No. XXII.—JUNE 2, 1858.

BIOGRAPHICAL SKETCHES OF EMINENT FREEMASONS.

UNDER the above title we purpose occasionally to bring before the notice of our readers certain short sketches or outlines of the lives of departed Brethren of the Craft, who from their benevolence, talent, or zeal in the cause of Freemasonry, hold a high position on the scroll of Masonic fame; and, to make our list as comprehensive as possible, we shall also include similar skeleton biographies of those other members of our Fraternity who have won for themselves a world-wide reputation as benefactors to mankind, in art, science, and utility.

In commencing such a series a few words by way of explanation may not be deemed out of place. To those Brethren who have facilities of reference, or to whose reading and acquirements such a Masonic *adversaria* might appear uncalled for, we beg to remind them that the majority of members of the Craft are engaged in numberless avocations, leaving little leisure, even if they had access to the requisite works, to seek out such subjects for themselves; and in consequence they are not aware that in addition to their being part of a community inculcating virtue and knowledge, they are also the successors of some of the most gifted, greatest, and best of men that ever graced our earth. To stimulate them to follow such examples and to avoid such failings as there are in every character however noble, we intend to place before them such a short account as will not be tedious and *may* induce further inquiry, or at least will have the merit of making them acquainted with the eminent Brethren their predecessors,—

"Who are not lost, but gone before."

It would have been much more satisfactory if we could have traced the Masonic career of those Brethren we propose to include in this series, but strange as it must appear, the official archives of the Craft are, on this point, in a hopelessly useless state. In enrolling the names of members the practice is *to make them appear by Lodges, according as they happen to be initiated, and no general register or alphabetical order is in existence!* So that to gain any information from this source it is necessary that the inquirer should be able to furnish the very particulars he is inquiring for; and to search through the chronological lists of names in the records of private

Lodges belonging to the Grand Lodge could not be allowed, as it would entail serious obstruction to the proper discharge of the business in the Grand Secretary's office. To such a system, and against such a state of things, we must enter a protest, not in a captious spirit, but because we think a society so ancient, extensive, and powerful, ought to set some value upon perpetuating the remembrance of those eminent individuals who have shown their appreciation of its principles, by adding the lustre of their names, as craftsmen, to its honour, and receiving from it the proud distinction of having been enrolled in its brotherhood. We also think the time will come when the desirability of making a catalogue of all deceased Masons registered in the books of the Grand Lodge, will be found to be necessary and useful for the information of the Craft in general, as there are many occasions for which individual members require such knowledge; and if it be thought too expensive a proceeding, a fee might be charged for searching, which would in a very short space of time cover the outlay required, and leave a surplus to be carried to the general funds of the charities.

Should our plan of biographical sketches meet with approval, we should feel obliged to any private Lodges, or Brethren, kindly furnishing us with the names, dates of initiation, and the offices (if any) held by, or such other hints as they may think fit, respecting deceased eminent Brethren coming within the scope of our plan. Such communications, addressed "Scriba," in care of Bro. Warren, will be thankfully received and courteously acknowledged.

From various causes it will be impossible to preserve an alphabetical, or even chronological, arrangement of these sketches, but amongst those in preparation at the present time are:—Brothers Rev. James Anderson, the original compiler of the Book of Constitutions; John Antis, Garter king-at-arms; Samuel Arnold, Mus. Doc.; Rev. Jonathan Ashe, D.D.; Elias Ashmole, antiquary; Robert Burns, poet; the Earl of Chesterfield; William Cowper, poet; Dr. Desaguliers; Thomas Dunckerley; Dr. Dodd; Charles Dibdin, naval song writer; Sir William Webb Follett; James Gibbs, architect; Michael Kelly, musician; Earl of Moira; first Marquis of Hastings; William Preston, founder of the Prestonian lecture; Chevalier Russpini, founder of the Freemasons' Girls' School; Sir James Thornhill, painter; Richard Ware, mathematician; Samuel Webbe, musician; and Sir Christopher Wren, architect.

SCRIBA.

ON THE SUPPOSED INFLUENCE OF COMETS.

BY FRANCIS HENRY BAKER.

THE appearance of comets, has, in conformity with the general popular tendency to connect terrestrial events with celestial phenomena, been in all ages attended with alarm and apprehension, and nearly all the great calamities and memorable occurrences recorded in history have been ascribed to their influence. This is not to be wondered at when we consider the sudden, and until very recently, always unexpected manner in which they burst on the sight, the short duration of their appearance, and the apparent irregularity of their visits, and that until lately nothing was known respecting their constitution and the laws by which they are governed.

It need scarcely be said that these apprehensions are utterly groundless. Considering the great number of comets which have appeared within the memory of man, and the greater number of important events which have happened during the same period, it is in general not difficult to find some calamity, the birth or death of some hero, or the rise or fall of an empire, which has occurred a short time after the appearance of each comet.

The comet which happened in the year 1665 was supposed to have been the cause of the great plague of London, while that of 1746 was believed to have occasioned the earthquakes of Lima and Callao. A comet appeared immediately before the march of Napoleon into Russia, and was supposed to foretell the disastrous consequences of that expedition. The advocates of cometary influence are not always, however, quite so fortunate in finding such great events to succeed some of the most important comets. Thus the comet of 1668 is said to have produced a *remarkable epidemic among the cats of Westphalia.* The same comet reappeared in 1843, but we have not heard of any recurrence of the feline malady.

The comet of 1680 was one of the largest and most important that has appeared in modern times, yet no effects could be attributed to it until some learned philosopher discovered that it was succeeded by a cold winter followed by a warm and dry summer and some remarkable meteors seen in Germany!

A comet appeared in the year 590, to the influence of which was attributed a plague, in which the sufferers were seized with violent paroxysms of sneezing, often followed by death, and hence arose the custom, still preserved, of addressing the sneezer in the words, "God bless you."

It will be seen that all these effects were merely local, and since the comets appeared in all parts of the world, there is no possible reason why London, Westphalia, or Germany should alone have been affected, while all the rest of the world remained free from their influence.

Great excitement was prevailing a short time ago, in consequence of the expected return of the great comet of 1556. Its appearance then caused Charles V. great terror, and was one of the principal causes of his abdicating the throne, and from this circumstance it has received the name of Charles V.'s comet. A vulgar superstition declared that it would destroy the earth. It was stated by the newspaper chronicles a few months since that in Galicia, and many parts of the continent, the belief that the comet would appear on the 13th of June, and cause the destruction of the world and its inhabitants, was so prevalent, that the peasants were unmanageable, the ground was left uncultivated, and no notice was taken of passports, it being said that as the world would not last long, it was no matter where people went.

A similar panic, arising from the idea that a comet was rapidly approaching the earