor, and in the Edda of Scandinavia.

If we examine the structures left by the Druids, we may perhaps be enabled to draw some inference as to their tenets, and the objects they had in view in the arrangement of their buildings. Without entering into a discussion on their great temple at Stonchenge (which has always been a subject of controversy), there are many other vestiges of their religion, less known, but equally deserving investigation. As, however, the course of time, the dilapidations produced by roads, and the progress of civilization have effected great alterations in the

original designs, it is best to refer to "The Britannia," of Campden, a work finished in 1607, and which details what existed in England at that period.

About half-way between Calne and Marlborough, in Wiltshire, is an immense mount, artificially thrown up on the left of the road, called Silbury, stated (page 111) to be "the largest and most uniform barrow in the county, and perhaps in all England."

About half a mile from Silbury, towards the north, is

"Aubury (now Avebury), a monument more considerable in itself than known to the world. It is environed with an extraordinary rampart, and within it is a graff (or ditch), of a depth and breadth proportionable. It could not be designed for a fortification because then the graff would have been on the outside. It has been surrounded all along the edge of it with large stones, pitched on end, most of them now taken away, but some marks remaining, give one the liberty to guess they stood quite round.

"From this place (Avebury) to West Kennet is a walk, that has been enclosed on each side with large stones; only one side, at present, wants a great many, but the other is almost if not quite entire; above which place, on the brow of the hill, is another monument, encompassed with a circular trench, and a double circle of stones, four or five feet high: the most of them are now fallen down. The diameter of the outer circle, forty yards; and of the inner, fifteen. Between West Kennet and this place is a walk, much like from Aubury thither, at least a quarter of a mile in length."

Here then was a walk, marked by rows of stones on each side, half a mile in length, intended probably for some procession, perhaps that which took place at the conclusion of the ceremony of initiation.

Many other structures are found in various parts of Wales, on which different opinions have been formed. One of them is thus described in "The Britannia:"—

"We here (in the Isle of Anglesey) find a remarkable cromlech, which several suppose the burial-place of some of the most eminent Druids. These (as there are several others in the island) are composed of three or four rude stones or more, pitched on end, as supporters or pillars, and a vast stone of several tons, laid on them as a covering. The word 'krum,' signifying 'crooked or bunch-backed,' and 'llech' any flat stone."

As this name is generally given to all Druidical monuments supposed to be sepulchral, we would wish to draw a distinction in reference to other sorts of buildings (if such a term may be so applied), the use of which has not been ascertained, and which, it is fair to conclude, must have been erected for other purposes.

"Amongst these hills [Denbighshire, p. 682] is a place called Kerrig-y-Druidion or Druid-stones. The most remarkable stone monuments now remaining in this parish, are two of that kind we call kistien-maen, or stone-chests. I mean those two solitary prisons, which are generally supposed to have been used in the time of the Druids. They are placed about a furlong from each other, and are such huts, that each prison can well contain a single person. One of them is known by no particular title, but that of Kist-vaen or Stone-chest, which is common to them both, because they are somewhat of the form of large chests, from which they chiefly differ in their opening or entrance. They stand north and south, and are each composed of seven stones; of these, four, being six feet long and about a yard in breadth, are so placed as to resemble the square tunnel of a chimney; a fifth stone is placed at the south end thereof, firmly to secure that entrance; at the north end is the entrance, where the sixth stone is the lid, and especial guard of this close confinement. But in regard it was necessary to

remove it when any person was imprisoned or released, it is not of that weight to be alone a sufficient guard of the prisoner, and therefore on the top stone or uppermost of the four first mentioned, lies the seventh, which is a vast stone, that with much force was removed towards the north end, that with its weight it might fasten, and as it were clasp the door-stone.

"In Glamorganshire [p. 619], in the centre of a circle of stones, there is a cell or hut, as seen in several places of Wales, called *Kist-vaen*, about six feet in length by four feet wide. In Brecknockshire [p. 594] is an ancient monument called *St. Iltud's Hermitage*, composed of four large stones, making an oblong square hut, open at the end, about eight feet long and four wide, and nearly the same height. In Carmarthenshire [p. 627] is a *kist-vaen*, four and a-half feet in length and three feet broad. In Cardiganshire is a similar structure [p. 647]. It is generally supposed they were places of burial, but I have not yet learned that ever bones or urns were found by digging under any of them."

Besides the term "*kist*" being generally applied to these monuments, that which is stated to be in Cardiganshire was called *Maen-y-prenvol* or *prennol*, a word also signifying a chest.

"The most remarkable structure of this nature is to be seen in Brittany, in the village of *Essé*, about a league from *Vitré* (a town in the department of *Ille et Vilaine*), five posts to the eastward of *Rennes*, the capital of ancient Brittany. It is formed of forty-two immense stones, presents the figure of an oblong square, and lies in the direction from S.E. to N.W. This monument is sixty feet long, twelve broad, and twelve in height above the ground. The entrance faces the S.E., and the interior is divided into two parts. The first part is of an oblong form, twelve feet long, seven broad, and five high. Each side consists of four huge blocks, which support two other stones, forming the top or ceiling of the room. The other part is an irregular oblong figure, about thirty-three feet long, and ten broad at the entrance. One of the blocks has been detached, and lies inside. The N.E. side diverges in a straight line from the S.W. wall to the extremity, which is closed by a single stone. The side on the S.W. is formed of twelve stones, six feet high, two of which project inwards. Another stone on the same side has an outward projection, and is independent of the wall; here three stones form new divisions. The side to the N.E. is composed of ten stones, six feet high. This subterranean room is covered with six enormous blocks, and communicates with the other by a passage about four feet wide between the two stones, that form a sort of partition. The field in which this monument stands was formerly a part of the forest of *Theil*."

It is impossible to say what was the object of these structures, all of which are formed with a certain degree of uniformity, being of an oblong shape, although of different proportions, and entered either by the north or south side; it is therefore fair to conclude, that they were used for a religious purpose, it might have been initiation into the mysteries of the Druids. There is no reason to suppose that they were intended for sepulchral monuments, like the *cromlechs*.

It may likewise belong to our subject to consider, how far the tenets of the Druids were connected with the worship of the serpent, which was observed throughout all pagan antiquity. This was particularly the case in Egypt, where this reptile was looked on as the symbol of medicine and of Apollo or the sun. Herodotus says (*L. 2, c. 74*):—

"Near Thebes were to be seen tame serpents consecrated to Jupiter. They were harmless, and after death were buried in the temple of that god."

Eliau speaks of a sacred dragon kept in Phrygia, in a wood dedicated to Diana (*De Anim. l. xi. c. 22 and 17*); and that there were

domestic serpents in the houses of the Egyptians, which were fed and looked on as household gods. He likewise states, that there was a serpent worshipped in a tower at Melitus, a town in Egypt; he had a priest and officers to attend him, and was served every day, upon a table or altar, with meal kneaded up with honey. Serpents are at this day honoured in Bengal, and the Brahmins look on them as sacred animals.\*

In Campden's "Britannia" we find as follows (p. 683):—

"The Druid stones put me in mind of a certain relique of their doctrine I have of late observed to be yet retained amongst the vulgar. In most parts of Wales it is a common opinion, that about Midsummer-eve it is usual for snakes to meet in companies, and that by joining heads together and hissing, a kind of bubble is formed, like a ring, about the head of one of them, which the rest, by continual hissing, blow on, till it comes off at the tail, and then it immediately hardens, and resembles a glass ring, which whoever finds shall prosper in all his undertakings; and indeed it seems to me very likely, that these snake-stones (as we call them) were used as charms or amulets amongst our Druids in Britain, on the same occasion as the snake-eggs among the Gaulish Druids. Pliny gives us the like account of the origin of them (Nat. Hist. L. 29, c. 3). There is besides a species of egg, in much repute amongst the inhabitants of Gaul. Innumerable snakes assemble together in the summer, and from the saliva of their mouths, and the foam proceeding from their bodies, produce a substance called a snake-stone (anguinum). The Druids say that this substance is blown up in the air by their hissing, and that it must be caught in a napkin before it is permitted to touch the ground. Whoever is in possession of this egg must mount on horseback, and ride as fast as he can, as the snakes will follow him, until the pursuit is stopped by a river. I myself have seen one of these eggs, which are held in high esteem by the Druids. Thus we find it evident that the opinion of the vulgar concerning the generation of these adder-beads or snake-stones is no other than a relique of the superstition, or perhaps imposture of the Druids."

We may therefore be allowed to draw an inference, that the mysteries of the Druidical religion were derived from an Eastern source, and as such, may have owed their origin to the worship of the sun, as instituted in Egypt in honour of Isis and Osiris. It has been before stated, that in the ceremonies at Eleusis they exhibited a mysterious chest or coffer, and also the sword of Belinus (Baal or Bel, probably); and we find in the *Freemasons' Magazine* for February last (p. 75),—

"That Typhon showed his guests a chest of the most ingenious construction, which he offered to give to any one of them who, by lying inside, would prove that his body would exactly fit the interior. Osiris placed himself in the chest, on which the conspirators closed the lid, and he was suffocated."

The Kist-vaens of the Druids were of such small dimensions that they could but just contain a man, when laid down within at full length, a position which will be understood allusively by the Brethren. The release from such a place of confinement may be emblematical of the reappearance of the sun after the darkness of the night, and likewise of the resurrection of the body from the grave. Again, the sword of Belinus, or Bel, may allude to the description given of the figure of Mithras, which is supposed to be typical of the force of the sun when entering the zodiacal sign of the bull.

\* See "Calmet's Dictionary," on the word "Serpent."



Amongst the allegorical figures said to have been represented on the walls of the sanctuary of Isis, in the mysterious rites of Eleusis, the serpent is twice mentioned. In the first instance he was stated to be throwing an egg out of his mouth (see *Freemasons' Magazine* for July, 1856, p. 478),—a symbol of the production of all things by the heat of the sun;—and this will tend to prove that the Druids brought into the west of Europe those tenets prevailing in the eastern parts of the world, and that their religion certainly held some doctrines connected with the earliest ages.

N. T. S., P.M., No. 725.

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### THE PRACTICAL OF MASONRY.

It has been the great error of all Institutions, in all ages of the world, to adhere to the mere formula, or external, to the almost entire neglect of the spiritual teaching; and in too many instances the mere form and ceremony have been regarded as the actual, or ultimate, when, in truth, they should only be regarded as the means of enabling us to accomplish the noble purpose we should ever have in view. And we are sometimes constrained to the belief that, as Masons, we are apt to be more solicitous for the ceremonial than for the true moral teaching. But, while we should not in the least deviate from the ancient landmarks of our ritual, nor regard it as the Alpha and Omega, yet we should keep constantly in view the fundamental truth—that the symbols are only beneficial to the extent that they enforce moral principles and produce true moral actions. So far as Masonry produces these results upon the conduct of its members, is it to be regarded as beneficial; and thus only will its influence be felt and principles acknowledged, as tending to produce a higher standard of morality. Let us keep this thought prominently in view, and remember the beautiful lesson inculcated and taught by the Pot of Incense, “emblematical of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the beneficent Author of our existence, for the manifold blessings and comforts we enjoy.” How beautiful and suggestive is this emblem, and how significant the application! A pure heart, purged from all wrong, cleansed and purified by the influence of the Spirit of God, imbued and filled with love to Him, and love to man, in harmony with the moral law. To attain this standard, is, indeed, worthy of our efforts as Masons; and to attain it should be our highest aim. And while we are constantly enforcing these doctrines within the Lodge, let us endeavour to apply them to our lives, “that the honour, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.” And here let me briefly call attention to a practice that is too frequently indulged in by members of the Craft—one which should not be justified by any well-informed Brother; for it is inconsistent with every principle of our Order: holding, as we ever should, in deep reverence the name and attributes of the Deity, we should remember “never to mention His name but with that reverential awe due from the creature to his Creator.” When we hear a Brother Mason irreverently or profusely use the name of God, we fear that he has not carefully directed his attention to the plain yet expressive language of our ritual; for here, it would seem that the moral taught is sufficiently elevated to attract the attention, and demand the acceptance and esteem, of all. Let those of us who are addicted to this habit, whether acquired by custom or otherwise, reflect and judge if it be consistent or accords with the moral principles as laid down in the Ancient Charges, or landmarks of Freemasonry, and that higher standard of moral action which we regard as the great light of Masonry—the Holy Scriptures, which declare, “Thou shalt not take the name of the Lord thy God in vain.”—*New York Masonic Messenger.*



## SCIENCE AND THE BIBLE.\*

A RELIGION which cannot bear the test of true science, is certainly not from God, for he never contradicts by his works what his mouth has uttered. The difficulty we apprehend has arisen from the fact that smatterers in science have jumped too readily to conclusions contradictory to the Scriptures; or sometimes truly learned men, charmed by an ingenious hypothesis, have been led out of the path of science, and have supported as true that which contradicts the revealed word of God. The error on the other hand has been, in some quarters, to reject the aid of science in support of revealed truth, or condemn it as antagonistical, as though God's laws for the government of the physical, could be in opposition to those which govern the mental or moral world. As though God could contradict himself, and as though the rock, rightly read, out of which the table of stones were hewn, could reveal laws opposed to those written thereon, and both God's work. They are all God's laws and surest work in harmony. Men have and may still read, through ignorance, portions of God's revealed word, as well as his writing on the mountains, on the seas or in the depths of the earth, erroneously, but true religion has nothing, we are sure, to fear from true science.

The scientific facts recited in our present extract, are worth knowing of themselves, without immediate regard to their connection with the higher subject.

"The heavens declare the glory of God, and the firmament showeth his handiwork." Thus spake the Psalmist in view of the Revelation which God had made of Himself in his works. With deeper emphasis may we now utter the same ascription of praise; for that revelation, as its records have been unfolded in these later days, has opened more and more glorious thoughts of the Almighty Architect, and appears as unfathomable in its truths, as God himself is infinite. The world in general is satisfied to see this glory as exhibited in form, colour, magnitude, and other outside qualities. The external attributes of existence have indeed been graciously made so transcendent in beauty and full of harmonies, that "he may run that readeth." But there are also revelations below the surface, open to those who will earnestly look for them. For God's hand was never outstretched to create, but beauty and wisdom appeared in every tracing; and, if seemingly wanting in the outer vestments, they are still profoundly exhibited through the structure beneath, in the ordering of the parts from which the externals are educed, and in the universal laws there

\* A Review of "The Six Days of Creation" of Prof. Tayler Lewis, by James D. Dana, LL.D., Silliman Professor of Natural History, Yale College.—Extracted from the *Acacia Monthly Masonic Magazine*.—Natchez, Mississippi.

contained; these are literally secrets of the Almighty, to be diligently "sought out of all them that have pleasure therein."

Who are they that are trying to open this book of revelation? "Men of Science," they are sometimes called; "Students of Nature" is their true position. Nearly all the world besides pass the revelation by unheeded, almost as if God were only the God of external nature, a maker of pretty forms, colours, and fragrances on a grand scale. Many even speak contemptuously of him, who, in the study of stones, insects, or worms, busies himself with endeavours to read those records of God's wisdom. In the style and spirit of the Atheist, they decry his pursuits, and strive to throw opprobrium on all of the sect. They may think better of some, who deal with worlds, and mountains, and large quadrupeds, perhaps; as if material size were a measure of truth with God. They seem not to know that the minutest living being is as much above an universe of dead worlds as life is superior to matter.

This unworthy spirit is mainly due to prejudice and ignorance. They say that Science, after all its claims, is no nearer to explaining the ultimate nature of matter or of life, than centuries ago, and at the same time decry its "boasted" laws. And here is a fatal misconception of Science. Has metaphysical or sacred Science yet explained the nature of God or spirit? or has any mind yet measured eternity? The ultimate nature of matter or of life is as much beyond all investigation. Science claims not to fathom it; is not so presumptuous as to hope for success, although examples are at hand of this prying into mysteries among many writers on the second revelation. These subjects are neither within its bounds or aims. It seeks only to ascertain the laws which God has established in nature, or rather, the methods in which he is constantly working in the universe, his plan or system, ordained in infinite wisdom and sustained in power. Man were presumptuous in his searchings, were he not made in the image of God. Thus endowed, if also teachable in spirit, he may read and understand, and reach onward in his knowledge to brighter and brighter revelations.

Newton, by a flash of his intellect, conceived of the law of gravitation; and as he, inquiringly, looked around and above, he everywhere found testimony that the conception was a fact, a comprehensive truth. At once, cycles and epicycles, and all the cobwebs of past ages vanished, and our planetary system and the vast universe stood forth in its majestic extent, the whole like a vision from on high. After the thousands of years that the world had existed, there was, at last, a correct apprehension of the actual relations in space of the heavenly bodies. He announced the law of attraction and its ratio, called it, for convenience, the law of gravitation; and by it, the great highways in the heavens have been traced. What before had been thought out, and thereupon received as true, proved to be wrong in fact and principle. But who will say that we do not now *know* the relations of the heavenly bodies, and the law of their motions? This law is as immutable as God's will, for it is his ordinance. Newton

did not dream about the cause or nature of gravitation ; he had read the law, and rejoiced in the revealed truth.

Crystallization opens to us other laws, no less comprehensive. All are familiar with the pretty geometrical forms of some crystals. But the observing eye sees the world full of crystals. When it snows, the heavens are showering down crystals, for every flake is a congeries of crystalline grains, and they are often in elegant symmetrical forms. When the waters freeze, they become a mass of crystals, only so blended that we distinguish not their outlines. When sea-water evaporates, it drops crystals freely ; for every grain of salt that goes down, is itself a gem. A bar of iron is broken, and its whole texture proves to be an aggregation of crystal particles, showing the angular lines and cleavage of true crystallization. The granite of the hills is but a mountain of crystals ; and every pudding-stone, although made of pebbles, has myriads of crystalline grains or fragments of crystals in and among those pebbles. Finally, the special fact first noted, develops into a general truth or law, that cohesion in the inorganic kingdom producing solidification, is actually crystallization ; that we not merely see nature geometrizing, but matter in its profoundest quality governed by geometrical principles ; and therefore that cohesion in solidification is not a sort of agglutination acting in all directions alike, which would be well enough for making spheres, but an axial or polar attraction, bringing out symmetrical forms according to fixed laws.

Examining further, more definite laws come out : each species or kind of substance, wherever found or however made, proves to have its distinct and constant fundamental crystalline form, so unvarying in angles and structure, although admitting of modifications by simple ratios, that it may be as easily known by it, as an animal by its form. These crystalline forms are cubes, square prisms, rhombic prisms either right or oblique, &c. ; and in each case, the axes of the prisms—that is, their relative dimensions—admit of mathematical calculation.

Thus, by widening our field of vision from the single fact to universal nature, we learn that molecules have their specific forms or dimensions, and cohesion in solids its mathematical basis. This fundamental quality of cohesion is sustained by every other characteristic of crystals : the hardness is different in the direction of *unequal* axes ; so also the transparency, elasticity, conduction of heat, and refraction of light ; and all in exact accordance with the law of symmetry in the crystal. Do we not see, here, that the very molecules, of which the universe is built, were modelled variously and with precision by the hand of Deity ? Looking deeper still, we learn that these molecules are not, like the blocks of an architect, squared and cornered for one place alone, but have their laws according to which they are adapted to numberless forms and structures. Gaining entrance to these inner temples of nature, we recognise everywhere the appointments of Him whose glories are infinite.

The chemist reads Nature in another of her departments : he

watches the changes going on around him, and the changes which Nature, in her work, passes through in his laboratory. He thence learns not merely the absurdity of the ancient fancy that water, air, earth, and fire are elements, and not only that these are [not] true elements, and that water is made of two, oxygen and hydrogen, and so each substance has its elemental constitution; but he goes further: he discovers, as his facts accumulate, that there is a law in these combinations; that oxygen and hydrogen, for example, unite only in certain ratios; that they exist in water in the ratio of 8 to 1 by weight; that in another compound containing oxygen and iron, the ratio is 8 to 28; in another, containing oxygen and nitrogen, the ratio is 8 (oxygen) to 14 (nitrogen), or else, 8 to 28, 8 to 41, 8 to 56, 8 to 70, equivalent, in parts, to 1 : 1, 1 : 2, 1 : 3, 1 : 4, 1 : 5 parts; and so, throughout Nature, in compounds of all kinds, he ascertains that the elements have their definite combining ratios, and combining weights; and thence he learns to calculate, with the utmost precision, the constitutions of compounds.

Here then is a fundamental law of attraction, at the basis of chemistry, and upon it the science rests. It is a law of numbers and harmonic relations—the ordained will of God, which the chemical student has been enabled to apprehend, and is now endeavouring to follow out into all its beautiful developments. No future research can revoke that will. The supposed elements may be resolved into others; but all matter, organic and inorganic, is constituted upon this law; and the law must stand, until the Being who said, “So let it be,” reverses all Nature and his own enactment.

In the study of light, the division of the beam into its component coloured rays, was a first fact; the different refrangibilities of those rays, a second. Then came the law that each colour corresponds to a specific rate of vibration or of wave motion: the vibrations were measured; and, finally, whatever the freaks of light, they were found to be explainable by the interferences and other inter-actions of just such rays with these specific rates of vibration. This established, Science says: “*sic Deus vult*,” and pays Him the homage due.

Thus we might go on with the departments of physical science, heat, magnetism, electricity, and others; and in all, it would appear, that science has reached immutable laws, simply by comparing one tracing in nature with another, and thus reading the hand-writing of God in His works. The attraction of gravitation, chemical attraction, cohesive attraction, light, heat, electricity, may yet be referred to some higher laws: they may be found to be but the workings of a common law, embracing the whole; and to this science is tending. But in so doing, what are now laws will stand firm as laws under a more general law; what is knowledge will be knowledge still.

The laws in the kingdom of life are of similar import, equally intelligible to the humble pupil of nature, and, if possible, more grand in their scope and relations.

The great universal law for all life Moses announced when speaking



of the institution of the first life-kingdom, in the words: "which has seed in itself;" for this is the fundamental characteristic of living beings, as distinct from inorganic existence.

The evolution of the germ—in its essence, a simple memberless cellule—resulting in a successive individualization of parts: the more fundamental first: then, by degrees, leading on to the completed complex organism in all its details, is an exhibition of another grand law of the highest significance; one, in an important sense, typical of all progress.

The spiral line of development as the initial in evolution, and retained in its perfection in the spiral arrangement of leaves in plants, as well as in the parts of some animals, is another grand law, which since has evolved from the mass of facts before us in the plant-kingdom. And this law has its more special announcements: follow the leaves, from one leaf, A, as a starting point around the stem, taking the course of the spiral, to another leaf, B, in the same vertical line with the first; and if there are two or three leaves in the spiral, the spiral goes around but once before reaching leaf B; if there are 5 leaves in the spiral, the spiral revolves 2 times before it reaches leaf B; if there are 8 leaves, it revolves 3 times; if 13 leaves, it revolves 5 times; if 21 leaves, 8 times; and so on, and the converse, by an inflexible rule. Placing the number of leaves above, and number of turns below, the following series expresses the relation:—

2	3	5	8	13	21
—	—	—	—	—	—
1	1	2	3	5	8

Now the last 8, the number of revolutions for a spiral of 21 leaves, is the sum of 5 and 3 of the two next preceding spirals in the series; and 21, of 13 and 8 of the same two preceding spirals. In this way the series extends on, in exact mathematical relation. Thus law rises above law, in God's plan, to mathematical harmonies; and when we shall establish the connection between the nature of growth and the production of such spirals, this will be still another law, not obliterating the former, but only opening a profounder view into the mysteries of creation.

In the animal kingdom also, there are laws above laws in a long progression. There are relations of structure or concurrent conditions that run through the kingdom as a whole; others for each class; others still of less profound character, but no less strict or beautiful, for each order, or family, or genus; and then in species itself there are still other analogies between different parts, which are like higher tones in the grand system of harmonies. These science has partly studied out, and she still labours to comprehend them all.

As one example: after tracing the analogies of parts between the fore and hind limbs of a quadruped, it has gone on and shown that in the Divine plan, one system or type of structure is at the basis of the arm of man, the leg of the horse or lion, the wing of the bird,



the paddle of the whale and pectoral fin of the fish ; and so precisely, that the homologous bones may be traced, and the changes or obsolescence of this or that bone, as the type becomes adapted to its various purposes. There is in this unity of structure an expression of one single fundamental idea.

This kind of research has been further pursued, and it has been found that there is a like parallelism through the whole structure even to the relations of every bone in fishes, reptiles, birds, quadrupeds, and man ; so that there is one type at the basis of all.

Still deeper has investigation gone ; and now we know that in a single vertebra and its appendages, all the elements of the bony structure in these classes of animals are comprised, the repetition and modifications of a type-vertebra, with its accessories, producing all the various results.

Thus God throughout nature has evolved diversity out of unity, eliciting ten thousand concordances out of single profound enactments in His plans of creation.

These laws are universal truths, limited so far only as the range of objects to which they relate is limited. Thus any truth with regard to *life* which characterises all living beings, is a law in the Science of Life. So as to the leaves of plants, any quality which is found to be an universal truth, as for instance their spiral arrangement, as explained, or their function of respiration, or their general structure, is a law in the Science of Plants. The chemical combination of elements in simple ratio and according to constant equivalents by weight, is another law or universal truth ; and the general truths relating to the dependence of chemical combinations on heat, light, or electricity, are other laws. The parallel relations of structure or homologies between all vertebrates, is another law, universal as regards the vertebrates ; and the other great groups have their corresponding laws. The reciprocal relations between the parts of an animal, due to the fact of type-structures, as between the hoof, leg, teeth, stomach, &c., through the structure, which is so exact, that a knowledge of one of these parts is equivalent to a knowledge of the general nature of all, is another law of universal truth.

Thus there are laws having reference to force, motion, form, dimensions, general structure, functions, affinities of family, class, &c. ; homological type-relations ; reciprocal relations between the parts of a structure ; development or growth, whether organic or inorganic. And such facts or conditions may be considered also with reference to one another, and afford still other laws ; or specially with regard to forces or influences of any kind ; and in this line are mainly what we call causalities. They may all be of various grades of generality ; and they may be reduced in some instances to mathematical expressions, in which last case we reach nearest to the prototype enactments of Divinity.

Such laws are literally announcements of concordances in nature. They are not in any sense phenomena, but expressions of the rela-

tions of phenomena. They proceed from the oneness of system in the universe. They may rise above one another, in a grand series, and all still be true as laws; for they are exhibitions of the lines of truth which run through nature, all emanating from the will of the Supreme Architect.

In electricity, magnetism, and some related departments, the term *fluid* is commonly used, but only as a help in the expression of general truths. The science is not in the fluid, nor is the idea of a fluid a part of the science. The science consists of enunciations of general relations observed, and general methods of action or change; that is, the comprehensive facts or truths which research has developed.

The illustrations which have been given are sufficient to make clear the true goal of Science, that toward which it has been moving with unceasing progress since man turned from excursions of fancy, and became an earnest and faithful learner at the footstool of his Maker. Nature, to such a one, is not a mere collection of things, of trees and rocks, animals and man, but of living activities harmonious in plan and action.

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#### THE TRUE PLEASURES OF A MASON.

WHEN first at pleasure I could smile,  
 Or at sorrow could repine,  
 I sought for one whose kindred soul  
 Should joy and grieve with mine.  
 And thus my every happiness  
 Was doubled; then said I,  
 "True joy I've found, and perfect bliss  
 Is love and sympathy."

But I saw the sad and sorrowing,  
 They told their woes and fears,  
 And for awhile I wept with them,  
 And then I dried their tears.  
 And straightway in my breast arose  
 A pleasure so refined;  
 "True joy," said I, "must dwell with those  
 Who benefit mankind."

## REVIEWS OF NEW BOOKS.

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

"*Principles of Masonic Law*," by A. G. MACKAY, M.D. S. W. Leonard & Co., New York. We gratefully acknowledge the publisher's courtesy in forwarding to us a very handsome presentation volume of this admirable work: the binding does credit to the contents. Perhaps in the whole range of Masonic publications we shall vainly look for its parallel in the treatment of that particular subject to which it refers. It is not intended for an encyclopædia of jurisprudence, deciding every question with reference to its peculiar circumstances; but as a methodical treatise of the principles upon which all Masonic law is founded. Not merely, therefore, have we the fundamental laws laid down of the institution, but an admirable eduction of authorities, added to such personal labour and experience of the author himself as cannot fail to render the book of inestimable value in the eyes of the Masonic brotherhood. — "*Flemish Interiors*." London: Longman and Co. The writer, who signs himself as a Spectator behind the Grilles, has received a just castigation from us, at length, in another paper with which we are connected. Having spent years in Flanders, and watched the nefarious effects of the conventual system, we now repeat what we have declared elsewhere, that the whole aim of the book is, "côte que côte," to discomfit Protestantism: though justice, truth, and argument are prostrated in the fray, another point equally certain is, that his efforts will rebound against himself. It is the product of a distorted mind, with very shallow notions of religion; it assumes sensuality for enthusiasm, ascetism for devotion, and idleness for discharge of duty. It applauds a system which has been ever degrading to man, and condemns one whereby peaceful unobtrusive piety, unintoxicated by fanaticism and unholy passion, seeks to honour God. — "*Apparitions, a new Theory*," by NEWTON CROSLAND. London: Effingham Wilson. Whatever opinion may be entertained by the reader of this book relative to spiritual influences and appearances, he will at all events do justice to the talent and desire for truth which characterize its tone of argument; the statements are startling, and the facts, if proved such, certainly establish premises for inevitable conclusions as to direct operation upon us, even corporeally, by essences out of the body. If the tales are true, they admit hardly of any other explanation apparently than that of their fair reasoning exponent. We demur, however, to some evidences being received, especially that of the hand of a deceased person being placed on the brow of a half-awake friend. It was much more probably in this case a damp towel applied by some attentive watcher by the bedside of "a gent" endeavouring to sleep off the effects of gin-and-water. — "*Indian Freemasons' Friend*." Calcutta and London: Thacker and Co. As usual every page of this capital periodical may be read with profit, if from the May number before us, we except the Controversial Papers, which "are of little value except to the owners." There is an admirable article on the critics of the day, and a very interesting one upon George Canning, given in the form of a letter, signed "Rose-Croix." The charter of Lodge "Ancient Stirling," formerly No. 3, now No. 30, on the Grand Lodge roll of Scotland, is truly a Masonic curiosity. — "*How a Penny became a £1,000*." London: Houlston and Stone-man. The fault in books of this class is generally that they assume the reader to be possessed of the very virtues they should suspect him of needing; namely, care and business habit. This work, however, is essentially practical; it is only wanting in one thing; namely, *universal* applicability. It tells how the artisan, the shopkeeper, the tradesman may get rich; but if a man is not in a position of buying and selling, and does not sit at the table of the

money-changers, the advice is little better than heathen Greek to him. Let him tell us how those professions can thrive, in which men of the highest education are starving merely because they cannot dig, and to beg are ashamed. The author's advice is excellent: "Take care to reserve some sunshine for the evening of life." Alas! how many poor clergy see their sun go down whilst it is "yet day," in penury and wretchedness because they have no means of employing "their penny!" "They must look to another world," says the hypocritical money-hoarder. Very true; but why make an outcry then, if they cannot pay their grocer's bill in this?—*"Transactions of the Surrey Archæological Society for the years 1854, 1855."* London: J. Russell Smith. This eminent association has put forth its primary publication, containing some admirable papers by the Rev. O. F. Owen (who we believe edited it), the Rev. T. Jessop, Dr. Bell, Messrs. Lance, Steinman, McDougall, and Corner. The engravings are of high merit, and the research and knowledge displayed speak much for the society's efficiency. It is no wonder it succeeds however; for that most indefatigable of all secretaries, G. Bish Webb, Esq., never allows any work under his direction to hold a second place, if tact, talent, and energy, can place it in the first. The only fault we find with the society is that it gives its subscribers too much for their money: this volume alone far exceeds by value the annual payment.—*"I Too,"* by BEELZEBUB. London: Hamblin. Good thoughts, beautiful images, a significant preface, and some of the finest ore of poetry which has of late years been dug up from the mine of authorship, all contributed by one who signs himself "Beelzebub." To give the devil his due, he might claim originality; but the author has given him more than his due in associating pure strains with such an individuality. Let H. Newton Goderich, Esq., sign his own name in future, for we have no fear of its becoming great, if he pen such poetry as this: let him tell truth and shame the devil! — *"A Letter to the Earl of Shaftesbury on the Version of the Bible published by the Bible Society,"* by the REV. S. C. MALAN, M.A. London: Bell and Daldy. Nothing has saved Mr. Malan from being a bishop long since but his profound acquirements as a linguist, scholar, and theologian. We had recently occasion to notice his two other admirable works, and we have now a letter upon the most important topic, namely, a mistake in the translation of the Bible Society's copy of the Scriptures into Chinese, whereby a pantheistic exposition is given to the text. Of all the missionary societies, it appears that the Bible Society is the only one which perseveres in this grave error, shortly we trust to be corrected, if that exemplary and useful peer, Lord Shaftesbury, attend to the clear arguments put forth in this pamphlet by probably the first Oriental scholar of the age.—*"A complete Guide to Government Appointments and to the Civil Service Examinations,"* by JAMES C. HURST. London: Relfe (Brothers), Aldersgate-street. This is a most useful, indeed an indispensable guide to all candidates for official appointment; and our perusal of it has rendered us highly pleased with the precision and arrangement of its contents. The book, we repeat, is admirable; we only hope it may be punctiliously carried out.

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#### SURREY ARCHÆOLOGICAL SOCIETY.

The third annual general meeting of this society was held in the Girls' Industrial Schoolroom, at Croydon.

The walls of the room were adorned with a large number of impressions or rubbings from monumental brasses on paper and calico, taken by means of "heel-ball." These prints comprised a life-size portrait of Thomas Nelond (Prior of Lewes) from Crawford Church, date 1433; a portrait of Nicholas Carew, and Isabella his wife, taken from a brass on the pavement in Beddington Church, 1432; Sir Reginald de Cobham, Lingfield Church, 1403 (this brass is lying on an altar-tomb in the north chancel); John and Isabella Leigh, from a brass in Beddington Church; John Gaynesford, from Crowhurst Church. Near the old entrance-hall were tables containing a number of pictorial, archaeological, and

other books; a collection of the seals of the corporate towns and abbeys of Surrey, &c.

Shortly after eleven o'clock, Sir W. G. Hylton Jolliffe, Bart., M.P., Vice-President, was called to the chair.

About sixty members were present, and 100 visitors.

Sir W. G. H. Jolliffe, having opened the meeting,

The Honorary Secretary, Mr. George Bish Webb, read the minutes of the meeting held at Guildford, on the 28th of June, which were confirmed, as were also the minutes of a special meeting held in Southwark, on October 30th. He then read the report of the council. After giving the substance of the minutes just read, it proceeded to lament the demise of two of the society's supporters; viz. the Duke of Norfolk, K.G., F.R.S., President; and Sir William Molesworth, Bart., M.P., F.R.S., Vice-President. The council, however, had the pleasure of announcing the patronage of the Duke of Cambridge. During the year, thirty-one new members had been added to the society, making a total of 430, of which fifty-eight were life members. Several interesting contributions had been made to the society's museum, full notices of which appeared in the "Transactions."

About twelve o'clock the reading of the papers commenced. The Rev. Charles Boutell, M.A., of Hampton Court, read "An Architectural Notice of the Hospital of the Holy Trinity, Croydon, founded by John Whitgift, Archbishop of Canterbury," the author, W. Petit Griffith, Esq., F.S.A., F.R.I.B.A., not being able to attend in time to do so. The paper was a very interestingly-written history of this benevolent institution, and gave a great many details respecting the building, repairing, and management of the hospital.

A paper on "The Monuments in Croydon Church," or rather on the sacerdotal vestments worn there under Archbishops Grindale, Whitgift, and Sheldon, was next read.

Cuthbert W. Johnson, Esq., F.R.S., interested the company with a paper on "The derivation and meaning of the word 'Coldharbour,'" as applied to various places in Surrey and elsewhere.

"The Antiquities of Streatham" were given by the Rev. Walter Field, M.A., F.S.A.

It had been announced that the Rev. C. Boutell would give the fifth paper—"On the Monumental Brasses of Surrey, especially those in the vicinity of Croydon," being a continuation of the paper read at the Guildford meeting in 1855; but as that gentleman accidentally left his papers at home, he gave a description of the rubbings suspended on the walls of the schoolroom, pointing out the peculiarities of the armorial dresses and the great perfection of the art of engraving in olden time.

After staying in the schoolroom for some time examining the relics, &c., and especially a very ancient illuminated volume, written in old English characters, which had been laid before the Chairman, the company adjourned to Croydon parish church, for the purpose of inspecting its fine specimens of archaeological brasses, tablets, &c. The three altar-tombs and effigies constructed of alabaster, and several kinds of marble, in memory of Archbishops Sheldon, Grindale, and Whitgift, attracted most attention. The visitors then turned into the palace grounds, and visited the old building which has been occupied by so many famous archbishops. A great part of the premises are now desecrated by the operations of a bleaching business; still many relics of interest remain.

Holy Trinity Hospital was next visited; but by far the most interesting and instructive visit was that to Beddington Church and Hall, about a mile and a half from the town. The church, although comparatively small, possesses a large number of monumental works. Near the chancel is a very elaborate altar-tomb and effigy to "Sir Francis Carew, Knight, sonne and heire of Sir Nicholas Carew," one of the ancient occupants of the barony adjacent, to which family it belongs. The date of the tomb is 1611; at the base are represented seven children in the attitude of prayer.

After viewing the interior of Beddington Hall, the company returned to Croydon, where a dinner took place in the evening.



## MUSIC.

### HER MAJESTY'S THEATRE.

A steady stream of popularity continues to flow towards the Opera House, and the visits of the people have, since our last notice, been corroborated by the presence of the Sovereign. Mdle. Wagner, in "Montecchi e Capuleti;" Mdle. Piccolomini, in the "Traviata," and "La Figlia del Reggimento," and Madame Alboni, in the "Cenerentola," have alternated their attractions with the production for a single night of "Lucrezia Borgia." This character was sustained by the first-named lady with somewhat equivocal success, a result produced doubtless by the contrast it presents to the splendid enunciation by her of *Romeo*, which was in every sense of the word a perfect triumph. As to Mdle. Wagner's representation of *Tancredi*, there is no doubt that with superior supporters she would have achieved more satisfactory results; but her coadjutors were unequal to the parts assigned, and perhaps we must also concur with the now almost universal impression, that her style of singing concurs not with the finished delicacy of the Italian school, so pre-eminently portrayed by Rossini, in the opera of "Tancredi." Her voice is of a strong character, and a most extensive compass, and she revels in powerful and sudden contrasts, so that some of the fine touches are overlaid, and we miss the elegance of Malibran and Grisi. Still we must remember, that such singing, although inapt for feminine, is yet admirably suited to masculine characters; so that with a few and trifling exceptions we receive it with acquiescence, if not with applause. Moreover, we have been spoiled by Miss Wagner's *Romeo*, itself an excellent rôle as developed by her. The grace and completeness of deportment Miss Wagner evinces in all her characters, places her at once as the most finished actress in operatic performances. M. Bonetti's conduct is sufficient to spoil any operatic music, and we cannot help admiring the witty criticism given of it in the *John Bull*, wherein the writer compares it to a perfect maelstrom of noise and uproar, from which, parodying Byron, he says, there rises now and then,—

"The agonizing shriek, the struggling cry  
Of some strong singer, in his agony."

We thought the hot weather would have stayed the vehemence of the conductor, but no! each act, nay, almost every scene of "Tancredi," the other night, in a suffocating house, witnessed the utter extinction of beauty and softness in a surge of strife where the uplifted arm of the perspiring conductor worked like a piston. In addition to the attraction of the singers, the new ballet of the "Corsaire" has been produced with a degree of splendour which recalls the choregraphic triumphs of former years displayed upon the same boards. The story of this spectacle, which has little or nothing in common with Byron's poem, is delineated in three acts, and is much the same as the French edition, already familiar to most Parisian visitors. The ethereal movement and graceful gesture of Madame Rosati depict "the very poetry of her art;" and she is ably supported by the effective troupe of dancers now at Mr. Lumley's disposal. The shipwreck-scene is equal to the famous one at the Lyceum, some short time since, and the introduction of the dancing on the deck as effective as it is novel.

### ROYAL ITALIAN OPERA.

Madame Ristori's *répertoire* has been one continued series of successes. Night after night the beautiful little Opera-house in the Strand has been filled to overflowing, and even now that she has made her last appearance (for the present only, we hope), groups of disappointed play-goers complain that they have had no opportunity of judging of the merits they hear so universally acknowledged. The intermediate nights have been devoted to the production of Madame Grisi's favourite parts, "Norma," "I Puritani," "Lucrezia Borgia," with Madame Bosio, in "Il Barbiere," "Riggoletto;" and last, though not least, the "Trova-

tore," the character of *Leonora* being, according to the opinion of many, her best. The cast of all these operas, sustained as they are by singers like Mario, Ronconi, Formes, Gardoni, and Graziani, would insure success even were the prima donna less effective; but the queen of song, Grisi, has shown herself potent as ever, and when she is silent, the no less rich and mellow voice of Madame Bosio leaves nothing for the most fastidious to desire, while her rapid improvement as an actress bids fair to place her on a level with any of those whose dramatic power has induced us involuntarily, for a time, to make their singing of secondary importance. In the ballet department, Madame Cerito has continued to delight our organs of vision, by her spirited impersonation of *Eva*, in the ballet of that name; and while crowded houses are drawn, there is no occasion for change in the bill of fare. As to the inimitable conduct of M. Costa, we say, alas! that it should be apparently inimitable, for in no other house, and under no other leader, can we witness such comprehensive skill as to the great character of any music, with the most delicate manipulation of its finest details. There is no chance of M. Costa's head being found somewhere behind the scenes, or his arms up in the chandelier, from boldness of gesticulation, nor is there the least shade of discrepancy between his own mind and that of his composer or his band. All is regular, vivid, tasteful, and artistic, and we find music has a soul in the Lyceum.

#### THE CRYSTAL PALACE.

The stated number of concerts draws to a close, to the great regret of the visitors to the fragrant grounds and fashionably-patronized concert-room of Sydenham, and the cry upon all sides is for Mr. Gye to give the public a few more such treats, in which we heartily join. The railway terminus on Fridays affords a most interesting scene, and one very illustrative of the popularity of these musical moments of refreshment, from *blaséd* Mayfair or shilling-seeking Cheapside. Moreover, we are glad to find that, at last, the Committee of Management at the Palace has issued instructions that seats may not be kept which have never been occupied. It will scarcely be credited that, hitherto, umbrellas, books, and other articles have been converted into, in many cases, the not inappropriate representatives of corresponding but animated dummies, to retain places for the latter, who have never made their appearance until almost the close of the concert. Of course, hats far preponderate over bonnets, even amongst those who gain sittings; but this is only the courtesy of English company, wherein places are regulated by *detur fortiori*, not *pulchriori*. As to the company and Mr. Gye, they are entitled to the public thanks for a far higher matter than providing popular amusement merely. So splendidly accurate have the musical performances been, so exquisitely finished the artistic vocalization, that the public ear has been instructed in the truth of tone and melody, and hence can not only better appreciate good, but learn to discountenance inferior music. The artists are, it is needless to say, unapproachable. No court, no crowned head, can at present command such minstrelsy; and when architecture and the mimetic poetry of painting and sculpture combine to irradiate the glorious precincts in which such harmony is delivered, the mind is entranced by the witchery of the multitudinous spells cast around it, and the visitor finds his every sense appealed to, not by one muse, but by the entire association of Apollo. Of all singers, perhaps, Madame Bosio is the favourite here; her "Ah! che assorta" never passing without an encore. Madame Grisi, too, is anything but "on the wane," as some questionably "kind friends" would have her. Mario saves himself now and then, but comes out ever and anon gloriously. Gardoni sings better here than in the theatre, where his acting spoils him. We must not omit speaking highly of the madrigals by the chorus; they are always excellent, and rapturously encored. We wish that some less-known "arias" were substituted for the very great number of old pieces given; but, somehow, the singing is so exquisite, every one is pleased with everything. As to the orchestra, it is as near perfection as such a splendid band can render it, under the eminent taste and skill of such a conductor as Bro. Costa; the recent performance of "*La Gazza Ladra*" was the finest piece of instrumental music heard for years, as to artistic execution.

## CORRESPONDENCE.

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

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER.—Any one who may read from the 492nd to the 510th page of the *Freemasons' Magazine and Masonic Mirror* for July, must imagine that Masonry must be in a very *peculiar* state.

1st. We have a long article on the subject of the Lodges in Canada, who seem to be somewhat at loggerheads ; owing mainly, it appears, to the want of proper attention of the "*powers that be*" at home.

2nd. We have a little bit of *remonstrance* from the "Port of Spain," having something of an intention announced in it, of the West-India Lodges to shake off their allegiance to the Grand Lodge of England.

3rd. A continuation of a correspondence on "*Masonic cliques*," which indicates a great want of Masonic feeling, and especially Masonic forbearance and charity. It is often said "*charity should begin at home*," and so I think ; and had the parties who have been concerned in this question acted upon it, much less would have been written, and a better feeling would have existed ; and I think with you, Sir, that "*the correspondence had better end here*."

4th. We have a letter on the subject of the "Mark" Degree, referring to the "*advertisements*" in the *Times*, which, when my attention was called to them, I candidly confess, "*struck me all of a heap*."

5th. A long letter from three Mark Masters to the Right Honourable Lord Leigh, disclosing such transactions that charity compels to be silent on, at least, until the old maxim, "*Audi alteram partem*," has influenced one ; and even then, perhaps, it may be more consistent with the benignant principles of our Order to be still, and say to one's-self—

" Can such things be,  
And overcome us like a summer's cloud,  
Without our special wonder ? "

6th. There are the discussion and the result, of the subject of the "Mark" Degree, viz., the *non-confirmation* of that portion of the *minutes* referring to that subject, and the extraordinary conduct of the M.W. the G.M., in voting against what he, to a certain extent, sanctioned, when he attached "*Approved, ZETLAND*," to the report of the committee. I have been taught, Sir, "*not to speak evil of dignities* ;" but I must, with all respect due to the exalted office held by the noble earl, express my surprise at the reasons that nobleman gave for so voting, viz., "*that no man, or body of men*," &c. ; 1st. because it looks as if the G.M. had needed to be reminded of that ancient charge, No. 11, in the Book of Constitutions ; as its influence on his mind must have been suspended when he affixed "*Approved, ZETLAND*," to the report of the committee. 2ndly. Because the word "*innovation*" DOES NOT apply to the "Mark" Degree.

I can only suppose, Sir, that the M.W. the G.M. was terrified at the heavy thunder and dismal forebodings of the P.G.R. Bro. Henderson, who seems to have been (using a phrase of the present day), "*dug up*" for the special occasion, and put at the head of, what you, Sir, term "*packed oppositions*."

When the sky looks stormy, though we dread the effects it may produce while it rages, yet we are cheered by the conviction that the atmosphere will be the purer when the storm has passed over. *So mote it be* in our Masonic atmosphere, which at present appears to be surcharged with electric matter, is the fervent prayer of,

Dear Sir and Brother, yours fraternally,

July 21st, 1856.

Q IN THE CORNER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—With reference to a letter of Bro. James Tunstall, in the July number of the *Freemasons' Magazine*, I am directed by the Most Eminent the acting Grand Master of the Order of Knights Templars from time immemorial, Sir Knight D. W. Nash, to inform Bro. Tunstall, and all others whom it may concern, that the original Warrant of Revival, granted in the year 1791, to the Camp of Antiquity in Bath, by the Most Eminent Grand Master, Thomas Dunckerley, is in my possession, and may be seen at any time on proper application. In obedience to the commands of the Most Eminent the acting Grand Master, I refrain from further noticing the discourteous language of Bro. Tunstall, and from justifying the proceedings of the Sir Knights of the Camp of Baldwyn, in aiding the revival of their sister camp in Bath; I shall only add, that the minute-books, treasurer's accounts, and other documents belonging to the Camp of Antiquity in Bath, which may be seen on application, sufficiently establish the ancient and intimate connection between that Camp and the Camp of Baldwyn in Bristol, and the strict propriety of those proceedings which Bro. Tunstall has most unadvisedly thought proper to term "discreditable," an epithet which might be more properly applied to the conduct of the Camp of Bladud, which has rendered irremediable a breach in the Order, that might otherwise have been healed.—I have the honour to remain, dear Sir and Brother,

Yours very fraternally,

S. E. TAYLOR,

Grand Chancellor of the Order of Knights Templars from Time Immemorial; E.C. of the Templars of the Camp of Baldwyn, Bristol; and Past E.C. of the Camp of Antiquity, Bath.

BRISTOL, *July 11th*, 1856.

*The following Squib is going the round of the public Prints; doubtless the Brethren will in it recognize the Style of a well-known Pen:—*

NOVEL PROMOTION—AN ACROSTIC.

B orn of no toady spawn nor booby race,  
A like removed from bastardy or "place,"  
R elying on no shrewd judicious ratting,  
I nvolved in no dodge wrapp'd in "German matting,"  
N o politician can the myst'ry scan,  
G loucester and Bristol's found an honest man!

O. F. O.

## SYMPATHY.

WHAT renders man creation's lord?  
 Gives him the mast'ry o'er the globe?  
 Lends to the hero's spirit fire?  
 Invests with grace the regal robe?

Burns in the patriot's ardent soul?  
 Inspires the statesman's brain and tongue?  
 Gives canvass life and marble thought?  
 Wakes the immortal poet's song?

'Tis Sympathy!—the flame divine,  
 That in grand hearts sublimely glows,  
 Filling the mind with living light,  
 From which all human greatness flows.

The pure electric spark that thrills  
 From heart to heart, through every grade,  
 Till millions feel and think as one,  
 Omnipotent by union made.

The great in ev'ry rank of life,  
 Their intellectual brethren own,  
 And thoughts engender'd at the plough,  
 Are read with rapture on the throne.

Till wisdom, virtue, folly, vice,  
 Patrician or plebeian stamp,  
 And nature's dignity alone  
 Be recognized in court or camp.

Till chilling ice of selfishness  
 Melt into warm philanthropy;  
 A broad, bright, fertilizing stream,  
 Adored as a divinity.

Till calculation cease to be  
 'Twixt man and man the fragile link,  
 And heartfelt kindness' glowing warmth  
 Teach us to justly, nobly think.

Till gen'rous thought, on winged words,  
 Fly o'er the wide expanse of earth,  
 Converting all to one bright creed  
 Of love and undisputed truth.

While men of ev'ry tongue and clime,  
 Blent in one grand Fraternity,  
 Conspire to build upon our globe  
 A Heaven of august Masonry.

CHARLES GRAY.



# THE MASONIC MIRROR.

# PROVINCIAL GRAND LODGE OF CANADA WEST.

*Under the authority of the M. W. Grand Lodge of England.*

THE following circular has just been issued to the different Lodges :—

To the Master, Wardens, and Past Masters of                      Lodge, No. .

I have been directed by the R.W.D.G.M. to transmit to you, for the information of the Brethren of your Lodge, a copy of the following resolutions, unanimously adopted at the last half-yearly meeting of the Prov. Grand Lodge, holden at Toronto, on Wednesday, the 21st day of May last.

Resolved unanimously, "That the Board of General Purposes be instructed to communicate the true position of this Grand Lodge to the Grand Lodges of England, Ireland, and Scotland, and all the Grand Lodges of the United States, as regards the movement of the self-styled Grand Lodge of Canada, stating the correct number of Lodges present at the convention in Hamilton in October last, and from what Grand Lodges they hailed; the number of Lodges holding warrants under the Grand of England at the time of the said movement; the number of Lodges which have seceded, and the number of new Lodges established since, under this jurisdiction. Also, that copies of the said communication be furnished to all the Lodges holding warrants under this jurisdiction.

Resolved unanimously, "That this Grand Lodge has seen with satisfaction a notice in the April number of the London *Freemasons' Magazine*, signifying the intention of Bro. the Rev. George R. Portal, Prov. S.G.W., Oxon, to introduce at the next Quarterly Council of the Grand Lodge of England, a motion to the following effect:—

“ ‘That, in the opinion of this Grand Lodge, it is expedient that the Prov. G.L. of Canada West should enjoy all the immunities and privileges of an *independent Grand Lodge*, save and except, that it shall once in every three years *submit the names of two or more Brethren* to the M.W. the G.M. of England, *who shall appoint one* of them to be Prov. G.M. ; and the Prov. G.M. so appointed shall exercise the same powers within his province as are exercised by the M.W. the G.M. in England. That it is further expedient that the *same privileges* be accorded to *other Foreign Provincial Grand Lodges, on their Petition* ; and the M.W. the G.M. is hereby respectfully requested to carry this resolution into effect at as early a period as possible :’ and also, ‘That the thanks of this G.L. are due, and are hereby given, to those Canadian Lodges which have maintained their allegiance to the M.W. the G.M. and the Grand Lodge of England.’ ”

“That this Grand Lodge heartily approves of the principle contained in the said intended motion, and would respectfully, but strongly, urge its adoption by the Grand Lodge of England, satisfied as they are that wide-spread dissatisfaction, resulting in disastrous consequences to the peace and prosperity of the Fraternity

in Canada, will follow, should immediate action on their just complaints be longer delayed;—that this Grand Lodge would suggest that the said resolution be modified so as to provide that the election of the G.M. be made by this Grand Lodge, with this proviso—that if disallowed by the Grand Lodge of England within six months after it shall have taken place, it shall be void, but otherwise have full force and effect.”

Resolved unanimously,—“That the foregoing resolution be transmitted by the G.S. to the Grand Lodge of England, and that copies be forwarded by him to each of the Grand Officers of the Grand Lodge of England, and to Bro. the Rev. G. R. Portal, with a request that they will be pleased to support the same at the next session of the Grand Lodge of England, after its receipt.”

The following is a copy of the report prepared in accordance with resolution No. 1; and which has been forwarded to all the G.Ms. and G.Ss. of all the Grand Lodges with which this Grand Lodge is in communication :—

TO THE M.W. GRAND LODGE OF

It having been brought under the notice of this Provincial Grand Lodge, that for several months past various Grand Lodges in the United States and elsewhere had been applied to for recognition by a new Masonic body, styling itself the Grand Lodge of Canada, and this Grand Lodge being induced to believe, from the sentiments expressed in relation to this schismatic movement by our American Brethren in their numerous Masonic publications, that they could not be in possession of the true facts of the case :

Therefore, it was unanimously resolved, at a half-yearly meeting held at Toronto, on Wednesday, the 21st inst. :—“That the Grand Secretary be directed, under the supervision of the Board of General Purposes, to publish, for the information of the Masonic Fraternity at large, a statement of the facts connected with the recent movement of insubordination on the part of certain Lodges in this Province, under the jurisdiction of the Grand Lodge of England, the said Lodges, or certain members thereof, having, in order to gain recognition from the various Grand Lodges with which this Grand Lodge has long been in friendly communication, made use of statements which are not borne out by facts—these being to the prejudice of a very large portion of the Fraternity who have and who do still remain true to their mother Grand Lodge.”

In furtherance of this object, they (the self-styled Grand Lodge of Canada) state that at the convention held at Hamilton, on the 10th of October last, there were 41 Lodges represented, and that the action taken at that meeting was unanimous, with *one* exception ; whereas, of the 41 Lodges there represented, 15 were from the jurisdiction of this Grand Lodge, 10 from Canada East, acting under warrants from England, 1 from Quebec, under the Grand Lodge of Scotland, and 15 under warrants from the Grand Lodge of Ireland. The number of Lodges belonging to this Prov. Grand Lodge at the time the convention met was 50, since which time only 7 have given official information of their affiliation with the new body ; so that at the present time there are 43 of the original number still true to their allegiance, to which may be added 3 new Lodges under dispensation, making the present number 46. Of the 40 Lodges who, as stated in their published report, voted with the body, there were delegates from two belonging to this Grand Lodge—the mover and seconder of an amendment to the original motion respecting the formation of an independent Grand Lodge, made at the said convention—who did not vote in its favour ; and this Grand Lodge has since ascertained that in a great many instances the delegates who voted in favour of the movement (and by one a direct fraud was practised), on returning to their Lodges were not sustained in the action they had taken ; so that it may (leaving the Irish Lodges out of the question) be fairly assumed that not more than half of those Lodges hailing from the Grand Lodge of England, and represented at the convention, do in reality belong to the new body. By this statement it will be at once seen, that a very great majority of the Canadian Masons remain true to their allegiance. The alleged cause which immediately led to the formation of the new body, was the refusal of the R.W.D.G.M., at a special meeting of this

Prov. Grand Lodge, held at the Clifton House, Niagara Falls, on the 19th of July last, to submit a motion from the chair, which, if carried, would have led to immediate and open rebellion on the part of the Canadian Craft to their mother Grand Lodges. He, in common with nearly the whole of the Lodges under his control, determined to remain true to their allegiance, but at the same to employ every legitimate means for obtaining from the mother Grand Lodge those further privileges and immunities which this Grand Lodge had some two years previously asked for. This was the unanimous feeling of the Prov. Grand Lodge at an adjourned meeting on the following morning, when the disaffected Brethren were not present; and, in furtherance of this object, it was moved by Bro. W. M. Wilson (the Master of the new Grand Lodge), "That Bro. R. H. Townend be appointed the special agent of this Grand Lodge, and requested to use his best endeavours to obtain an answer to the petition of this Grand Lodge, and that he be invested with full power to act in the matter."

About a month prior to the half-yearly communication of the Grand Lodge held in Toronto, on the 23rd of October following, a summons for the said meeting was issued, which informed the Craft that Bro. Townend, our special agent, had brought the subject matter of our grievances before the Board of General Purposes of the Grand Lodge of England, and that matters were in a fair way towards a satisfactory result, begging us to *wait patiently a short time longer*, and assuring us that we should have all our requirements granted to us. This summons was sent to all the Lodges under this jurisdiction; but the recusant Lodges being unwilling to wait longer, at the convention at Hamilton on the 10th of October, assisted in the formation of the new body, which at the meeting of this Prov. Grand Lodge, held on the 23rd of October, was declared illegal, and all Masonic intercourse was by a unanimous vote strictly forbidden. Thus matters remained until the meeting of this Prov. Grand Lodge on the 21st instant, when further information was received from Bro. Townend, to the effect that he had succeeded in bringing up the subject of our complaints before the Grand Lodge of England, and that the Craft throughout England were fairly aroused to our position, and fully alive to the justness of our demands, as will be seen by the following notice of motion to be made at the next quarterly meeting of the Grand Lodge of England, to be holden on the first Wednesday in June:—

"That, in the opinion of this Grand Lodge, it is expedient that the Provincial Grand Lodge of Canada West should enjoy all the immunities and privileges of an *independent Grand Lodge*, save and except, that it shall once in every three years *submit the names of two or more Brethren* to the M.W. the G.M. of England, *who shall appoint one of them to be Prov. G.M.*; and the Prov. G.M. so appointed shall exercise the same powers within his province as are exercised by the M.W. the G.M. in England. That it is further expedient that the *same privileges* be accorded to *other foreign Provincial Grand Lodges on their petition*; and the M.W. the G.M. is hereby respectfully requested to carry this resolution into effect at as early a period as possible;" and also, "That the thanks of this Grand Lodge are due, and are hereby given, to those Canadian Lodges which have maintained their allegiance to the M.W. the G.M. and the Grand Lodge of England."

From the above statement it will be evident that the disaffected portion of the Masonic Fraternity in this province is comparatively small, although nearly the entire Craft agree in the belief that an independent organization is essential to the proper and effectual working of the Craft in this province; yet this Grand Lodge is fully determined to obtain this position in a legitimate manner, and not by violence, as in the case of the Canada Grand Lodge, whose existence as a Masonic body this Grand Lodge entirely repudiates.

TORONTO, May 28, 1856.

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The following is an extract from the address of the M.W. the G.M. of the Grand Lodge of the State of New York, delivered at the annual meeting held on the 3rd July:—

"During the last fall, a number of Lodges in Canada, under the Prov. Grand Lodge, seceded from those bodies, and formed a Grand Lodge, declaring itself

independent of the Grand Lodge of England. Application was made to New York to instal their officers, which request was respectfully but promptly declined; since then, I have understood that several of the Lodges, perceiving their position to be unmasonic, have returned to their lawful mother.

"It is a source of regret that our esteemed Canadian Brethren, who have hitherto been the immovable advocates of law, order, and union, should now, at this late day, so far forget their wonted love of symmetry, as impetuously to mar the beauty of that system of Masonic government which has been, and still is, the admiration of every Mason. We cannot for a moment countenance schisms and rebellions; they are antagonistic to the spirit of Masonry, and if encouraged would eventually produce its downfall and utter destruction. There are other means afforded by the institution whereby a good object may be effected, without rashly and harshly doing violence to our wholesome regulations; every disease can find its remedy there, and every grievance its redress.

"I have no doubt but that our Brethren in Canada are labouring under great inconveniences, of which they ought to be relieved, and we sincerely sympathise with them; but there is a judicious Masonic course, which alone should be resorted to, for effecting their relief.

"Masonry affords a legitimate remedy for the cure of any evil, consequently there can be no justification whatever for a resort to unlawful and unmasonic measures to secure an end, however desirable may be its accomplishment. As the subject will be brought before you more in detail by the Committee on Foreign Correspondence, it is unnecessary for me to dwell longer on it. I will, however, remark that I have been startled to learn that one or more of the Grand Lodges have acknowledged this spurious Grand Lodge in Canada as legitimate. This we view as strangely mysterious. We can scarcely open a copy of the printed transactions of the Grand Lodges, as they come into the Grand Secretary's office, but we find expressions of sorrow, regret, pity, and contempt for the Masons of New York, in consequence of the schisms and rebellions they find here; and which, by the bye, are deprecated by none more than by ourselves; and yet there appears to be no hesitancy on the part of some to view such acts in Canada with leniency and favour. What are we to think of such a course? Are we next to find our sister Grand Lodges hand in hand with every other *spurious* or *expelled* body claiming to be Masonic?

"They may, with the same propriety, acknowledge all such as legitimate, whether in this or any other State. I trust our associates will perceive the great inutility of thus violating the principles of Masonic government, of weakening the power and force of their own strength, and of establishing habits, the effect of which will hurl them from the pinnacle of their greatness to lament vainly in sorrow their departed dignity and influence. But we feel satisfied that this action on the part of the Grand Lodges referred to, is *premature*, unless they wish to take advantage of the circumstances, to give vent to a sentiment they may hold and wish to promulgate, in regard to Masonic revolutions.

"Since writing the foregoing, we have learned that the Grand Lodge of England has, at the present time, the following resolution before it for consideration, and which, it is more than probable, will be adopted, viz.:—[See resolution of Grand Lodge of England.]

"In the same communication, giving the foregoing information, which was received from the Prov. Grand Lodge of Canada West, and which Prov. Grand Lodge is and always has been recognized by this Grand Lodge as the true and lawful Masonic body in that Province, we are informed that the statements made by the recusants, to obtain the favour and sympathy of the Masonic world, are not borne out by facts. That a very great majority of the Canadian Masons remain true to their allegiance. That out of fifty Lodges, forty-three adhere to the legitimate body; and that three additional new ones, recently added, swell their number to forty-six.

"Another pleasing and most interesting fact is at the same time communicated, that the Prov. Grand Lodge, and the Lodges and Masons under it, are determined to remain true to their mother Grand Lodge, at the same time employing every legitimate means for obtaining the privileges and immunities they desire. In this



spirit, thus manifested, we perceive prominently presented the pure, efficacious, and glorious principles of our beloved Order. I have no doubt but that our estimable Brethren there will obtain all, or more even than they have asked for, and I trust that the estrangement will prove to be of short duration.

"But until those in rebellion are received into fellowship again by the Prov. Grand Lodge, it becomes our duty to sustain that body fully and freely in all its lawful proceedings, and discountenance any and every act of trespass upon or resistance to its unrivalled authority, and *exclude* from Masonic communication all who are in antagonistic position to it."

The following letter was received on the 11th July, from our representative in the Grand Lodge of New York :—

*"Office of the Representative of the Prov. Grand Lodge of Canada West,  
New York, June 7th, 1856."*

"FRAS. RICHARDSON, ESQ.,  
*Grand Secretary, &c.*

"V.W. BRO. & DEAR SIR,—I have great pleasure in officially announcing to you, that the M.W. Grand Lodge of New York, at its Annual Communication this day terminated, have entirely repudiated the so-called 'Grand Lodge of Canada,' refused them recognition, and prohibit the Lodges under its jurisdiction from receiving them as Masons. They also fully sustain the Prov. Grand Lodge in the course they have pursued and are now pursuing.

"I am, V.W. Bro. and Dear Sir,

"Yours, fraternally,

"F. G. TISDALL,

"Rep. Prov. Grand Lodge of C. W.

"P.S.—There were 319 Lodges represented."

"The following are the Lodges which have given up their allegiance to the Provincial Grand Lodge, and with whom all Masonic intercourse is strictly forbidden :—

- No. 8.—Prince Edward's Lodge, *Picton.*
- " 9.—Brockville Lodge, *Brockville.*
- " 11.—Barton Lodge, *Hamilton.*
- " 12.—Union Lodge, *Grimsby.*
- " 15.—St. George's Lodge, *St. Catherine's.*
- " 22.—Strict Observance Lodge, *Hamilton.*
- " 31.—Norfolk Lodge, *Simcoe.*
- " 51.—Acacia Lodge, *Hamilton.*

"The secession of Lodge No. 12, Grimsby, has been received since the publication of the Report.

"By Order,

"FRANCIS RICHARDSON,

"TORONTO, June 18th, 1856."

"Grand Secretary.

#### ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The Quarterly Court of the Governors of this Institution was held on the 10th July, at the offices, Great Queen-street, Bro. Benjamin Bond Cabbell, M.P., in the chair.

The minutes of the last general court having been read by Bro Crew, were unanimously confirmed.

Bro. Crew then read the minutes of the several sittings of the general and house committees which had taken place in the interval, from which it appeared that the proceeds of the festival held in aid of the funds of the school amounted to £1,850. 18s. 6d., and that the examination of the children had been most satis-



factory, as showing the progress which they had made in the school. On that occasion Bro. Patten, P.G.S.B. and his lady, with that liberality which has procured them a Masonic—a world-wide—reputation, kindly entertained the pupils with cakes and fruit, and presented each with a new sixpence; and it was proposed to gratify them with a trip to the Crystal Palace. Delightful as it is to record these endeavours to increase the comfort of the children of our Brethren by contributing to their innocent recreation, it is with some degree of pride we publish the following extract from a letter written by the Rev. Mr. Glennie, of the Diocesan Board of Education, who at the request of the committee visited the establishment. The reverend gentleman says:—"I beg to enclose you a copy of the report made by myself to this Board in the usual form on your very nice and efficient girls' school. It has given me great pleasure to be allowed to render you the assistance in the matter of inspection, which you solicited from this Board, and I may be allowed to say to those gentlemen of the committee, that I think they are much to be congratulated as to the general state of the school as I found it. In the report, I have represented the school in its details in the manner in which I am accustomed in carrying out my official business generally. I have ventured to make suggestions here and there, thinking they might be acceptable, and I hope if any of the committee think I have omitted any essential, or deem that I should have further treated on points to which I have not alluded, I shall consider any day I can afford quite at your service." The report which accompanied this letter was most satisfactory to the Brethren as regarded the discipline of the establishment, and the qualification of the teachers employed in it. And the suggestions which it contained with respect to the adoption of improved class-books, were ordered to be acted upon, and the vote of the general court passed to Mr. Glennie for his kindness in visiting and reporting upon the school.

The chairman then declared that there would be seven vacancies at the election in October next, and as there was just that number of approved candidates, the establishment would be saved the cost of an election, and the parents and guardians of the children that of a canvass. By the Treasurer's report it appeared that the total amount in hand was £1,226. 17s. 9d., subject to the payment of £517. 2s. 8d. for tradesmen's bills for the quarter.

This report having been adopted, the Treasurer was instructed to invest £500 stock in 3 per cent. Consols; and on the motion of Bro. Robinson it was resolved that no member should be entitled to vote for more than one candidate on the single vote acquired by an annual subscription of £1. 1s., or the life subscription of £10. 10s., and that the votes recorded in favour of an unsuccessful candidate at one election, should be carried in her favour from election to election, until by age she became ineligible. The proceedings then terminated with a vote of thanks to the chairman.

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#### ROYAL FREEMASONS' SCHOOL FOR BOYS.

At a meeting of the Governors of this school on the 21st July, the following children were duly elected on the funds:—T. Roach; J. McLaren; W. M. Hookey; S. G. Dyer; A. J. J. Shave; and J. S. Williams.

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#### METROPOLITAN.

WESTMINSTER AND KEYSTONE LODGE (No. 10).—The last meeting for the season of this distinguished Lodge was held on the 2nd July. Present—Bros. Wyndham Portal, W.M.; John Udall, as S.W.; Benson, J.W.; Beach, Treas. and P.M.; Spiers, P.M.; Lyall, P.M.; Best, P.M.; Rev. G. R. Portal, P.M. and Sec.; Davies, S.D.; Tyssen, I.G.; Hammerton, Owen, Capt. the Hon. W. Archer Amherst, Lucas, Lord North, Femm. The Rev. Fred. Askew Bickmore

was initiated into the 1st Degree. Bro. Owen was duly passed into the 2nd Degree; the business being ably conducted by the W.M. On closing the Lodge, the Brethren adjourned to the Crown and Sceptre, at Greenwich, and partook of a sumptuous banquet.

ST. JOHN'S LODGE (No. 196).—This Lodge held its third meeting for the season on the 8th July, at Hampstead. The meeting was rendered more than usually interesting by the presentation to the Lodge of a photographic likeness of himself in full Masonic costume, by Bro. Thos. A. Adams, P.M. The W.M. Bro. Samuel Aldrich, in the chair. Bros. Hazard, S.W.; Johnson, J.W.; G. Pritchard, S.D.; J. R. Smith, J.D.; and W. Aspinall, I.G. The Lodge having been opened, the minutes read and confirmed, Bro. W. Pitt, P.M., of the St. Michael Lodge, No. 12, was unanimously elected a joining member. In consequence of a severe cold and hoarseness, from which he was suffering, the W.M. requested the favour of Bro. Adams taking the chair, and performing the ceremonies, when Bros. Stopher and Douglas were raised to the 3rd Degree, and Bros. Purkiss and Phillips to the Degree of Fellow Craft, which Bro. Adams performed in his usual effective style. Two gentlemen were proposed for initiation at the next meeting in August.

The W.M. Bro. Aldrich then rose and said, that the Brethren had been informed of the intention of their respected Brother to present the Lodge with a testimonial of his regard (a portrait of himself), through Bro. H. G. Warren. In the unavoidable absence of that excellent Brother, Bro. Pitt had undertaken the honourable office of presenting it.

Bro. Pitt said, that not having been a member of the Lodge for more than a few minutes, he had not had the slightest idea of having to play so honourable a part. But being called upon by the W.M. Bro. Aldrich, he would cheerfully respond. The portrait he held in his hand was a faithful representation of one he had intimately known for thirty years,—of one whose virtues commanded the esteem of all who had the honour of his acquaintance. He was a gentleman of high moral principles; courteous at all times; and his philanthropy was such as to excite the esteem of all who knew him. As a Freemason he was second to none. There were, he was proud to say, many bright luminaries in their noble Order, among whom Bro. Adams shone with peculiar splendour,—a splendour of which the benign influence was felt and appreciated from east to west, and from north to south, in this vast metropolis, the centre and focus of Masonic talent.

Bro. Hazard having been requested by the W.M. to return thanks, said,—Bro. Pitt, in an assembly like this, and on such an occasion, it is usual to couch our observations in terms of eulogy. The observations which I have to offer will be those of unadorned sincerity, though indeed the enthusiastic manner in which the Brethren have received this flattering mark of the esteem of Bro. Adams renders it unnecessary for him to say much, for it could not fail to convince him—even if he had not had many previous proofs—of their high respect for him personally, and of their admiration of his many Masonic qualifications. Some of the Brethren had been recently initiated into the Order, and therefore knew of Bro. Adams's antecedents only by repute. He would state that Bro. Adams joined the Lodge in 1851 (at the same time as Bro. Thompson, now a P.M. of the Lodge,—whose absence on this interesting occasion he sincerely regretted,—their present W.M. Bro. Aldrich, and himself); and from that time to the present he had attended all its meetings except two, and, occasionally, at personal as well as professional inconvenience. But such was his love of Freemasonry generally, and for this Lodge in particular, that he considered he should not have discharged his duty to either unless he was punctual and regular in his attendance. The efficient manner in which he had discharged the duties of the several offices, had justly endeared him to the hearts of the Brethren. Another fact he would remind them of, namely, that in 1853, when W.M., he granted a warrant to hold a Lodge of Instruction, by which many present had greatly benefited. Nor was this all. Although the meetings throughout the year were weekly, there were but few at which he was not present. In the first year he had worked sections in the first Lecture no less than sixty-two times; in the second, eleven; and in

the third, twenty. He had attended their meetings, and worked with the same love and harmony up to the present moment ; and nobly did he sustain the duties of the chair and the renown of the Lodge, when presiding over eighty-six Brethren at the anniversary of the 18th of June. He might remind the Brethren that Bro. Adams did not reside in the immediate vicinity of their Lodge like many of its members, but had to come a distance of nearly four miles. He assured Bro. Adams that the Lodge would ever look upon the gift of that evening with profound admiration, as they did upon that beautifully-written warrant from the Grand Lodge of England, the production and gift of their revered Bro. P.M. Webster, who had been taken from among them, and (Bro. Hazard continued), "when time on earth shall be no more to you, my Brother, this portrait will ever call to mind your excellent qualities as a Mason—Brotherly love, relief, and truth ; and, finally, I say, in the name and behalf of the Lodge, that when you shall be summoned from this sublunary abode, may you ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for ever."

Bro. Adams assured Bros. Pitt and Hazard how sensible he was of the kind terms in which they had been pleased to speak of him. He assured the Brethren that he highly appreciated the brotherly feeling with which his portrait had been welcomed ; neither was he insensible to the kindly manner in which they had received the observations addressed to them on its presentation. The Brethren were aware of his sentiments towards them, of which, the presentation of his portrait this evening was a humble yet sincere testimony. Of their affection he had received many proofs, as observed by Bro. Hazard ; witness the beautiful and costly jewel and snuff-box which he was proud to wear and to display !—the splendid testimonial written on vellum, which adorned his dining-room. Let any one look at those testimonials, and many, very many had seen and admired them ; and they would feel that he ought to love the St. John's Lodge ; not on account of the actual value of its gifts, which was as nothing to him, but on account of the proofs they had given him of the high estimation in which they held him. He trusted that as long as the Great Architect of the Universe should be pleased to spare him, he should ever have a grateful recollection of all their kindnesses ;—trusting the testimonial to their fraternal care, he was sure that, when he should be taken from among them, they would look upon that portrait with affectionate regard, as a memento of a highly-esteemed and departed Brother.

The Lodge having been closed, the Brethren adjourned to the banquet, which it is but just to the new proprietor of the tavern, Mr. Thomas Dale, to state, was exceedingly liberal and handsome ; the wines were excellent. We regard it as an earnest of the style in which future banquets will be served.

After the usual loyal and Masonic toasts, Bro. Adams rose and said, that the W.M. had intrusted him with his gavel for a few minutes ; he therefore called upon them to charge the glasses,—doubtless they anticipated the toast he was about to propose, namely, their "W.M. Bro. Samuel Aldrich," than whom he knew of no Brother who had held that honourable position, more entitled to their esteem ; and sure he was that the toast would be responded to in a corresponding spirit. He need not dwell upon their excellent Brother's merits, because they were well known to them all, Masonically and privately, of which the honourable position he then held was the best evidence ; in honouring him they honoured themselves. He had initiated many gentlemen into Freemasonry,—more, as the records of the Lodge would bear witness, during the term of office, than three or four Masters put together,—scientific gentlemen, gentlemen learned in the law, and gentlemen engaged in respectable and lucrative occupations. The masterly way in which he performed the several ceremonies entitled him to their highest encomiums ; and his courteous deportment on all occasions, as well as the kind manner in which he presided over them, had, he knew, endeared him to them all. Nor was he less respected by the Craft generally, for those Brethren who did not know him personally, respected him by repute, as a proof of which, he had been unanimously elected by the Grand Lodge of England as one of the committee of management of our Benevolent Institution, and he was sure that a more fitting member of the Craft could not have been selected, for he was one whose energies were sure to be exerted in maturing and developing the means and the usefulness of that excellent

institution. Without further remarks he would call upon them to drink the health of their W.M. in a bumper.

The W.M. on rising said, that he could not sufficiently thank Bro. P.M. Adams for the honourable and complimentary terms in which he had been pleased to propose his health, nor could he adequately thank the Brethren for the cordial and hearty manner in which they had received it. The high encomiums heaped upon him by their respected Brother were far, very far beyond his merits, but doubtless they were the offspring of his personal regard. It was true he had endeavoured to discharge the responsible duties attached to the high position to which their kindness had unanimously elected him, in a manner creditable to himself and honourable to the Lodge; and from the demonstration on this, as well as on all other occasions, he trusted that thus far he had not been wholly unsuccessful. He had had the high honour to introduce and initiate many gentlemen into their ancient and honourable institution, which he hoped, and believed, was gratifying to the Lodge, and the last sheaf of his harvest had not yet been gathered, for he had more reaping yet to do. It was also true that the Grand Lodge of England had done him the honour to associate him in the management of the Benevolent Institution, for the benefit of which he should ever labour,—he trusted not without success. He could not better close his observations, than by assuring them how earnest he was in his endeavours to avoid anything by which he might forfeit their kind and generous feelings towards him, and in drinking to the good health of all, he wished them continued prosperity and happiness.

The W.M. on calling on the Brethren to charge their glasses, said, the next toast he had to propose was one which he was sure they would respond to with delight, it was the "Past Masters of St. John's Lodge." He should couple the toast with the names of Bros. P.M. Adams, Hamilton, and Shury. With respect to the merits of Bro. Adams, as they had been dwelt upon in open Lodge, he should only say, to each of the Brethren, "Go thou and do likewise." Bro. Hamilton had been a P.M. of the Lodge for thirty years, and the minutes of the Lodge would justify his assertion, that in every point of view, whether in its prosperity or its adversity, he had been its earnest supporter. Bro. Shury was a P.M. of but three years' standing; yet to him the Lodge was much indebted. It was owing to that excellent Brother that Bros. Adams, Thompson, Hazard, and he himself had joined it; he discharged the duties incidental to the W.M. in a manner highly creditable to himself, and gratifying to the Lodge. Although he had singled out these names, still the P.Ms. generally were the pillars of the Lodge, to whom only could the W.M. for the time being look for guidance; the landmarks of the Order would not be safe in the hands of any W.M. who disregarded their advice. He called upon them to be upstanding, and to drink the "Health and Prosperity of the Past Masters of the St. John's Lodge."

Bro. Shury, in returning thanks, said, the P.Ms. were much indebted to their W.M. and to the Brethren for the kind and cordial manner in which their healths had been given and received.

Bros. Hamilton and Adams having briefly returned thanks, the W.M. gave "The Officers of the St. John's Lodge," which toast he was confident would be as cordially responded to as any of the former.

Bros. Hazard, Johnson, and Pritchard returned thanks in neat and appropriate terms.

The pleasures of the evening were much enhanced by the excellent singing of Bros. W. H. Jones, honorary member, Hazard, Pitt, Purkiss, &c.—We understand that the Brethren are about to pay Bro. P.M. Shury the well-merited compliment of presenting him with a P.M.'s jewel.



## PROVINCIAL.

### CORNWALL.

HELSTON.—*Provincial Grand Lodge.*—This Lodge was held at Helston, on Tuesday, the 15th of July. The Lodge was tyled at about half-past ten o'clock, soon after which a procession was formed, and proceeded to Helston church. After the service was over, the procession reformed, and the Brethren returned to the Lodge-room, when the business was performed, votes for charity, &c., taken, and the officers installed. Bro. Ellis, in the absence of the Prov. G.M., Sir C. Lemon, presided at the Lodge.

In the course of the meeting the D. Prov. G.M., Bro. Ellis, informed the Brethren that he had proposed to Sir C. Lemon, the Prov. G.M., to resign the office; the Prov. G.M. refused to accept the same, having depended on him for the efficient performance of the duties of the office, in connection with that of Prov. G.S. After interviews and correspondence thereon, Bro. Ellis consented as Prov. G.S., &c., to do the usual business; Bro. Augustus Smith, of Tresco, Scilly, being appointed Dep. Prov. G.M. for the year ensuing, which ceremony was performed by Bro. Ellis.

At the banquet, which took place at the Star Hotel, the D. Prov. G.M., Bro. Augustus Smith, occupied the Master's chair, in the absence of Sir Charles Lemon, Bart., *M.P.*, &c. After the removal of the cloth, when the dessert was placed on the table, about 150 ladies were admitted, and partook of wine and dessert with the Brethren. The D. Prov. G.M., Bro. Augustus Smith, rose and said,—The first toast I have to propose, Brethren, is, of course, that of "The Queen." On her excellent qualities, both as sovereign and a woman, I need not enlarge: they are too well known and admitted by all her subjects. Were it not that the Salic law is so essentially a part of our constitution, the virtues of our Queen would qualify her not only to be made a Mason, but to be placed at the head of the Craft. (Cheers.)

The D. Prov. G.M. then proposed "The Duke of Cornwall, Prince Albert, and the rest of the Royal Family." He said,—Of the Duke of Cornwall, from his early years, we can as yet know but little. His youthful years, however, are fast running on; he must be regarded as now already showing for bud, and may soon be expected to flower; we shall then know what he is. One born, however, Duke of Cornwall, wearing a title so intimately connected from the earliest ages with British glory, as exemplified in the Arthurs, Edwards, and Henries, we may confidently expect that he will prove worthy such predecessors in his Duchy of Cornwall, and show himself, in all the relations of life, as a prince, a gentleman, and a thorough Englishman.

The D. Prov. G.M. next gave "The Health of the Grand Master and Deputy Grand Masters of England, the Earls of Zetland and Yarborough," &c., which toast was duly honoured, and followed by "The Health of the Prov. Grand Master, Sir Charles Lemon, Bart., *M.P.*, &c. In proposing this toast the D. Prov. G.M. said,—Our R.W. Bro. Ellis has already referred elsewhere to what I said on a former occasion, in commendation of those high qualities which we so value in our Prov. G.M. To that I have but little to add, though I should be bolder in speaking of him in his absence than, as then, in his presence—except to say that what was then spoken fell greatly short of what his merits so justly deserve, and in which I am sure the sentiments of the Brotherhood most cordially unite. His absence we cannot but regret on the present occasion. I have very recently seen our Prov. G.M., and am happy to be able to make a very good report of his health; I was at the same time commissioned by him to inform the Brethren how much he regretted it was not in his power to attend here to-day. When we recollect the fatiguing march to which he was subjected last year, even had it been in his power, we must be sensible it would have required some little courage at his time of life to have again joined in our festivities, except under the easiest and



most favourable circumstances. In drinking Sir Charles's health, we feel we are paying but a just tribute to those valuable qualities we most prize in an English gentleman, in an active and intelligent public man, and which we, as Masons, sum up in the expressive term of "perfect ashlar." (Loud cheers.)

"The health of the D. Prov. G.M. Bro. Augustus Smith" was then proposed, in very eulogistic terms, by the Prov. G. Treas. Bro. Richard Pearce, and the toast was most heartily received and welcomed by the Brethren, and appropriately acknowledged by the D. Prov. G.M., who concluded by saying, "It has been well observed, that there is scarcely an instance of a distinguished man, but that his greatness was chiefly to be traced to the high qualities and superior intellectual powers of the mother; and each in our own individual instance, if we can carry back our recollections to the years of childhood and youth, will be disposed to attribute any virtues we possess, any sound principles of rectitude and religion that influence our actions, to what was implanted in our minds by the earnest, anxious, and pure instructions of maternal solicitude. Whatever then may be the distinctions the sons of England have achieved in the various pursuits of life, whether in the cause of religion, industry, or glory, it is to the mothers of England's sons it is due that their character has shown so bright throughout the world, and in that conviction I call upon you to drink with heart and soul, 'The Health of our Countrywomen.'" (Drunk with loud cheering.) The toast was appropriately responded to, on behalf of the ladies, by the Prov. G. Steward, Bro. T. Ellis, and the P. Prov. G.S.W., Bro. T. H. Edwards, of Helston.

The ladies then retired, and the Lodge was close tyled, after which the D. Prov. G.M. gave "The Health of the Immediate D. Prov. G.M. Bro. Ellis," in appropriate and Masonic terms, which toast was suitably acknowledged. The healths of the Wardens, Bros. Hender John Molesworth St. Aubyn as S.W., and E. S. Polkinghorne as J.W., were then given, and appropriately responded to. In the course of the evening other toasts were proposed, and amongst them "The Prov. G. Chaplain," with thanks to him for the very admirable sermon he had that morning delivered to the Brethren, and with a wish that he would allow the discourse to be printed and circulated amongst them. We hear that he has since acceded to this request, and that the sermon will be printed for the use of the Brethren. The healths of the different Prov. Officers were given; and the Prov. G. Reg., Bro. E. T. Carlyon, acknowledged the toast in suitable terms, as a young Mason. The healths of the P. Prov. G. Officers were proposed, as also those of the Mayor and Town Council of Helston; and the toast was very properly acknowledged by the P. Prov. G.S.W., Bro. T. H. Edwards, as Mayor of Helston, and as a Past Officer of the Province. Many other Masonic toasts were given; amongst them "The Health of the Prov. G. Dir. of Cer.," with thanks to him for the admirable manner in which the procession and the other proceedings of the day under his direction had been carried out. The toast was acknowledged by Bro. Heard, who stated that he was perfectly willing to undertake the post of labour, and that whenever he was appointed to official duties he should always endeavour to discharge them to the satisfaction of the Brethren. Several other Masonic toasts were drunk, and the remainder of the evening was spent by the Brethren with all the harmony of true Masons, and subsequently they separated with mutual feelings of fraternal respect and esteem. In the course of the proceedings of the day, the D. Prov. G.M. Bro. John Ellis, of Falmouth, delivered an address, reviewing the present position of Masonry in the Province, somewhat in the following terms:—

My Brethren,—We are met to celebrate the fourth anniversary since the second jubilee of the ancient and honourable Fraternity of the county of Cornwall. In addressing you now, my Brother Freemasons, I do not apprehend it will be necessary to enlarge, after the repeated opportunities in which I have for nearly have a century endeavoured to portray its principal features, have stood around its cradle and watched its growth, and if I have added but a pebble to the superstructure I have not laboured in vain. Freemasons exist in all countries, in all professions; they exist in all pursuits in life. To Brethren of an inquiring state of mind, who have considered Freemasonry in the light of a grand and universal science which comprises every other, it is unnecessary to offer any

remarks illustrative of its antiquity or excellence. You will allow me, however again to point your attention to the striking resemblance which exists between its institutions and those celebrated schools of secret knowledge which existed in every part of the Gentile world under the denomination of mysteries ; but I must not now enlarge, and will therefore confine myself to a very brief retrospect of its history and progress in this country, having on previous occasions given a concise account of its supposed origin and progress, always guarding myself by the fact that it began in the remotest ages of the world—time immemorial. Up to about the beginning of the last century but little was known of the institution in this kingdom, but by the isolated efforts of individuals ; nothing comparatively by a combination of many in one body to elevate it as a science. The first society at all analogous thereto, I think, bears date about 1721, the first on the Register of the Grand Lodge after those recorded “time immemorial,” the dates being involved in obscurity. It appears, however, to have commenced A.D. 287, when St. Alban is said to have formed the first in this kingdom ; yet it was not so well attended to till after the initiation of King William III., called the greatest sovereign this country has had to boast of ; it went on progressing from that period till 1723, when the Book of Constitutions was published. Prov. G.Ms. were first appointed in 1726, from which time till 1751 nothing of moment seems to have occurred ; in this year it reached the far west, and the Lodge of Love and Honour was constituted at Falmouth. In 1776 Freemasons’ Hall was dedicated, and the Lodge of Love and Honour contributed £25 towards its erection. The first Prov. G.M. of Cornwall was William Pye, Esq., mayor of Falmouth, 1752 ; Sir John St. Aubyn, Bart., of Clowance and St. Michael’s Mount, was installed Prov. G.M. in 1786, and continued till his decease, being fifty-three years. Sir Charles Lemon, Bart., M.P., the present much-beloved, venerated, and highly-valued Prov. G.M., was installed in 1844. In 1799 the Act respecting secret assemblies was passed, and the society of Freemasons exempted from its restrictions,—the only body so privileged ; about this time the Prince of Wales (George IV.), the Dukes of York, Clarence, Kent, Cumberland, and Sussex were initiated. The Female Charity was established in 1788, the Boys’ School in 1798, and the Benevolent Charity and Widows’ Fund, &c. &c., since. The Dukes of Kent and Sussex united the Ancient and Modern Masons in 1813. It may be interesting to show the value of Masonic charities from the Grand Lodge since the union ; to Girls’ Schools, Boys’ School, Benevolent Fund, Masonic Asylum, and Annuity Fund, Widows’ Fund, have been contributed about £100,000. It stands foremost in the history of charities—and do not you suppose that the members of the Fraternity make many a hearth happy, and renovate the energies of, not only many subjects of the Queen, but of every land ? We have a unity of which we may be proud ; and amidst the many aspects of human life that must present themselves to the antiquarian, the philanthropist, and others, we find ourselves linked with every grade. Masonry not only knocks at the turreted palaces of kings, but equally at dwellings of the middle and less fortunate classes of society. One might stop to ask how has this society so long preserved its existence, in an age like the present, distinguished for the application of science to social life, and the advance of the fine arts ; that is a subject worthy of study, but I must not so far digress from the immediate business before us. The Prince of Wales became Royal Grand Patron, and the Duke of Sussex G.M., between 1813 and 1830. King William IV. declared himself Royal Grand Patron of the Order ; in 1843, H.R.H. the Duke of Sussex died, universally lamented by the Craft and the nation ; in 1844, the Earl of Zetland was elected G.M. The advance of the institution in this country may be judged of from the circumstance, that since the great revival in 1721, when only about twenty Lodges bear that date, to the present period, nearly 1,000 appear on the register of the Grand Lodges of England ; Ireland and Scotland having separate records. Many circumstances of a peculiarly interesting nature might be mentioned in connection with the history of the Order, some of which it is desirable should be mentioned did time allow, whilst those persons who have attempted to detract from the high character of the institution, have, in every instance that has been brought under notice, been met by men of the loftiest intellect and undoubted talent

to confound their notions ; to prove which see the manuscript or a copy of it, from the Bodleian Library procured by that celebrated man and our Brother, Mr. Locke, faithfully copied from the handwriting of King Henry VI., by John Leland, the celebrated antiquarian, and several modern authors. Let it not, then, be imagined by the uninitiated that our Lodges are void of Brothers of talent, of patriotism, of morality ; we see them frequented by many such ; nor that our Brothers are less holy and virtuous than others ; we see them (as Lawrie records) in the church and in the senate, defending by their talents the truths of religion, and exemplifying in their conduct the precepts it enjoins. Say not that they are traitors or indifferent to the welfare of their country and the world : we see them in the hour of danger rallying around the throne of the monarch and constitution, and proffering for the honour of both their hearts and their arms ; they range themselves in the form of heroes at the head of our fleets and armies ; the last two years have borne witness to these facts, and the day may arrive when again a Freemason shall sway the sceptre of these kingdoms, and fill with honour and with dignity the British throne.

The business of the day throughout was highly gratifying to the Brethren, who numbered about eighty.

#### CUMBERLAND.

*Laying the Foundation Stone of a new Church at West Newton, near Allonby.*—On Wednesday, the 11th June, the foundation-stone of a new church, to be dedicated to St. Matthew, was laid at West Newton, with Masonic honours, by the D. Prov. G.M. (Bro. W. T. Greaves), assisted by the Officers of the Prov. Grand Lodge and the Brethren of the various Lodges of the county, a large assemblage of whom met by summons at the St. John's Lodge, No. 409, Wigton, to do honour to the occasion. Here the Prov. Grand Lodge was opened, and after filling up such vacant Offices as had occurred in the Prov. Grand Lodge since its last meeting, and transacting other usual Masonic business, the Brethren, to the number of about sixty, sat down to an early and most admirable repast, furnished for them by the worthy host of the Lion and Lamb ; after which the Brethren, accompanied by an excellent band of music, proceeded to the railway station, where carriages had been especially provided for them, in which they were conveyed to the station at Aspatria, a distance of some seven or eight miles. On alighting upon the platform, the Brethren were again marshalled in Masonic procession in the following order :—

Two Tylers, with drawn swords.

Band of Music.

Banner.

Members of the various Lodges of the Province, two and two, according to their number.

Longtown Lodge, No. 595.

Maryport Lodge, No. 508.

Penrith Lodge, No. 424.

Wigton Lodge, No. 409.

Whitehaven Lodge, No. 138.

Banner.

The six Provincial Grand Stewards, two and two, with their Wands of Office.

Provincial Grand Superintendent of  
Works, with Plans of  
Building.

A Master Mason, with silver salver,  
bearing three silver vessels, containing  
corn, wine, and oil.

Officers of the Provincial Grand Lodge, two and two.

T. Roper, Esq., P.J.G.W.,  
with plumb-rule.

M. Rimington, Esq., as P.S.G.W.,  
with the level.

The Rev. S. Butler, Prov. G.Ch.,  
Vicar of Penrith.

The Rev. B. Porteus, Prov. G. Ch.,  
Vicar of Edenhall.

W. T. Greaves, Esq., D. Prov. G.M., with the square.

Provincial Grand Sword Bearer.

Two Tylers with drawn Swords.

Provincial Grand Lodge Banner.

In this order the Brethren moved on to West Newton (a distance of about a mile and a half), each clothed with the badge denoting his rank: the clothing was, generally speaking, remarkably good, that of the Officers of the Provincial Grand Lodge really superb. On arriving upon the ground, where the Lord Bishop of the diocese had just preceded them, there was an immense crowd of spectators, and it required the utmost exertion of the authorities to keep a space clear for the performers in the ceremony. The Masonic Fraternity were received by the Lord Bishop, who was accompanied by the Worshipful the Chancellor and a large body of the clergy of the diocese with great affability and courtesy, and after a hymn (composed for the occasion) had been sung by the children and prayer offered up by the curate, the D. Prov. G.M., Bro. Greaves, proceeded to assist his lordship to lay the stone. His lordship spread the mortar with an elegant silver trowel, and the stone was then lowered upon its resting-place. The Prov. J.G.W. then proved it with the plumb-rule, and pronounced it to be upright. The Prov. S.G.W. next proved it with the level, and pronounced it to be horizontal; and the D. Prov. G.M. lastly proved the angles to be correct with the square. The D. Prov. G.M. then said:—

“Having proved its correct adjustment by the aid of the plumb-rule, the level, and the square, I thus, and thus, and thus (striking it thrice with the mallet), assist in laying the foundation-stone of St. Matthew’s Church, and may the G.A.O.T.U. aid us in our united endeavours in this, the commencement of the work, and prosper the undertaking.”

To which all the Brethren responded—“So mote it be!”

“I now scatter this corn, and pour this wine, and this oil, as the emblems of plenty, of gladness, and of peace; and may the Grand Geometrician of the Universe, in His bountiful goodness, provide the Craftsmen, and the inhabitants of this neighbourhood with all the necessaries, the conveniences, and the comforts of this life during the continuance of the work, and for all time to come.”—“So mote it be.”

“The Masonic ceremony of laying the foundation-stone being thus ended, we have now to pray that, upon this, a superstructure may be raised perfect alike in all its parts, and honourable to the builder; and that at its completion it may be dedicated to the service of the Most High, and to the instruction, the piety, and the salvation of the people of this district through all generations.”—“So mote it be.”

The Senior Prov. G. Chap., the Rev. B. Porteus, then offered up the following prayer:—

“O Lord Almighty, Maker of the Universe and of all that is therein, we, Thy humble servants, earnestly desire Thy gracious acceptance of the solemn work in which we have been engaged. Look favourably, O Lord, upon our deed, and grant that upon this stone, laid level, and square, and true, in Thy name, and for Thy glory, a building may arise, perfect in all its parts, as meet for Thy worship and service; and that it may be graced by Thy blessing, and hallowed by Thy spirit! Grant also, we beseech Thee, that in all churches of the land, Thy Holy Name may be praised, and the Gospel of Thy Son Jesus Christ, preached; and that the Word spoken by Thy ministers may never be spoken in vain. And, O Thou, who didst endow Thy Holy Apostle, St. Barnabas, with singular gifts of the Holy Ghost, leave us not, we beseech Thee, destitute of Thy manifold gifts, nor of grace to use them to Thy honour. Glory be to Thee, with the Son, and the Holy Ghost; one holy, blessed, glorious, and undivided Trinity, now, henceforth, and for ever.”—“So mote it be.”

The bishop then proved the stone with the usual implements, but without remark, and struck it three times with a mallet; after which he ascended the same, and delivered to the multitude assembled a most excellent and interesting address, at the conclusion of which another hymn was sung by the village school-children, and the bishop finally gave the parting blessing. The band now struck up a lively air, and West Newton presented an animated appearance. The procession was then reformed, and the Brethren returned in the same order to Wigton, where the Prov. Grand Lodge was closed, and the evening spent in a



truly social and Masonic manner, the band playing at intervals lively strains. The Brethren broke up at a late hour, well pleased at having participated in so interesting a ceremony.

ESSEX.

COLCHESTER.—*Provincial Grand Lodge*.—On the 27th of June, a Grand Lodge of the Province of Essex was held at Colchester, by the R.W. Prov. G.M., Robert John Bagshaw. The members of the Angel Lodge mustered in great strength; and the attendance of Brethren from other Lodges was numerous, especially from Chelmsford, North Essex, Britlingsea, and Harwich. At twelve o'clock a Provincial Grand Lodge was held in the large room of the Town Hall, at which the following officers were appointed:—Bros. Samuel Skinner, D.G.M.; John Pattison, G.T.; F. F. Toole, W.M., No. 663, Chigwell, G.S.W.; S. D. Forbes, No. 59, Angel Lodge, Colchester, P.M., G.J.W.; A. Cunningham, No. 817, North Essex Lodge, S.W., G. Sec.; J. Burton, No. 343, Chelmsford, P.M., G. Reg.; Revs. C. W. Arnold, No. 343, Chelmsford, and R. C. Webb, No. 817, North Essex, G. Chaps.; Thomas Hall, No. 59, Colchester, W.M., G.S.D.; E. Haiden, No. 817, North Essex, W.M., G.J.D.; Gutzmer, No. 935, Harwich, S.W., Sword-bearer; W. P. Honeywood, No. 817, North Essex, Dir. of Cers.; F. Adlard, No. 259, Romford, Assist. Dir. of Cers.; Peter Bruff, No. 935, Harwich, Supt. of Words; James Dace, No. 343, Chelmsford, Organist; J. Partridge, Pursuivant; James Maryon, No. 343, Chelmsford, Tyler; Saunders, T. Osborne, Miller, and S. Dakins, No. 59, Colchester; Myers and Bott, No. 343, Chelmsford, Stewards.

At two o'clock the Brethren formed in procession in the following order, and proceeded through High-street to All Saints' Church to attend Divine service:—

Band of the Essex Rifles.

Tyler.

Visiting Brethren not Members of any Lodge present.

Lodges of the Neighbouring Provinces, according to seniority, Juniors first.

Tyler.

Lodges of the Province of Essex preceded by their banners.

No. 935.—Star in the East Lodge, Harwich.

No. 817.—North Essex Lodge, Bocking.

No. 788.—Royal Burnham Lodge, Burnham.

No. 663.—Chigwell Lodge, Chigwell.

No. 627.—Lodge of Hope, Brightlingsea.

No. 343.—Lodge of Good Fellowship, Chelmsford.

No. 259.—Lodge of Hope and Unity, Romford.

No. 186.—Lodge of True Friendship, Rochford.

No. 59.—The Angel Lodge, Colchester.

Visiting Brethren of Provincial Grand Lodges.

Provincial Grand Lodge of Essex.

Tyler.

Tyler

Grand Pursuivant.

Grand Organist.

Grand Superintendent of Works.

Past Grand Sword Bearers.

Past Grand Deacons.

Grand Steward. Grand Secretary with Book of Constitutions. Grand Steward.

Past Grand Treasurers.

Past Grand Registrars.

Grand Treasurer.

Grand Registrar.

Past Grand Wardens.

Junior Grand Warden.

Senior Grand Warden.

Junior Grand Deacon.



Grand Steward.	{	Provincial Grand Chaplain, with the volume of the Sacred Law. Deputy Provincial Grand Master. Grand Sword Bearer.	}	Grand Steward.
Grand Steward.	{	The Right Worshipful Provincial Grand Master. The Senior Grand Deacon. Grand Tyler.	}	Grand Steward.

The prayers were read by P. Prov. G. Chap. Bro. Rev. F. H. Gray ; and a most able and eloquent sermon was preached by Bro. the Rev. J. E. Cox, G. Chap. of the Grand Lodge of England. Taking as his text Galatians, vi. 2—“Bear ye one another’s burdens, and so fulfil the law of Christ.” The preacher briefly alluded to the state of the Galatian Church at the time St. Paul wrote this epistle, and then went on to observe that his business on that occasion was with the practical results of sincere and earnest faith, as evidences that a man was what he professed to be. One sure proof of a Christian profession was charity ; not merely what was conventionally so-called—alms-giving, or the giving of bread to feed the poor, but that great and all-pervading principle of love one toward another—that feeling of universal Brotherhood which connected men together and bound them by the strongest ties—that charity which, in the words of the Apostle, “suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, hopeth all things, endureth all things, and never faileth.” It was from the consideration of this virtue, as recommended equally by the Apostle to the Galatian Church as to that at Corinth, that he should endeavour to draw means of improvement on this occasion. What was charity but the principle of “brotherly love, relief, and truth,” in all its fulness ? and those whose motto it was ought to be distinguished for honesty of purpose, scrupulous fidelity, and watchfulness over their words and actions. In truth, the great distinguishing mark and evidence of true religion, according to this Apostle, was involved in this one expression—“Bear ye one another’s burdens.” Brotherly love, in a Scriptural sense, was regarded not as a simple grace or virtue from which corresponding effects might be looked for, but a rich and varied endowment, embracing the whole man, and extending to all the springs of feeling. It was the opposite of almost every evil ; the fruit of every virtue ; the foundation of present and eternal happiness. He had taken the high ground of religion as the only basis upon which brotherly love could maintain a firm position ; and he was sure no Brother who understood the principles of the Order would object to his taking that position. He could assure those who were unacquainted with the mysteries of the Fraternity that there was nothing in them incompatible with Christian duty—that there was no antagonism between religion and Freemasonry, but everything to strengthen and confirm its dictates. The principles of the Order were in fact drawn from that source of Divine truth—the Bible ; but for it, Freemasonry would never have existed ; and that wonderful bond of union which no distance could sever, no time dissolve, and which was recognized and acted upon in every part of the globe, could never have come into being. He spoke this advisedly ; for if there was the slightest point in Masonry incompatible with his religious, moral, or social duties, he would not for a moment have remained a member of the Order. He did not say it had not been abused ; but it was by those who ought never to have been admitted, and who never would have been admitted if that strict examination had been made which its laws required. There is no good that might not be turned into evil, and no blessing but might be tortured into a curse ; and while in this case the ill which had originated—not from the Order itself, but from unworthy members of it—had been made the most of, the vast amount of good it had effected throughout the world had been put as much as possible out of sight. In conclusion, he advised every Brother to act up to the highest principles of the Order, remembering that it was only

when they did their best to glorify God and to benefit man that they fulfilled their imperative obligations as Masons, or could be said to possess that love of Christ which would make them bear one another's burdens, and endeavour to fulfil his righteous laws.

In the absence of Bro. Dace (the G. Org.), Bro. Austin, of the Enoch Lodge, London, ably presided at the instrument; and the general musical arrangements were under the direction of Bro. J. Bromly.

The Brethren having returned in procession to the Town-hall, thanks were unanimously voted to the Mayor for the use of that building, to the Rev. J. T. Round for allowing the use of his church, and to the G. Chap. for his admirable sermon, with a solicitation that he would allow it to be published for the general benefit of Freemasonry—a request to which the Rev. Bro. Cox acceded.

Between four and five o'clock about 100 Brethren partook of a sumptuous banquet at the Cups Hotel, the R.W. Prov. G.M. in the chair; supported by the Dep. G.M., the G. Chap., &c.

In giving "The Queen and the Craft," the Grand Master observed that her Majesty was the daughter of a Mason and the niece of a Mason, and was herself a munificent contributor to the Masonic charities. (Cheers.)

The healths of "The Earl of Zetland, Grand Master of England," and "The Deputy Grand Master (Earl of Yarborough) and Officers of the Grand Lodge," were next drunk, the Prov. Grand Master remarking that the latter had promised, as soon as health should be sufficiently restored, to visit him at Dovercourt, which would give the opportunity of convening a quarterly communication of the province of Essex, at Harwich. (Cheers.)

Bro. Hervey returned thanks in behalf of the Grand Officers.

Dep. G.M. Skinner proposed "The Health of the Grand Chaplain," who in returning thanks, again eloquently upheld the principles of Masonry.

The Grand Chaplain gave "Health and long Life to the Provincial Grand Master—Bro. Bagshaw." (Cheers.)

The Prov. Grand Master returned thanks, and expressed his gratitude to the Brethren of the province for the confidence reposed in him, and for the cordial support which they had always given him in the discharge of the arduous duties of his high position.

The other toasts were "The Deputy Provincial Grand Master," "The Provincial Grand Officers for the year" (acknowledged by Bro. F. F. Toole), "The Visitors from Sister Lodges" (acknowledged by Bro. Bisgood, of Kent), "Success to the Masonic Charities," "The Worshipful Master and Officers of the Angel Lodge," with thanks for their excellent arrangements (responded to by the W.M. Bro. Thomas Hall), "The Masters of other Essex Lodges," "The late Provincial Grand Secretary, Bro. Burton," and, finally, "To all poor and distressed Brother Masons wheresoever scattered throughout the World."

The early departure of the London train necessitated a rapid discharge of the toast list; but later in the evening several songs were sung by Bros. Palmer, Toole, and Wakeling.

*Angel Lodge* (No. 59).—The last installation of the W.M. took place on the 17th June, when Bro. Thomas Hall was installed as W.M. for the ensuing year, and the following were appointed officers of the Lodge:—Bros. J. Partridge, Stratford St. Mary, S.W.; W. Wiseman, Kelvedon, J.W.; W. Slavey, Treas.; W. Williams, Sec.; J. Saunders, S.D.; A. Prior, J.D.; T. Osborne, I.G.; T. Shave, Tyler.

#### ISLE OF WIGHT.

*VENTNOR.—Provincial Grand Lodge.*—The annual assemblage of the Brethren of this province was appointed to be held under the warrant of the Yarborough Lodge, No. 809, at the Royal Hotel, in Ventnor, on Thursday, the 3rd of July. The arrangements throughout were most judicious, and the indefatigable exertions of the Prov. G.M. and his deputy were rewarded by a most satisfactory result. Soon after eleven A.M. the Prov. Grand Lodge was opened in the extensive coffee-room of the Royal Hotel, there being present the R.W. Bro. Thomas

Willis Fleming, Prov. G.M. ; the V.W. Bro. W. Hyde Pullen, D. Prov. G.M. ; Bros. W. W. Way, Prov. G. Treas. ; T. H. Hearne, P.D. Prov. G.M. ; Thomas Osborn as Prov. G.S.W. ; Way, as Prov. G.J.W. ; Rev. Benjamin Maturin, Prov. G. Chap. ; F. Newman, as Prov. G. Sec. ; Williams, P. Prov. G. Dir. Cer. ; George Wyatt, Prov. G.S.D. ; J. Langdon, Prov. G. Purs.

The Lodge was opened in due form, and with solemn and impressive prayer by the Prov. G. Chap.

The minutes of the preceding Grand Lodge were read and confirmed.

The Treasurer's report, which was most satisfactory and showed a large increase of the funds, was received and adopted.

The accounts of the several Lodges in the province were submitted to the inspection of the Prov. G.M., and approved.

Additional subscriptions were voted to the charities, and Bro. Wyatt gave notice that, in consequence of the increased funds at the disposal of the province, it was his intention to move at the next meeting of the Prov. Grand Lodge, that the subscriptions to the several charities be doubled, which notice was greeted by acclamation.

The Prov. G.M. called on the Brethren to elect the Treasurer for the province, and Bro. W. W. Way was unanimously re-elected to that office.

The G.M. next proceeded to appoint and invest as the Grand Officers for the province the following Brethren :—W. Bro. Hyde Pullen, D.G.M. ; J. Langdon, Prov. G.S.W. ; Robert Read, G.J.W. ; Rev. Benjamin Maturin, G. Chap. ; Robert Chrisp, G. Reg. ; Francis Newman, G. Sec. ; J. H. Devereux, G.S.D. ; Benjamin Hollier, G.J.D. ; J. F. Briant, Supt. of Works ; John Rumbrow, G.S.B. ; J. G. Jones, G. Org. ; Alfred L. Oldfield, G. Dir. Cer. ; Thomas A. Raynes, G. Purs. The Prov. G.M. also invested Bro. Way, the G. Treas.

All other routine business being discharged, the Prov. Grand Lodge was closed.

The Prov. G.M. then directed that the ladies and the gentlemen visitors who were not Masons should be introduced, and the Prov. Grand Lodge of Hampshire, with the officers of the 22nd regiment, having arrived, the company was marshalled under the Director of Ceremonies to proceed to Steephill Castle. The Brethren from Portsmouth and the officers of the 22nd, who were members of the Fraternity, accompanied by the excellent band of their regiment, came over by a steamer, provided for their use by Bro. Alfred Heather, P. Prov. S.W. of Hants. The procession was formed at one o'clock, and the band leading the way, each Brother having a lady and some two upon his arm, the company advanced. The procession was formed in the following order :—first came visitors who were not members, next visiting Brethren from other provinces, then the several Lodges of the province of the isle, afterwards visitors of distinction in the Craft, and amongst them were that highly-esteemed Mason, a resident at Bonchurch, Bro. Dr. Leeson, Colonel Boileau, Thomas Edward Davis, P.M. of No. 812 and No. 830 ; How, Prov. G. Dir. Cer., Herts ; Rastrick, W.M. of No. 428 ; Frost, W.M. of No. 717 ; Emanuel, P.M. of No. 319 ; Lambert, of the Shanghae Lodge, No. 832, &c. ; the Prov. Grand Lodge of Hants, with the R.W. Bro. Sir Lucius Curtis, the G.M. ; the V.W. Bro. Charles Evans Deacon, D.G.M. ; J. R. Stebbing, G. Sec. ; Firmin, &c. ; and, lastly, the Prov. Grand Lodge of the Isle of Wight, including the R.W. Bro. Thomas Willis Fleming, G.M. ; the V.W. Bro. Hyde Pullen, D.G.M. ; T. H. Hearne, P.D.G.M. ; W. W. Way, G. Treas. ; J. Langdon, G.S.W. ; Francis Newman, G. Sec. ; and the rest of the past and present Provincial Grand Officers : there being, visitors included, about 150 Masons present.

Steephill Castle, to which the assemblage wended its way, is about three-quarters of a mile west of Ventnor. It is the residence of Mr. Alfred J. Hambrough, and is a modern erection in the castellated Norman style, most picturesquely placed on an elevation of some 200 feet above the level of the sea, being backed by cliffs rising to somewhat 200 feet. It is by nature as well as by the assistance of art one of the most beautiful places in the isle, famed as the Wight is for attractions. Mrs. Hambrough is the sister of the Prov. G.M. ; and in placing these beautiful grounds at the disposal of the Fraternity, an opportunity was afforded for a most delightful afternoon.

## THE BANQUET

was laid out in the orangery, a building sufficiently spacious to allow 140 to sit down comfortably. The roof and walls were covered with banners and garlands of evergreens and flowers most tastefully disposed. The entire front being glazed and the doors thrown open to a lovely lawn, on which were roses and other odoriferous plants, which diffusing their perfume not a little heightened the enjoyment. First seeing that every lady was provided with a seat, the Prov. G.M. took his place at the centre of the table, having on his right Mrs. Hambrough, Colonel and Mrs. Boileau, Bros. Dr. Leeson, Pullen, the D.G.M., and others; and on his left Mr. Hambrough, Bros. Sir Lucius Curtis, the G.M.; C. E. Deacon, D.G.M.; Miss Scott, Bros. Stebbing, Emanuel and Miss Emanuel, Heather and Miss Heather; the Wardens filling the ends of the tables. The collation was set out with considerable taste, and the wines, provided by Mr. Bush, of the Royal Hotel, gave universal satisfaction. Besides the Brethren, there were present at least sixty ladies of their families.

Too much time was not given to the delights of the table, and Bro. Maturin having rendered up thanks for the refreshment,

The Provincial Grand Master rose, and, in a brief address, called on all present to rise and do honour to "The Health of her Majesty," who, in a country famed for the virtues of its women, was one of the best of wives and best of mothers, and therefore was, not only as a sovereign, but as one possessed of all those qualities that adorn the sex, entitled to esteem. "The Queen."

Bro. Fleming next claimed a greeting to the health of the head of the Masonic Fraternity, "The M.W. the G.M. of England, the Earl of Zetland;" and as their time was limited, he would unite with it the name of one better known in the isle, and a member of the Lodge No. 809, the R.W. the D.G.M., the Earl of Yarborough, who would have been happy to be present, ill-health alone keeping him away.

The Prov. G.M., in again rising, said that he would more particularly address himself to the ladies and those gentlemen present who were not members of the Fraternity. In planning the entertainment of that day, it was his most anxious desire that those who were present should witness that Masonry was not all secrecy, and that none were so capable of contributing to the happiness of all around them as the Brethren of the Order. To enable him to afford a day of true pleasure and calm enjoyment to the Fraternity of his province, and their fair relatives, his brother and sister had kindly placed at his disposal their grounds, replete with lovely scenes of rural beauty and magnificence of nature; and he hoped that his efforts to contribute to the object he had in view had been successful. As on these annual meetings he had the felicity of seeing not only nearly all the Brethren of the province, but also his esteemed friend Sir Lucius Curtis and the members of the Grand Lodge of Hampshire,—aided by the countenance of their presence, he desired to show the fair friends around him that Masons had nothing to conceal, save those peculiar marks and signs by which they are known to each other, and distinguished from the rest of the world. Masonry was but a beautiful system of morality, for it enjoined the performance of the duties man owed to God, his neighbour, and himself; and from the first to last of their business, the Holy Scriptures were essentially present. The Mason was enjoined to share with his Brother the goods of this life, and to assist him in raising himself in the scale of society, by proper means. On his initiation he was admonished to be a good, a loyal, and peaceful subject; and that, to be a good Mason, he must be in the constant practice of all the social virtues, and among these temperance; but in the cardinal virtues, the charities of the Order were pre-eminent. For himself, he (Bro. Fleming) could but say, that since he had entered Freemasonry, seeing the many opportunities the institution afforded him of doing service to his fellows, he regretted he had allowed so many years to pass uselessly. After all, he might be asked, What was Masonry? It was an institution which took its rise in the primeval ages of the world, and emanated from the early worshippers of the great Creator of the universe. It had flourished throughout ages, in spite of persecution; and in the wild as well as civilized world the Brother was acknow-



ledged, and, doubtless, it would be completed when the promised millennium should be achieved, when the lion would lie down with the lamb. He was informed by some Brethren then present, who had been engaged in the recent conflict in the Crimea, that wounded Russians had made signs which had been acknowledged by French and English Masons, and instead of an enemy, they found a Brother; and an English officer, who had been struck down on the attack of the Redan, showed his Masonic sign, and the Russian's sword was withdrawn. Among the Turks, also, the Brotherhood was acknowledged. Such facts as these surely proved the beneficial aid the institution rendered towards the desired end of universal peace, and thus fulfilled the behest of him who spake as man never before spake:—"I command ye to love one another." He congratulated the assembly on the attendance of their distinguished visitors, and asked for a cordial greeting for the toast of "Bro. Sir Lucius Curtis and the Grand Lodge of Hampshire."

Sir Lucius Curtis, in reply, said he was satisfied the Prov. G.L. of Hampshire would join him in the expression of the pleasure they all felt in hearing from his distinguished friend and Bro. Fleming the advantages of Freemasonry, into which he had so fully entered. He had, during the former war, known many such cases as Bro. Fleming had mentioned. On one occasion, an officer of a French ship in the heat of battle showed the sign, and his life was saved; and in the Peninsular war, a sergeant's knapsack, that had been captured, on being opened, and his Masonic certificate being seen, it was again repacked, and returned perfect. When he (Sir Lucius) was in command at Malta, the Pope's bull against Freemasonry was promulgated; it excommunicated all who joined the Order. Many of his subordinates were members of the Romish Church, and they applied to him, as their superior, to absolve them from their allegiance to a faith, the head of which condemned an institution so well deserving the support of all good men. He knew an English naval officer whose vessel was captured by the Algerines, and he, as well as his crew, was ordered to "walk the flag." Some females on board were to be otherwise disposed of; in his extremity he showed his sign, and the vessel and all were given up to him. His father (Sir Roger) was sent on an embassy to Morocco, and, in spite of his position, he found he could not proceed; but, making himself known as a Mason, all difficulty was removed, and he was freely passed through the country. Before sitting down, he congratulated his Brethren on the attendance of the ladies; he hoped that all the married might be happy, and the single soon married, and he especially recommended the latter to espouse Masons.

Bro. Hyde Pullen, the D.G.M., said he was permitted to propose a toast which he was sure was deserving notice, and he was satisfied would be received with the pleasure he gave it. The Prov. G.M., in calling his Lodge at Ventnor, had availed himself of the immediate vicinage to assemble them in this manner, and he had obtained the permission of Mr. Hambrough to freely use his grounds in such a way as Masons knew how to enjoy. This kindness and generosity demanded an acknowledgment, and he proposed, "That the thanks of all present be given to Mr. Hambrough, and may he long live to enjoy these beautiful scenes; and might those present at some future day again assemble here to greet him." (Enthusiastic cheers.)

Mr. Hambrough, in reply, said, that himself and Mrs. Hambrough were much gratified to find they had been the means of contributing to the happiness of the Order over which their relative so well presided; they were themselves much pleased to greet their visitors.

The Prov. G.M. next proposed "The Prov. G. Chaplain, the Rev. Bro. Maturin."

Bro. Maturin, in thanking them for the kind way in which his name had been received, said he was glad to be present on such a happy occasion; all nature seemed to smile, and the pleasure of the lovely scenery around was especially enhanced by the presence of the ladies. After the very full manner in which the Prov. G.M. had entered into the subject, there was little for him to dilate on, but, as their Chaplain, he would tell them that Freemasonry was a science in itself, and its teaching ascended from nature up to nature's God! and, as a proof



of its origin, it had withstood throughout all ages, against persecution and against power, and like the ocean it went forth

“Dread, fathomless, alone.”

Masonry was a great traveller throughout all lands; its language was universal, and amidst the struggle of battle and the roar of the ocean, man could grasp the hand of a Brother; it proclaimed peace in the hour of war; and throughout all classes of society, rich as well as poor, without distinction of clime, colour, or creed, the Brother was recognised, and a near approach made to that day—“When the people shall beat their swords into ploughshares, and their spears into pruning-hooks.” (Cheers.)

The Prov. G.M. said he should be deficient in gratitude did he not then and there acknowledge the great and valuable services of his excellent Deputy, whose attention to everything that would contribute to the well-being of the institution was deserving of his warmest thanks; at the same time he wished to acknowledge the services of all the Officers, but Bro. Pullen he more especially mentioned,—his usefulness and energetic exertions were well known, and he was therefore sure that a warm response would be given to the toast—“The Health of Bro. Hyde Pullen.” (Enthusiastic cheers.)

Bro. Pullen thanked the company for the recognition of his services. He must here acknowledge the true brotherly feelings with which he had been received by all the Lodges for the past year, and trusted that at the close of the present, he should be considered deserving the same kind sentiments, and he would assure them he would ever be ready to attend to the interests of the Order in the province.

The Prov. G.M. again rose to propose “The Health of the Ladies.” In the name of the province he thanked them for coming amongst the Brethren, who had shown them all that ladies ought to know of Freemasonry. When he first proposed this meeting, his sister most readily complied with his desire, and her kindness in thus allowing them to assemble in Steephill was a compliment to the Masons in the province, which would not be speedily forgotten. He called for a hearty reception to the toast, “Mrs. Hambrough and the Ladies.” Prolonged cheers followed the toast.

The company dispersed themselves about the grounds. The band of the 22nd, which had during the collation performed a selection of appropriate and inspiring airs, soon after took up its position in a choice spot shaded from the sun, and the Prov. G.M. with his sister Mrs. Hambrough opened the dance, followed by Sir Lucius Curtis, taking for his partner Miss Emanuel, who had accompanied her father Bro. Emanuel.

At seven o'clock the company, led by the excellent band, returned to the Royal Hotel, and for about a couple of hours resumed the dance.

In concluding our report, we must congratulate Bros. Fleming and Hyde Pullen on the successful result of the festivities, and hope that their example will be followed by all Provincial Grand Lodges, as in every county some place can surely be found where, instead of devoting time to the K. and F. Degree, the ladies may share in the enjoyments of the day. We also must say a few words of praise for both Bro. Fleming, whose attention to the business, good order, and well-being of the Lodges in his province can scarcely be equalled—cannot be surpassed; as well as for his excellent deputy, Bro. Pullen, who knows his duty, and does it. The consequence is, that Freemasonry is rising in the province prodigiously.

In the course of the afternoon a Lodge of Mark Masons was held under the warrant of the Minden (No. 63, Ireland), and ten Brethren advanced to the Degree by the Master, Bro. W. W. Way.

#### KENT.

GRAVESEND.—*Lodge of Freedom* (No. 91).—We were much gratified by a visit to this Lodge on Monday, July 21, on the occasion of the installation of the W.M. for the ensuing year. We noticed several Masons of distinction at the Lodge, amongst whom were Bros. C. Purton Cooper, *Q.C.*, the Prov. G.M. for Kent; and Ashley, the P.D. Prov. G.M. for the same county. Before the cere-

mony of the installation was performed, the usual business of the Lodge was conducted with great efficiency by Bro. Spencer, the W.M. ; it consisted in two initiations and a passing, after which the ceremony of installation was performed by the outgoing Master, Bro. Spencer. We have had the pleasure of visiting many Lodges, but we never remember to have seen the ceremony better performed or the exhortations and charges more correctly or impressively delivered than on this occasion ; indeed, it elicited the most unqualified approbation of the Prov. G.M. Immediately after the installation the W.M. proceeded to appoint and invest his officers, to each of whom he addressed words of commendation and encouragement. A most pleasing ceremony then took place, that of presenting Bro. Spencer with one of the handsomest Gold Past-Master's Jewels we have seen, of a novel design ; in the centre the eye of Providence, described by a single brilliant of the first water, shedding its golden rays around the P.M.'s square and problem. We were informed that Bro. John Mott Thearle, the Masonic jeweller, of Fleet-street, is the very clever designer of this very elegant jewel. Bro. Dobson, Past Prov. G.S.W. of Kent, the Treasurer of the Lodge, said he had been deputed by the Brethren to present the jewel to Bro. Spencer, and certainly it afforded him great pleasure in doing so, for no man could more deserve it than the P.M. of the Lodge ; under his fostering care Freemasonry had flourished to an unprecedented degree in Gravesend, for no less than twenty Brethren had been initiated during the past year. He was exceedingly glad to observe the R.W. Prov. G.M. amongst them, as it gave him an opportunity of seeing the manner in which the work was done in the Lodge ; and he fearlessly challenged any Lodge in the Province or elsewhere to do it better. To young Masons the conduct of Bro. Spencer was a bright example to follow. He (the Treasurer) objected, when the proposal was made to present the jewel, that the whole amount should be voted from the Lodge funds : they did not wish it to be so much a Lodge matter, as an opportunity to the Brethren to evince by their individual subscriptions their respect to Bro. Spencer, not only as a Mason and as the W.M. of the Lodge, but as a man and friend. "I have much pleasure," continued Bro. Dobson, "in placing this splendid jewel on your breast ; long may you live to wear it, and continue an ornament to the Craft and a good and upright man." Bro. Spencer replied in fitting terms, and the Brethren then adjourned to the New Falcon, where a banquet, of which upwards of fifty Brethren partook, was served up in the usual liberal and excellent style by the worthy host, Bro. Pallister.

The chair was taken by the W.M. Bro. Watson (the Prov. G.M. having declined the honour), who presided with good judgment and excellent feeling ; and after the usual loyal and Masonic toasts had been proposed and drunk with due honour, Bro. Dobson proposed, by the leave of the W.M., "The Health of the R.W. Prov. G.M., Bro. Purton Cooper," whom he was glad to see amongst them, so that he had been enabled to form a just estimate of the Lodge—the largest in the Province—and judge for himself the efficient manner in which the work was done. He was satisfied that it was only necessary for the Prov. G.M. to be known to be appreciated, and he felt convinced the more they knew him and the oftener he came amongst them, the better all parties would be pleased. Bro. Dobson again referred to the excellent example of Bro. Spencer and the beautiful manner in which he had performed the ceremony of installation, and concluded by trusting that the Prov. G.M. might long reign over the Province, and tendered him the most hearty welcome of the Lodge. The toast was drunk with the utmost enthusiasm. In returning thanks the Prov. G.M. said that on his appointment to the Province he was placed in considerable difficulty in reference to it, and in a position that no one but himself and one or two others knew. He, however, was happy to say that now everything worked well, and he might almost say his office would be a sinecure, were it not that he was called upon to accept such excellent hospitality as he did on the present occasion. He had been most delighted with the Lodge and the working. He was a very old Mason, and had necessarily visited a great number of Lodges, but he would say he had never seen the work done so admirably as it had been performed that day by Bro. Spencer. He was

delighted to meet the Brethren, and trusted that for thousands of years to come the splendid river which flowed by would annually be viewed by assemblies of the like nature he was now addressing. Space will not allow us to go into further detail, suffice it to say that the evening was enlivened by songs sung in a most efficient manner by Bro. Spencer and others, and that the "feast of reason and the flow of soul" was continued until a late hour with that temperance which should at all times characterize Masons. "The Health of the P.D. Prov. G.M." was proposed and drunk with much applause, and responded to by Bro. Ashley. The healths of the P.G. Officers, past and present; the P.M.; and the W.M. of the Lodge were also proposed and responded to.

#### LINCOLNSHIRE.

SPILSBY.—*Shakspeare Lodge* (No. 617).—On Friday, July 4th, the officers of this Lodge met at the White Hart Inn, for the purpose of presenting a ring to Bro. Edward Rainey, R.A., P.G.S., and J.W. of the Lodge, as a mark of their esteem on his leaving the town for London. His health was proposed and the ring presented by the secretary, Bro. F. Rainey, and was acknowledged by Bro. Edward Rainey in a most feeling manner.

#### NORTHAMPTONSHIRE.

PETERBOROUGH.—*St. Peter's Lodge* (No. 646).—This flourishing Lodge held their last meeting at the Masonic Hall, Wentworth-street, on Thursday, the 5th June, when the W.M., Bro. Richardson, initiated four gentlemen, who had been previously balloted for and unanimously elected, into the mystery of Freemasonry. The ceremony was performed in a most satisfactory manner.

#### NORTHUMBERLAND.

BYKER, NEAR NEWCASTLE.—*St. Peter's Lodge* (No. 706).—The Brethren assembled on Monday, July 14, for the installation of the W.M. elect. Bro. Hopper was duly installed by Bro. William Berkeley, Prov. G. Sec., with his accustomed ability. The W.M. then appointed and invested with the insignia of office the following Brethren:—John Cook, P.M.; W. J. Neimeitz, S.W.; Edward French, J.W.; William Dalziel, Dir. of Cer.; J. Raason Lawther, Sec.; James Elliot, S.D.; Hermann Saniter, J.D.; William Preston, Lib.; J. Alliston and J. C. Potts, Stewards; John Miller, Tyler. Bro. J. C. Gibson, Treas., was also invested. The business being ended, the Brethren adjourned to refreshment, and about forty did ample justice to the repast spread by Bro. Allinson. Besides those named, there were present the V.W. Bro. Richard Medcalf, D. Prov. G.M., and the following W.Ms. and P.Ms.:—Thomas Fenwick, W. Punshon, E. D. Davies, J. R. Hodge, J. Barker, W. Johnstone, Henry Bell, J. C. Gibson, J. Cook, F. P. Jónn, W. Attey, W. E. Franklin, &c. &c.

NEWCASTLE.—*Newcastle-on-Tyne Lodge* (No. 24).—On Thursday, July 3, the Lodge was opened by Bro. W. Johnstone, P.M., assisted by Bros. Barker, P.M.; Ludwig, S.W.; Henry Hotham, J.W.; and others. Bro. W. E. Franklin, W.M., No. 614, was unanimously elected a joining member; and after other routine business, the Lodge was adjourned to refreshment, separating at 10 P.M.

*Lodge de Lorraine* (No. 793).—A meeting of this Lodge was held in the Freemasons' Hall, in Newcastle, on Friday, July 18. The Lodge was opened by Bro. Edward D. Davis, W.M., assisted by Bros. Hoyle and John Barker, P.Ms.; J. E. Joel, S.W.; Septimus Bell, J.W.; Jacques De Hart, Sec.; B. Carr, J.D., &c. &c. A ballot was taken for the initiation of two gentlemen, and for Bro. J. Coutts as a joining member. Two other names were proposed for the next meeting, and the Lodge adjourned.

NORTH SHIELDS.—*St. George's Lodge* (No. 624).—The members met on Monday, the 7th of July, at the George Hotel, and the Lodge was opened by Bro. Tullock, W.M., assisted and attended by numerous Brethren. The business of passing and raising was most efficiently performed by the W.M., who though a

young Mason, promises to be one of the best workers in the province; and Bro. Barker, P. Prov. G.S.D., a visitor, was pleased to express his gratification with the excellent working of the Lodge.

#### SOMERSETSHIRE.

**BATH.**—*Royal Cumberland Lodge of Instruction.*—The Brethren of this Lodge of Instruction, held under the sanction of the Royal Cumberland Lodge, No. 48, celebrated the anniversary of their formation on Monday, the 23rd June, at the George Inn, Hampton, where thirty-two members and visitors sat down to a supper which reflected the highest credit on the caterers. Good fellowship and mirth were the order of the day, and long before midnight every Brother quitted the convivial board and retired to his home.

On Thursday, the 26th of June, the worshipful president, Bro. Bagshawe, was inducted into office for the third time. The chair was taken by P.M., Bro. Percy Wells, the first president and founder of the Lodge of Instruction, who addressed the worshipful president elect in the following terms:—

“The Brethren of this Lodge of Instruction have now for the third time elected you to fill the honourable post of president. Your re-election on the former and present occasions must be highly gratifying to your feelings, inasmuch as it clearly evinces that your efforts to instruct your Brethren in the mysteries of the order have been fully appreciated. Masonry has three defined objects, namely, the promotion of our social, moral, and religious well-being. Socially, it tends to create a feeling of good fellowship; morally, to the cultivation of mutual esteem and harmony. Vice, in all its different garbs, ought to be repugnant to us; and envy and hatred unknown amongst us. We should vie with each other to see who can best work and best agree. We should correct each other’s faults mildly, and admonish with gentleness yet firmness. In fine, ever keep before our eyes that virtue, honour, and mercy, are the distinguishing attributes of every good Mason; while prudence, temperance, fortitude, and justice, are the sign-posts by which we may steer our course through the dreary paths of life. Faith, hope, and charity, are the first doctrines we are taught in a Mason’s Lodge—these constitute the very essence of religion. Faith in the G.A.O.T.U.; hope in salvation; and to be in charity with all mankind. In youth, as E. A., we are taught industriously to apply our minds to the attainment of useful knowledge. In manhood, as F. C., we are admonished to make that knowledge subservient to the discharge of our respective duties to God, our neighbour, and ourselves. So that in old age, as M. M., we may enjoy the happy retrospect consequent upon a well-spent life, and die in the hope of seeing the G.A.O.T.U. in the beauty of holiness, and with Him enjoy eternity. In your actions in Lodge and in your intercourse with the world, you fulfil your duty as a social, moral, and religious agent, and are therefore (as every Master ought to be), a pattern worthy of imitation by us all. It is a matter of gratification to me that I had the pleasure of conferring upon you the three degrees in Masonry. The rapid progress you have made in the knowledge of our mysteries, marked you out in less than twelve months after you had taken your 3rd degree, as the fittest person upon whom the collar of S.W. of your Lodge could be bestowed; and should it please Providence to spare your life a few months, I feel assured that your Brethren will confer upon you the highest honour the Craft can give or the Lodge bestow upon any of its members. I have now, as you have been regularly inducted before, only to reinvest you with the apron, collar, and jewel of your office, and trust that you may be endowed with wisdom, strength, and beauty of knowledge, to rule this Lodge with satisfaction to your Brethren and yourself.”

The worshipful president was then placed in the chair, and proclaimed and saluted in the three several degrees; and having appointed his officers for the ensuing three months, the Lodge was closed with prayer and in perfect harmony.

#### STAFFORDSHIRE.

**TIPTON.**—*Noah’s Ark Lodge* (No. 435).—The usual meeting of the members of this Lodge took place at the Navigation Inn, on Friday, July 18, when Bro.



Banister was passed to the 2nd Degree. In the course of the evening, Bro. Howells, W.M., presented Rev. Bro. Gwynne, P.M. and Prov. G. Chap., with a purse containing twenty sovereigns, subscribed by some of the Brethren as a token of the valuable services he had rendered the Lodge, and a sum of five pounds out of the funds of the Lodge was unanimously voted towards the sufferers from the late inundations in France. The next meeting will be held in the new Masonic room, lately erected, much to his credit, by Bro. Benjamin Whitehouse. The room is, we believe, 33 ft. square and 18 ft. high, and suitable in every respect for the purpose intended.

## SURREY.

CROYDON.—*Frederick Lodge of Unity* (No. 661).—At the Lodge held on the 27th June, the Rev. O. F. Owen, M.A., F.S.A., Prov. G. Chap. for this county, was installed W.M. by the V.W. Bro. Hyde Pullen, D. Prov. G.M. of the Isle of Wight, in the room of Bro. Vickers, whose year of office had expired. D. Wilson, Esq., was initiated also by Bro. Pullen, whose perfectly impressive manner of performing both ceremonies elicited the greatest admiration; indeed, as was well observed, it would be worth travelling many miles to witness Masonic duties so efficiently discharged. We have drawn attention elsewhere to the great obligation Masonry is under to this eminent Brother for the valuable services he has rendered to the Fraternity. Bro. Owen, the W.M. of the Lodge, appointed Bros. Burnaby, S.W.; Stewart, J.W.; Slight, S.D.; Bristow, J.D.; Bellinger, Sec. and Treas.; and Wilson, I.G. The company afterwards adjourned to an admirable dinner, prepared in Bro. Beane's (of the Greyhound) best style. There are several candidates about to be initiated and to join this rapidly-rising Lodge; and we could not help being struck with the style of after-dinner conversation, in which, blended with an almost unceasing fire of anecdote and wit, was a most instructive discussion on Mark Masonry, evincing a learning and knowledge of the subject and a courtesy of argument equally convincing to the understanding of the audience as commendable to the taste and good feeling of the reasoners. The next meeting is fixed for four o'clock, on the 1st August, at the Greyhound, Croydon.

## SUSSEX.

BRIGHTON.—*Royal York Lodge*, No. 394.—The members of this Lodge were summoned on Tuesday, July 1, to the Old Ship Hotel, at the early hour of four o'clock, in consequence of having to initiate five gentlemen into the mysteries of Freemasonry. The W.M., Bro. Wood, and the whole of the Officers were there at the appointed time, when the Lodge was opened in due form in the 1st Degree. The minutes of the previous Lodge having been confirmed, Bro. P.M. R. Cheriman, No. 878, was ballotted for and elected a joining member; after which a ballot was taken for Mr. H. J. Chart and Mr. V. P. Freeman, who having been duly elected, the W.M. proceeded to initiate into the mysteries of the Craft Mr. J. Cardy Barrow, Mr. J. Martin, Mr. H. J. Chart, and Mr. V. P. Freeman, in his usual impressive style. Three more gentlemen were proposed for election at the next Lodge night. The other routine business having been disposed of, the Lodge was closed. The Brethren and visitors, to the number of about forty-five, among whom were Bros. Folkard, Prov. G. Reg.; Pocock, Prov. G.S.; Wilkinson, Prov. G.S.; Snow, P. Prov. G.D.; Dixon, G. Folkard, and Streeter, adjourned to a banquet of the most *recherché* character; the wines, &c. being served in the style for which the Old Ship Hotel is so well celebrated.

The tables having been cleared, the W.M. proceeded to give the usual Masonic toasts according to ancient custom: several having been given, the W.M. rose and said, he had great pleasure in proposing as the next toast "The Health of the V.W. Prov. D.G.M. of Sussex, Lieut.-Colonel M'Queen, and the Officers of the Grand Lodge." Bro. Folkard, Prov. G. Reg., responded to the toast in a truly Masonic style. He paid a very high compliment to the W.M. and Officers of the Royal York Lodge for the very efficient manner in which the duties of the Lodge had been performed. It was, he said, a source of great pleasure to him in having been present, and when he informed the V.W. Prov. D.G.M. of the manner in

which his health had been received, and the way in which the business of the Lodge was conducted, he would, he was quite sure, be proud to have it in his Province. He, at the same time, would strongly urge the Brethren generally to meet the V.W. Prov. D.G.M. at Chichester at the next Prov. Grand Meeting, as he felt meeting together more frequently was the only way to carry out Masonic principles as they ought to be. He concluded by wishing "Success to the Royal York Lodge."

The W.M. rose and said, the next toast was one which he had very great pleasure in proposing, and felt satisfied the Brothers would in receiving: it was "The Healths of the newly-initiated Brothers," seven of whom were present on the right of the W.M.

Bro. John Cordy Burrows rose to return thanks. He said the sublime language which he and his Bro. Apprentices had that day heard must make a lasting impression on them; and he trusted, as they progressed in the mysteries of the Order, they would be found to be worthy of that honourable society they had that day been admitted into.

The W.M. having next proposed "The Visitors," Bro. Streeter replied in a neat and appropriate speech. The other Masonic toasts having been drunk, the Brethren separated, after having spent one of the most pleasant evenings in Masonry at which it has been our lot to be present.

#### WORCESTERSHIRE.

DUDLEY.—*Harmonic Lodge* (No. 313).—The Brethren of this Lodge assembled at the Freemasons' Tavern, Stone-street, on Tuesday, the 1st of July, when Lodge was opened by Bro. W. Bristow, P.M., in the unavoidable absence of the W.M. Bro. T. R. Cooper. Bro. Deakin was raised to the Sublime Degree of M.M.; Bro. Bristow, P.M., afterwards giving the explanations on the tracing-board. Bro. Manfield announced the proceeds of the last Masonic ball to be £19. 9s. 8d. (afterwards made up to £20 by this Lodge), which the committee had appropriated as follows:—In the Lying-in Charity, £5; Sick and Indigent, £5; and the remainder to the Dispensary. The visitors present were Bros. the Rev. A. G. Davies, P.M., No. 730, and P.G. Chap.; J. Fitzgerald, W.M., No. 523; and the Rev. E. A. Gwynne, P.M., No. 435, and P.G. Chap. for Staffordshire. Lodge was closed in due form, and the Brethren adjourned to banquet.

*Royal Standard Lodge* (No. 730).—A large number of Brethren attended the installation meeting of this Lodge on Tuesday, the 6th of July, including several visitors. Lodge was opened by Bro. the Rev. A. G. Davies, W.M. (P.G. Chap.), assisted by the whole of his officers; Bros. W. Finch, and D. Johnson were then passed to the 2nd Degree; the working of Bro. Davies being greatly eulogized by the visitors present, as well as by the members. Bro. W. Manfield, P.M., was then duly installed as Master of No. 730, and received the customary salutations of the Brethren. The following officers were afterwards invested:—Bros. M. Dennison, P.M., S.W.; H. Howells (W.M., No. 435), J.W.; John Bate-man, P.M., Treas.; E. Dudley, P.M., Sec.; W. Wigginton, S.D.; F. Saunders, J.D.; W. Barns, P.M., M.C.; T. Steedman, Steward; Shipton, I.G.; Jeffs, Tyler. The visitors present were Bros. Henry, J.W., No. 769; — Walker, No. 769; W. Bristow, P.M., No. 313, and P.G.S.B.; and R. Light. After the transaction of ordinary routine business, the Lodge was closed, and the Brethren adjourned to a sumptuous banquet, prepared by their worthy hostess, Mrs. Alice Smith.

BROMSGROVE.—*The Clive Lodge* (No. 819).—At the Lodge of Emergency convened at the Golden Cross, Bromsgrove, for the 30th of June, the Lodge was opened by the Rev. Bro. J. H. Iles, W.M. The business upon the circular was then proceeded with, and the transfer of the warrant to Dudley (subject to the permission of the Prov. G.M.), unanimously agreed upon. Fourteen Brethren were then elected joining members, and other necessary business disposed of. It was also unanimously resolved, that the name of the Lodge be altered from the "Clive" to the "Vernon," out of respect to the Prov. G.M. of the Province. The following Brethren were then elected to the following offices:—the Rev.

Bro. A. G. Davies (P.M. No. 730, and Prov. G. Chaplain for Worcester), W.M. ; Bros. W. Wiggington (S.D., No. 730, and Sec., No. 313), Treas. ; and J. Jeffs (Tyler, No. 730), Tyler. Lodge was closed, and the meeting then adjourned.

## YORKSHIRE.

HULL.—*Minerva Lodge* (No. 311).—On Wednesday, the 25th of June, the members of the Lodge assembled at the Royal Station Hotel, for the purpose of celebrating the seventy-third anniversary of the Lodge, the warrant having been granted, in 1783, by H.R.H. the Duke of Cumberland, who at that time held the office of M.W.G.M. of Masons. Grace having been said by the Prov. G. Chaplain, about forty of the Brethren sat down to an excellent dinner provided by Mr. Brodie, at which the W.M., Bro. A. O. Arden, presided. During the evening many excellent speeches were made, and the proceedings were enlivened by several Masonic songs, glees, and madrigals, which were very ably sung by Bros. Wake, Gleadon, Jacobs, Gibson, Preston, Astley, Westerdale, and Sweeting ; Bro. Skelton presiding at the piano. Previous to the banquet, the W.M. and other officers of the Lodge for the ensuing year were installed into their respective chairs in the Masonic Hall, Prince-street, in the presence of a large assemblage of the Brethren, amongst whom were several past and present Prov. Grand Officers and visiting Brethren from York, Howden, Beverley, and other neighbouring towns. The beautiful and imposing ceremony of installation was very ably performed by Bro. P.M. Dr. Bell, assisted by the W.M. of the Humber Lodge, Bro. W. Croft, and Bro. P.M. Hay ; the Rev. William Hutchinson, M.A., kindly officiating as Chaplain, in the unavoidable absence of the Rev. R. H. Parr, M.A., the Chaplain to the Lodge. A Masonic anthem, composed expressly for the occasion by Bro. Skelton, Prov. G. Org., having been sung by the Masonic choir, the installing Master delivered a short but excellent address, in which, after taking a brief *résumé* of the progress of Freemasonry during the past year, he referred especially to the highly prosperous condition of the *Minerva Lodge*, which has, during the last two years, not only doubled the number of its members, but has also been the means of initiating into the mysteries of the Craft some of the most respected of our townsmen. The Masonic Hall, which is remarkable for its architectural beauty and the Masonic symmetry of its proportions, has been greatly enlarged and re-decorated, and may now be considered as one of the most beautiful Lodge rooms in England. A fund of benevolence has also been formed for the relief of the poor and distressed Masons ; and there is every reasonable hope that if the members continue to use the same exertions which they have been making for the last few years, the *Minerva Lodge* will soon stand pre-eminent in the Province. So mote it be !

Amongst the assembled Brethren were Bros. C. Preston, the retiring Master ; the Rev. W. Hutchinson, M.A., Prov. G. Chap. ; Dr. Bell, P. Prov. J.G.W. ; C. Arden (Beverley), P. Prov. J.G.W. ; R. W. Hollon (York), P.G.S. ; F. W. Hudson, S.P.G.D. ; W. B. Hay, P. Prov. J.G.D. ; W. P. Astley, P. Prov. G.S.W. ; C. Wells, P. Prov. G.S.B. ; J. G. Skelton, P.G.O. ; W. Croft, W.M. (No. 65) ; S. T. Hassell, P.M. ; B. Jacobs, P.M. (No. 65) ; S. Moseley, S.W. ; J. H. Gibson, J.W. ; R. Glover, J.W. (No. 65) ; C. L. Brereton (Beverley), S.W. (No. 371) ; C. Simpson, D.C. ; J. W. Clappison, S.D. ; T. Massano, J.D. ; T. Carter, S.D. (No. 672, Goole) ; J. G. Sweeting, I.G. ; R. C. Cattley, R. Harrison, T. J. Snowden, A. Donaldson, F. Hall, W. Day, &c.

The Brethren again assembled in the Lodge on the 9th of July, being the regular bi-monthly meeting, when the newly-installed Master, Bro. Arden, presided for the first time. The Lodge having been duly opened, the following distinguished Brethren, who had previously signified their consent, were unanimously elected as members of the Lodge:—The Right Hon. the Earl of Yarborough, D.G.M. and Prov. G.M. for Lincolnshire ; the R.W. G. Marwood, of Busby Hall, D. Prov. G.M. for N. and E. Yorkshire ; the Right Hon. Viscount Goderich, S.G.W. of England ; and John Gleadon Fearne, of Hull.

The Lodge having been opened on the 2nd Degree, Bro. H. F. Allah was passed by the W.M. to the Degree of a Fellow-Craft Freemason. The Lodge was then

closed to the 1st Degree, and Mr. John Harrison, C.E., was initiated into the mysteries of the Craft by Bros. P.Ms. Hudson and Astley, the W.M. explaining the working tools, and delivering the usual charge. A candidate having been proposed for initiation at the next regular meeting, the Lodge was closed in form and with solemn prayer, and the members separated, highly delighted with the proceedings of this the first meeting in the Masonic year, which augurs well for the future prosperity of this highly-respectable and influential Lodge.

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## ROYAL ARCH.

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### LONDON CHAPTERS.

**YARBOROUGH CHAPTER (No. 812).**—The members of this Chapter assembled on Thursday, July 17; present, the E. Comps. George Biggs, P.Z., as Z.; Edwards, H.; and Wynn, P.Z., as J.; Comps. Williams, Treas., and Purdy, E. Res. Comps. Grice and Shaboe, Naghtan, Crew, and others, and Comp. How, P.Z., No. 593. Bro. Jessamine, of Lodge No. 203, was exalted into the Sublime Degree, in that able manner in which the ceremonies are performed in this well-conducted Chapter, which having been duly closed, the Comps. adjourned to banquet at 7 P.M. Comp. Crew, in responding to the toast of "The Charities of the Order," alluded to the case of Bro. Rolls, of the Yarborough Lodge, who was lost at sea, and his wife dying soon after, their four orphan children would have had no home but the workhouse: the Lodge had nobly aided them, and one daughter was now in the school; he urged the Brotherhood to support those admirably conducted institutions. The girls were so educated as to be fitted for any station in life. He mentioned another claim of the family of one who had sat at that board. Comp. Biggs also mentioned the case of a Brother, who in his prosperity had made his young daughter a governor of the Institution, and that child afterwards became an inmate of the school.

*Chapter of Instruction, under the sanction of the Mount Sion Chapter (No. 169).*—A preliminary meeting of the promoters was held at the White Hart Hotel, in Bishopsgate-street, on Tuesday, the 10th of June, when it was resolved "That the meetings of this Mount Sion Chapter of Instruction Second be on the second and fourth Tuesday in every month, May excepted, from seven till nine in the evening. That Comp. Muggeridge be the Preceptor and Treasurer."

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### PROVINCIAL CHAPTERS.

**DUDLEY.**—*The Dudley Chapter (No. 313).*—At a meeting of this Chapter on the 13th July, a memorial to the Supreme Grand Chapter (through the Grand Superintendent), against their proposed alteration of probationary time for candidates, was unanimously agreed to. The memorial was precisely similar to that framed at the No. 730 Chapter, and given in full in our last number. We hope the petition will be universally adopted.

**NEWCASTLE.**—*Chapter of Swinburne (No. 24).*—A convocation was opened on the 16th July, by the M.E. Comp. John Barker, Z.; E. Comps. B. J. Thompson, as H., and E. D. Davis, as J.; Comp. F. H. Woolley, P.S. Two Comps. were elected as joining members, and Bros. Michael Lyners and Jacques de Hart, for exaltation, who being present, were duly exalted into the Sublime Degree, by M.E. Comp. Davis, P.Z., in the solemn and impressive way in which he so ably discharges the ceremony. This being the annual meeting for election, the following Comps. were declared on the ballot duly elected:—B. J. Thompson, M.E.Z.; E. D. Davis, H.; John Hopper, J.; F. H. Woolley, E.; J. R. Hodge, N.; John Harrison, P.S.; Wm. Johnstone, Treas.; Alex. Dickson, Janitor. The Chapter was closed in love and harmony at 8 P.M.



## KNIGHTS TEMPLAR.

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MANCHESTER.—*Jerusalem Encampment* (No. 9).—The ordinary meeting was held on Friday, 11th July, at the Waterloo Hotel, when Comps. John Oliver, S. Surtees, and John Yarker, were duly installed into the Order. Sir Knight John Merrill, of the "Royal Edward Encampment," was admitted as a joining member. The Fraters then adjourned to the banquet, and after spending a very pleasant evening, separated at an early hour.

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## MARK MASONRY.

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ST. MARK'S LODGE (No. 1), Under Charter from the Grand Chapter of Scotland.—Two preliminary meetings of the members of this Lodge were held on the 12th and 26th July, when the following Brethren were advanced into the Order:—Adams, Harrison, Burton, Williams, Armstrong, Thearle, Crawley, Cotterell, Arliss, and Morbey. The first regular meeting will take place on the 5th September, there being upwards of twenty candidates for advancement.

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## SCOTLAND.

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### EDINBURGH.

THE ROYAL ORDER.—The annual meeting of the Royal Order was held in St. David's Hall, on the 4th July, when Bro. Haigh, of Lodge No. 23, London, was very impressively initiated into the Order: the beautiful ceremony being admirably gone through by Dr. Walker Arnott, D. Gov.; Bro. Donald Campbell, of Glasgow, and Bro. J. C. Hughes, of London. The Office-bearers for the ensuing year having been duly appointed, the Brethren adjourned; but at a later period of the day reassembled at the Turf Tavern, where a very elegant dinner was provided. The chair was occupied by D. Gov. Dr. Walker Arnott, who was supported by Bros. Laurie, G. Sec. for Scotland; Stuart, Assist. G. Sec.; Gaylor, G. Reg. for Scotland; Reed, Donald Campbell, E. Macdonald; Warren, Hughes, and Haigh, of London, and many others. In the course of the evening the president, in his most felicitous manner, illustrated some of the peculiar points connected with the Order, and remarked upon the whole connection of Masonry with the progress and civilization of man. Several excellent speeches were made, and a most agreeable evening passed.

### GLASGOW.

*Grand Masonic Excursion.*—On Tuesday, the 24th June, being St. John's Day, the Lodges—Star, No. 219, and St. George's, No. 333, joined heart and hand, with their wives and sweethearts numbering about 400, for the third time, in a pleasure excursion down the Clyde. The spot selected on this occasion was Lochgoilhead, and a merrier company within the limits of becoming mirth it has seldom been our lot to witness. From the somewhat ominous appearance of the morning, it was feared by many that the day would only prove a melancholy supplement to the three weeks' deluge that preceded it; but such presentiments were speedily scattered by the appearance of Phœbus himself, who, whether a

Freemason or not, gave the Brethren to understand throughout the whole day the most unmistakeable token of his approbation. On arriving at Lochgoilhead, the great bulk of the excursionists proceeded with the splendid band of the veteran battalion playing favourite airs to a well-selected spot in the neighbourhood, where disposed, in various groups on the green sward, glittering in full Masonic costume, and engaged in the fanciful pleasures of picknicking, the scene altogether formed a gladdening realization of the idea of our immortal Brother bard:—

“ That man to man, the world o’er  
Shall Brothers be for a’ that.”

Various sports followed—running, leaping, putting the stone, &c. by a number of the Brethren; while a yet merrier company, more gallant to the ladies, footed it fleetly on the sward to the strain of an excellent quadrille band. Their gaiety would have done credit to the Maypole in the olden time of good Queen Bess. The hour of departure having been announced, all hurried on board to continue the song and dance until the arrival home, about eight P.M., when the Brethren separated with three hearty cheers for the Lodge Masters and Committee of Management, who had conducted the celebration of St. John’s Day in a manner ever to be remembered with delight by all on board—a delight greatly enhanced by the urbane and gentlemanly conduct of Bro. Capt. Gillis, of the *Invincible*.

ST. MARK’S LODGE. —There was a grand muster of the Brethren on the 7th July, in the beautiful hall of the Lodge, which has been recently decorated in a most superb manner, there being nearly eighty present, including visitors from London, Liverpool, Dublin, America, and several of the sister Lodges in the district. The chair was occupied by Bro. Donald Campbell, who most efficiently performed the duties, and initiated two gentlemen into the Order. Bro. H. G. Warren, of London, was afterwards affiliated into the Lodge, and presented with the distinguishing jewels of the Order and the Lodge. Bro. Warren returned thanks for the honour conferred upon him, and briefly descanted upon the advantages of having a Masonic publication as the organ of the Craft as the best means of preserving intact the order and regularity of the Craft, and instanced the recent proceedings with regard to the Mark Degree, as showing the necessity of having the means of directing attention to irregularities which might otherwise not come to the knowledge of the governing powers. At a later period of the evening Bro. Warren presented Bro. Donald Campbell with a box of working tools. The Lodge having been called from labour to refreshment various appropriate toasts were drunk, and Bro. J. C. Hughes, who formerly belonged to the Lodge prior to settling in London, was received with the most gratifying demonstrations of how well he has been remembered by his friends of old.

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## IRELAND.

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### NORTH MUNSTER.

E. Lloyd, Esq., was installed W.M. of Lodge No. 13, on the 24th of June and Wm. E. Maunsell, the excellent Secretary, was re-elected. The Brethren assembled afterwards at their Lodge-rooms, No. 39, Thomas-street, and their reunion was marked by true brotherly love.

NENAGH. —On the anniversary of St. John, the members of No. 201 celebrated the festival at Meara’s Hotel, when over twenty-two of the Brethren sat down to a sumptuous entertainment, provided in a style that reflected credit on the establishment.

NEWCASTLE WEST. —*Desmond Lodge* (No. 202). —This Lodge assembled at their Hall, at high noon, on Tuesday, the Festival of St. John, when the following

Officers were duly installed for the next six months:—Bros. Jas. Massy as W.M., T. Mills as S.W., J. Palmer as J.W., G. Price as S.D., R. Mansell as J.D., Bolster as I.G.; Palmer and Lanuaze were re-appointed Sec. and Treas. The Brethren then adjourned till six o'clock, to celebrate the festival, when a large number of them met at dinner. On the cloth being removed, the usual loyal and charter toasts were given, and responded to in a most eloquent manner. Several Masonic songs were admirably sung by Bros. Murray, Gun, and Olden, of Cork; Bro. C. Supple accompanied them by his performance on the pianoforte. All separated, highly pleased with the evening's entertainment, in harmony and love.

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## COLONIAL.

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### AUSTRALIA.

VICTORIA.—The Right Worshipful the Mayor has received a dispensation signed by the Duke of Leinster, as Masonic G.M. of the Grand Lodge of Ireland, appointing him Prov. G.M. for Victoria, with power to grant the necessary dispensations, &c. We are informed that the official communication accompanying the dispensation, expresses much gratification at the progress of Freemasonry in this part of the globe, and refers in complimentary terms to the individual exertions of the new Provincial Grand Master on behalf of the cause.—*Melbourne Herald*.

### CAPE OF GOOD HOPE.

FORT BEAUFORT.—*Zetland Lodge* (No. 884).—The members of this Lodge assembled on Thursday, 27th Dec., 1855, according to custom, to celebrate their annual festival, and to instal the W.M. for the ensuing year. The Lodge was opened at high twelve by the W.M.; who then initiated into the Order Lieut. Hobson, H.M.'s 2nd Queen's regt. The W.M. elect, Bro. Henry Clinton Foss, surgeon, H.M.'s 2nd regt., was duly installed by the retiring W.M., Bro. J. N. Wynne (who has filled the chair of this Lodge during the past two years), after which the W.M. appointed the following officers:—Bros. William Wynne, S.W.; Thomas Warr, J.W.; J.N. Wynne, Sec.; C. W. Eichbaum, S.D.; Blyth, J.D.; Holdsworth, I.G. The appointments of Bro. A. J. McKenzie, as Treas., and R. McKenzie, as Tyler, had been previously unanimously confirmed. The Brethren dined together in the evening, presided over by the W.M.; the usual loyal and Masonic toasts were given, as also the "Allied Armies," and "Absent Brethren," coupling therewith our Brethren of the 91st regt. (who have not long left this frontier), as also that of a member of this Lodge, now at the seat of war, given by Bro. Sands, annually, according to promise.

The evening was spent in that harmony which should always characterise Freemasons, and at 11 P.M. the gavel of the W.M. called attention to the flight of time, and the Brethren separated, mutually gratified with the intellectual and social enjoyments in which they had participated.

### NOVA SCOTIA.

HALIFAX.—The foundation-stone of the Provincial Lunatic Asylum was laid with Masonic honours on the 9th June. Never before in this city have we seen the Craft muster in such strength; while the display of banners, mysterious emblems, and insignia, was brilliant and imposing. In their ranks were a large number of military officers, many belonging to the new regiments. Forming at their Hall in order of procession, and preceded by the band of the 76th Regiment, playing the "Freemasons' March," in fine order they marched through the principal streets to the Queen's Wharf, where they took passage by one of the steamers in waiting to receive them, for the site of the Asylum building on the Dartmouth side.

On arriving at the ground, the procession was joined by his Excellency the Lieutenant-Governor and suite. The band of the 76th Regiment performed a slow piece of music, after which the Grand Chaplain offered up prayer. The following inscription was then read and deposited in the hollow of the stone, together with coins, newspapers, P.M.'s jewel, &c. :—

ANNUENTE DEO OMNIPOTENTE,

Victoriâ Reginâ Serenissimâ annum jam decimum nonum regnante,  
Novæ Scotiæ Provinciam viro excellentissimo Johanne Gaspard Le Marchant,  
Equite, Procurante.

Hujus Ædificii, in valetudinarium quo insaniâ laborantes curentur—diutius desideratum, nunc impensis publicis exstruendum—astante ac favente Procuratore regio,—operam dantibus fratribus Architectonicis compluribus necnon magnâ cujusvis ordinis hominum stipante frequentiâ, Vº. Idus Junii, Anno Salutis 1856, Latomizæ 5856, Honorificus Alexander Keith, Summi Latomorum Angliæ Magistri Illustrissimi in hac Provinciâ optio, lapidem primum posuit.

Adsunt—Hon. Hugh Bell,	}	Socii.
operum publicorum concilii præses.		
Matthias D. McKenna	}	Socii.
Andreas MacKinlay		
necnon Jacobus D. McNab, Scriba.		
Robertus Chambers, Inspector.		
Frater Robertus Davis, Architectus.		

BY THE BLESSING OF ALMIGHTY GOD,

In the Nineteenth Year of the Reign of her Most Gracious Majesty Queen  
Victoria,

Under the Government of his Excellency Major-General Sir John Gaspard  
Le Marchant,

The Right Worshipful the Honourable Alexander Keith, by appointment of the Most Illustrious Grand Master of England, Provincial Grand Master of Nova Scotia, in the presence of the Queen's Representative, with the assistance of a large number of Brethren, and surrounded by a vast concourse of spectators, laid the corner-stone of this edifice, to be built at the public expense, for a Lunatic Hospital, on the 9th day of June, in the year of our Lord 1856, of Masonry 5856.

Board of Works also attended.

Hon. Hugh Bell, Chairman.  
Matthew D. McKenna.  
Andrew MacKinlay.  
James D. McNab, Secretary.  
Robert Chambers, Architect.  
Brother Robert Davis, Builder.

The R.W. Prov. G.M. was then presented by the chairman of the Board of Works with a silver trowel, which the former handed to his Excellency the Lieutenant-Governor, who, after spreading the cement on the stone, returned the same to the Prov. G.M. The stone was then lowered, the band playing slow music. The Prov. G.M. having tried the stone with the plumb, level, and square, and striking it three blows with his mallet, declared it duly laid. The grand honours were then given by the Craft, and a royal salute was fired by the Volunteer Royal Artillery. The Prov. G.M. then poured on the stone the corn, wine, and oil, with the usual invocation for a blessing. The architect handed the plans of the building to the Prov. G.M., who, after inspecting the same, and exhibiting them to the Lieutenant-Governor, returned them to the architect, with directions to complete the building in accordance with them.

The G. Chap., Rev. Dr. Twining, then delivered a beautiful oration on the advantages of the Craft and the importance of the new institution, of which they had just laid the foundation-stone.



After Dr. Twining had finished his oration, the Hon. Hugh Bell, chairman of the Board of Works, stood on the corner-stone, and addressed the company.

In carrying out all the arrangements to a successful issue, the energy displayed by the authorities was deserving of especial commendation. His Excellency the Lieutenant-Governor in no single particular failed in actively discharging his share of the onerous duties of the occasion; while to his Worship the Mayor, the Hon. Provincial Secretary, the chairman of the Board of Works, the Prov. G.M., with the Masonic Fraternity generally,—and to Captain Cogswell and the gallant fellows under his command, our citizens are indebted for the successful accomplishment of so many worthy objects all in one day.—*British Colonist*.

## INDIA.

### MUSSOORIE.

*Mussoorie Lodge* (No. 922).—A most beautiful testimonial has been submitted to us, for presentation to the Treasurer and Secretary of the above Lodge, executed by our worthy Brother Spencer, of 314, High Holborn, with his usual taste and ability. It consists of an elegantly-chased silver goblet, the stem of which is typical of the rocky mountains adjacent to the Lodge, together with Masonic emblems of the three degrees, surrounding the cup. The branch projecting from the rock also, and other significant allusions to the Craft, combine to render this an elegant and valuable memento of merit both to the recipient and the artificer. No one can exceed the taste of our Bro. Spencer in these matters; and as nearly forty pounds have been subscribed by a Lodge so recently constituted as 1854, for a memorial of regard to one of its members, the occurrence may almost be considered unique. Besides the above, a gold medal has also been made for the same Lodge, as a gift to their Secretary and Treasurer, by Bro. Spencer, and rivals the cup in elegance of design and execution. Inscriptions upon both the presents corroborate the desert of the eminent Brother so distinguished by his fellow Masons. We trust many will pay a visit to Bro. Spencer to inspect these magnificent articles, before the latter leave England.

### TRINIDAD.

*Philanthropic Lodge* (No. 585).—This Lodge met on June 24, 1856, to celebrate the festival of St. John the Baptist. At about half-past six P.M. the Brethren began to assemble, and at seven sat down to a splendid banquet. Nothing was wanted to satisfy even the most fastidious epicure. The Lodge was illuminated in the most exquisite beauty and style we ever remember seeing. The five orders of architecture were brilliantly thrown out, and the letters "F H C" were intermingled with white lights in such a way as rendered the whole an imposing view, especially when looking at the three arches, which were so illuminated as to throw out all the other parts in a splendid manner. Thirty Brethren sat down, presided over by the warrior of Freemasonry, Bro. Daniel Hart. During the evening the usual appropriate and loyal toasts were drunk, after which singing was introduced, and the Brethren enjoyed themselves until half-past ten P.M., when they separated in brotherly love.

### JAMAICA.

The installation of the Master and Officers elect of the Union et Concordia Lodge took place at Sussex Hall, in this city, on June 24, being the festival of St. John the Baptist. The Lodge having been opened in due and ancient form, and with an appropriate prayer by the Worshipful E. Leon, Orator; and the preliminary ceremonies having been duly observed, the Worshipful Elijah Abrahams, the retiring Master, proceeded to install Bro. Joseph N. Cardozo as Master of the Lodge for the ensuing Masonic year, delivering to him at the same

time an impressive charge. The W.M. having been installed, the officers of the past administration surrendered their respective jewels of office, upon which the Worshipful J. N. Cardozo proceeded to install his officers elected and appointed to serve under him, to each of whom he delivered a solemn charge. The following Brethren comprise the present administration:—Worshipful Joseph N. Cardozo, Master; Bro. Charles Harvey, S.W.; Bro. A. N. Cardozo, J.W.; Worshipful Elijah Abrahams, Orator; Bro. Thomas S. Leith, Treas.; Bro. Charles S. Smith, Sec.; Bro. Alexander Brandon, S.D.; Bro. L. G. Desporte, J.D.; Bro. Jose Figero, M.C.; Bros. Alexander Goldson and Jno. Mulholland, Stewards; Bro. Charles Parbeau, I.G.; Bro. Jules Desnoues, Tyler. The W.M. and his officers having returned thanks in appropriate Masonic language, and the ancient usages having been duly observed, the Lodge was closed as it was opened—with prayer by the Worshipful E. Leon. The Brethren then adjourned downstairs to an excellent repast. Among the distinguished guests present, we noticed the M.W. Charles Preston, P.G.M. of Hayti, and the R.W. Colin Campbell, Prov. G.M. of the Grand Lodge of Scotland.

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## SUMMARY OF NEWS FOR JULY.

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### THE REVENUE.

The return of the quarter's revenue, which closed on the 30th June, shows an increase of £422,052 upon the produce of the corresponding quarter in last year. The details are thus given:—Increase—Customs, £96,415; excise, £241,626; property-tax, £116,995; crown lands, £1,000; total, £456,036.

Decrease—Stamps, £13,895; taxes, 3,005; post-office, £9,000; miscellaneous, £8,084; total, £33,984; net increase, £422,052.

The increase on the year ending with the 30th of June, 1856, is also very satisfactory; it amounts to no less than £4,101,620, as compared with the year that closed on the 30th of June, 1855.

### IMPERIAL PARLIAMENT.

In the House of Lords, on the 30th June, the Royal Assent having been given to several private Bills, the Earl of Derby withdrew the Oaths of Abjuration Bill; and the Joint Stock Companies Bill was read a third time and passed. On the 1st July, a Committee was appointed to consider the cause of the extravagant fees payable on a representative peer for Ireland taking his seat. On the 3rd, the Reformatory and Schools Bill was read a third time; and the Divorce Bill advanced a stage. On the 4th, the last-named Bill was read a third time; and the Cambridge University Bill went through Committee. On the 7th, the Nawab of Surat Treaty Bill was negatived. On the 8th, Lord Panmure, in answer to a question, stated that he took the responsibility upon himself of having selected Baron Marochetti to design the Scutari monument. A Bill was brought in and read a first time on the 18th, to enable the Bishops of London and Durham to resign their sees, and according to them retiring pensions. Several important Bills were advanced a stage on the following day. There was a debate on the Italian question on the 14th, but it led to no practical result, beyond an expression of opinion that France and England must support the King of Sardinia

should he be threatened with danger from his neighbours. On the 15th, the Bishops of London and Durham Retirement Bill was read a second time by a majority of 47 to 33. It passed through Committee on the 17th. On the 18th, the Parochial Schools (Scotland) Bill was read a third time and passed. On the 21st, Lord Panmure brought up the Report of the Crimean Commissioners, which leaves matters in much the same position as at its commencement; and the Bishop of London, &c., Retirement Bill was read a third time. On the 22nd, after some observations from Lord Lucan on the Crimean Commissioners, a few Bills were advanced a stage. On the 24th, a conference was ordered with the Commons relative to the clause containing a religious test for schoolmasters to be appointed under the Parochial Schools (Scotland) Bill. On the 25th, Lord Wensleydale took his seat as hereditary peer; the Leases and Sales of Settled Estates Bill was considered, and the clause relative to Hampstead Heath and Sir T. Wilson's rights, inserted by the Commons, omitted. A conference took place between the two Houses on the following day, when the Lords gave way, and the clause was allowed to stand part of the Bill. On the 29th, her Majesty prorogued the Parliament by Commission.

In the House of Commons, on the 30th June, the National Gallery Removal Bill was withdrawn, in consequence of the defeat of the Government the previous Friday. Mr. Moore brought forward a motion censuring the Government for its conduct with reference to the American Enlistment Bill, and after some discussion the debate was adjourned to the following day, when it was negatived by a majority of 274 to 80. In the morning of the same day the Prisons (Ireland) Bill passed through Committee, and some minor Bills were withdrawn. On the 2nd, the Bleaching Works (No. 2) Bill, was lost by a majority of 109 to 65; and several Bills advanced a stage. On the 3rd, after some votes had been taken in supply, &c., the further consideration of one or two Bills was adjourned. The Church Building Commission Bill was read a third time on the 4th; and the Partnership Amendment (No. 2) Bill, made some progress in Committee, but was abandoned on the 14th, in consequence of amendments being carried which it was considered would destroy its utility. Other Bills were advanced a stage. On the 7th, the Appellate Jurisdiction Bill was read a second time, by a majority of 191 to 142, but was rejected on the 10th by a majority of 155 to 133. On the 8th, the Board of Health Bill was lost by 73 to 61. On the 9th, the House was principally occupied in consenting to the withdrawal of different Bills. On the 11th, the House was principally occupied in Committee on the County Courts Bill. A discussion took place on the 14th, relative to the affairs of Italy, to the same effect as that in the House of Lords. On the 14th, the Coast-Guard Service Bill, for improving the efficiency of the Service, was read a second time; and Mr. Oliviera brought forward his motion for the reduction of duties on foreign wines only to withdraw it. The Corrupt Practices at Elections (Renewal) Bill, passed through Committee, and other Bills were advanced a stage. The Lords Amendments to the Cambridge University Bill were agreed to; and the Leases and Sales of Settled Estates Bill passed through Committee, with the addition of a clause by which Sir Thomas Wilson will be prevented building upon Hampstead Heath. After a not very intelligible discussion on Indian Finance, the Bishops of Durham and London Retirement Bill was brought up, and read a first time. On the 22nd a motion was brought forward for obtaining a new translation of the Scriptures,

but lost. A motion of Mr. Wilkinson for restricting the length of speeches of some gentlemen to half an hour, excepting in special cases, was negatived by 57 to 38. The second reading of the Bishops Retirement Bill was brought forward, and after some opposition, carried on the following day by a majority of 151 to 72. The Bill was considered in Committee on the following day, and a motion brought forward for expelling Mr. James Sadler from the House, but was allowed to drop. On the 25th, the Bishops Bill was read a third time, and Mr. D'Israeli brought forward a review of the session, which proved a failure. The business of the House was brought to a close on the 26th.

#### ACCIDENTS AND OFFENCES.

An accident occurred on the Mersey, on the 5th, by the *Mail*, an iron screw steamer, coming in contact with the *Excelsior*, also an iron screw steamer, by which eight passengers on board the *Mail* were killed and several others much injured. The passengers were chiefly Irish agricultural labourers.

An explosion of fire-damp took place in the colliery of the Coalbrook Company, at Blania, on the 10th, by which eleven persons lost their lives.

On the 19th, after a three days' trial, Wm. Dove was found guilty, at York, of murdering his wife by poisoning her with strychnia. An attempt was made to prove the prisoner insane, but failed. His execution is understood to be fixed for the 9th August.

An extensive fire took place on the evening of the 18th, at the Shad-Thames flower-mills, at the side of Horsleydown Canal.—Another fire took place on the same day, on the premises of Mr. Linningdine, in the City-road. The estimated loss in the two fires is about £100,000, which principally falls on the Sun and Phoenix companies.

A serious collision took place on the North-Eastern Railway, at Church Fenton, on the 25th, by which two persons were killed and several injured.

#### JOINT-STOCK COMPANIES.

The annual meeting of the London Dock Company was held on the 1st July, and a dividend declared at the rate of 5 per cent. per annum.

On the 8th the London and Greenwich Railway Company had their half-yearly meeting, at which the dividend of 5s. 2d. per share was declared, free of income tax.

The first general meeting of the shareholders of the Bank of London was held on the 8th. The report was very satisfactory, and showed a gradual improvement in the business of the bank since it commenced operations, ten months ago. The net profits for that period available for distribution amounted to £37,600, out of which the directors recommended a dividend at the rate of £5 per cent. per annum, and the application of £8,000 towards the establishment of a reserved fund.

On the 16th the St. Katharine's Dock Company declared a dividend for the past half-year at the rate of 5 per cent per annum.

At the annual meeting of the Union Bank of London on the 16th, the directors declared a dividend of 5 per cent., and a bonus of 5 per cent. for the last six months, which, with the dividend and bonus paid in January last, amounted to



17½ per cent., clear of income tax, for the past year; 2½ per cent. being also carried to the credit of the reserved fund.

On the same day the directors of the London and Westminster Bank declared a dividend at the rate of 6 per cent. per annum, and a bonus of 5 per cent. on the paid-up capital; after the payment of which, £8,510. 3s. 8d. remained to be carried to the profit and loss account for the current half-year.

On the 17th the City Bank held its first meeting, when a report was adopted, which said that "after transferring to the 'reserved fund' £10,000, the directors were enabled to declare a dividend at the rate of £5 per cent. per annum, free of income tax, and to carry forward the sum of £2,367. 1s. 6d. to the 'profit and loss' new accounts.

On the same day the half-yearly meeting of the proprietors of the London Joint-Stock Bank was held. The directors presented a report, from which it appeared that the profits for the half-year ended on the 30th June, amounted to £92,586. 18s. 6d., out of which they declared a dividend at the rate of 12½ per cent. per annum on the paid-up capital, and a bonus of 10s. per share. They would also be enabled to carry over to the end of the year £25,086. 18s. 6d. The report was adopted without discussion.

At the half-yearly meeting of the South Australian Banking Company on the 28th a dividend of 10½ per cent. was declared, making, with that of the past half-year, 24 per cent. for the year.

At a meeting of the Unity Joint-Stock Mutual Banking Company, on the 22nd, it was resolved to increase the capital from time to time, as the business may require, to £2,000,000. At present only 3,000 shares of £100 each are to be issued.

On the 23rd the Commercial Bank of London held its annual meeting, when the directors declared a dividend at the rate of 7 per cent. per annum for the past half-year, and to add a bonus of 4 per cent., making together 11 per cent. for the whole year, free from income tax.

The Brighton Railway Company declared a dividend for the past half-year on the 24th, of £2. 10. per cent. The dividend of the South Western will be at the rate of 5½.

#### MISCELLANEOUS.

The foundation-stone of a new church, to be called St. Luke's, was laid near King's Cross, in the parish of St. Pancras, by the Marquis of Blandford, on the 2nd of July.

On the same day, the Marquis of Clanricarde, in the absence of the Duke of Cambridge, laid the foundation-stone of the new buildings for the National Orphan Home, at Ham Common, near Richmond. The institution, originally established as the Cholera Orphan Home, at present supports and educates about seventy children.

The annual dinner of the Grenadier Guards took place at the London Tavern, on the 3rd, under the presidency of H.R.H. Prince Albert. There were about 140 officers present.

Sir Colin Campbell was entertained at a grand dinner at Glasgow on the 2nd; it being fifty years since he had visited that city: during which lengthened period he has served his country in every quarter of the globe.

The Earl of Shelburne, son of the Marquis of Lansdowne, having been raised to the peerage, Sir William Williams, of Kars, was, on the 9th, returned to Parliament as the representative for Calne. On the same evening the gallant baronet was entertained at dinner by the lord mayor.

On the 9th, the Guards marched into London on their return from the Crimea, and were received with the loudest acclamations. Having been marched past Buckingham Palace, where the Queen was waiting to receive them, they proceeded to Hyde Park, where they were subsequently reviewed by her Majesty.—There was a grand review at Aldershot on the 16th, which was attended by her Majesty and the two Houses of Parliament.

Viscount Hardinge having resigned his position as Commander-in-Chief of her Majesty's forces in consequence of declining health, H.R.H. the Duke of Cambridge has received the appointment.

The Earl of Fortescue and Lord Palmerston have received the honour of the Garter. Lord Palmerston is the first member of the House of Commons who has had the honour conferred on him since the time of Lord Castlereagh.

## Obituary.

### BRO. JOSEPH AKEN CHACE.

On the 16th of May, at Nassau, N.P. Bahamas, Bro. Joseph Aken Chace, a member of council and stipendiary magistrate, P.M. of the Peace and Harmony Lodge, No. 272, &c.

### BRO. HENRY DAVIS BENWELL.

On the 15th of July, at his residence, Blackheath Hill, Bro. Henry Davis Benwell, surgeon, aged 29, P.M. of the Lodge of Amity, No. 200 (of which Lodge his father was a distinguished member), and J. of the Chapter of Fidelity, No. 3.

## NOTICE.

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

## TO CORRESPONDENTS.

*Several communications from places within Great Britain and Ireland having reached us unpaid, we beg to state our intention to decline similar letters in future, since whilst the Brethren abroad pay their letters to us as far as the rules of postage allow, we think it somewhat too bad that we should receive opposite treatment at home. We give our labour heartily to advance every facility to Masonic intelligence, but we must request that we may not be called upon to pay double postage besides.*

“BRO. BAGSHAWE'S” letter is eminently satisfactory, and we would publish it, but it touches upon matters which from their very insignificance will lead him, we

think, to agree with us in the wisdom of "the least said being the soonest mended." He has amply exculpated himself, and that is all that is requisite.

"BRO. PERCY WELLS."—We regret that this worthy Brother's communication is so very lengthy as to render totally impossible to print it; otherwise we should have been induced to publish it, in justice to him, though we strongly advise all parties to let the matter drop.

"SOROR" has only to get her husband initiated into the association she specifies, after which he can initiate her; or, as the wife of a M.M., she can apply to any initiated daughter of Jericho, and be herself admitted.

A Correspondent need not fear; the Prov. G.M. has no right to interfere with what appears in the Magazine. The days for suppressing the proceedings in Masonic Lodges have passed.

"H. V. B.," Port of Spain.—The words in the Book of Constitutions are—"The M.W. Grand Master may confer on Prov. Grand Masters in the Colonies and foreign parts a power of dispensation in cases of emergency for a Brother to be advanced to a higher degree, at an interval of one week instead of four." Of course the Master of a Lodge has no right to confer a 2nd Degree upon a candidate at a less distance of time than the four weeks without such a dispensation, which we believe is now possessed by every Lodge in colonies where Irish and Scotch Lodges are also to be found. The law was passed in 1847.

"P. M.," Trinidad.—The suggestions have been received and shall be attended to.

"P. G. S. B."—It is not strictly correct to wear the R.A. jewel in a Craft Lodge, but it is now universally permitted, and the Grand Officers wear such jewels in Grand Lodge. Bro. Tucker lost his office of Prov. G.M., for wearing the robe of a Knight Templar, and speaking in praise of Christian Masonry in a Craft Lodge. Knight Templarism is not acknowledged by Grand Lodge; the R.A. is,—it being laid down at the time of the union, that ancient Freemasonry consisted of three Degrees only, including the R.A.

"GRAND LODGE OF SOMERSETSHIRE."—Our report has not come to hand.

"LANCASHIRE, EAST."—The new Prov. G.M., Bro. Bligh, held a Prov. Grand Lodge on the 24th; but the report only reached us just as our last sheet was going to press. The most noticeable feature in the proceedings is the proposition to form an annuity fund for the Province. We wish them all success; but looking at the support which the General Annuity Fund receives, we think the Brethren are too sanguine in their expectations. If they can, indeed, raise £1,000 per annum for the purpose from the Province alone, our Lancashire Brethren are better Masons than we give them credit for being.

"THE MARK DEGREE."—The so-called Grand Lodge is an impertinent assumption of power by persons who have themselves not been legally advanced into the Order. Lord Leigh is, no doubt, a dupe to others. No one who knows his lordship will give him credit for having too great an acquaintance with Masonic laws, and nothing but his rank would ever recommend him to office. Any body of the Brethren have an equal right to offer to sell Masonic warrants as Leigh, Methuen, Jones, and Co. Should they do so, however, without the prefix of "Lord" to the names of one or two of the firm, the Board of General Purposes would most probably suspend them from their Masonic duties. In this case no such a result can be expected, as the greatest wrong-doers are, by virtue of the G.M.'s appointment, members of the Board, and can overrule the opinions of those members elected by Grand Lodge.

"J. C."—Bro. White, the Grand Secretary, was advanced to the Mark Degree in the Isle of Wight, under the warrant of an Irish Lodge, but we are informed has never been legally registered on the books of the Grand Lodge of Ireland.

Until that is done, Bro. White cannot be acknowledged as a M.M. either in Ireland or Scotland. The same law prevails in the countries just named, and we believe throughout the world in this respect, as laid down in the English Book of Constitutions, that no Brother can be admitted to the privileges of Freemasonry "unless his name be duly registered."

"GRAND LODGE."—Brethren who had notices of motion before Grand Lodge on the last occasion, are reminded that they all drop, and cannot be brought forward on the next occasion without renewed notice being given. The convenience of a law which allows an unpalatable motion to be got rid of by placing up a Brother to speak against time, cannot fail to strike every one. The only wonder is, that it has been allowed to exist so long without being repealed.

"S. S."—We inform our readers in every number that we are not responsible for the opinions expressed by our Correspondents.

"T. J. WALSALL."—The communication arrived just as we were going to press. It shall be attended to next month.

"S. S."—The jewel alluded to is that of a private Lodge. No Lodge is entitled to such a jewel without the permission of the G.M.

"INQUIRER."—Odd numbers at all times.

"A PROVINCIAL BROTHER."—We know nothing of the intentions of Bro. Bond Cabbell, and cannot therefore say when or where he is likely to hold a Prov. Grand Lodge. We have been informed that he has been obtaining returns from the Lodges in his Province with a view of calling them together, but Bro. Cabbell is not too celebrated for his promptitude of action.

"SCOTIA."—Yes; Sir Walter Scott was a Mason, but we do not recollect in what Lodge he was initiated; probably some of our Scottish Brethren will inform us.

"P. P."—You must get affiliated in a Scotch Chapter, or take the Degree in the St. Mark's Lodge of Mark Masters, London, before you can apply to the Grand Chapter of Scotland for a Charter.

"AMITY."—The St. John's Lodge, Hampstead, is the nearest to your residence. There is an admirable Lodge of Instruction connected with it.

"OB."—Every honest man must consider the words binding.

"W. W."—Shall hear from us by post.

"A CANDIDATE."—Masons do not profess their Craft to be a benefit society. It has something nobler in view, and the only advantages they look for are such as will naturally flow from obeying the laws of the Creator and the exercise of brotherly love, relief, and truth.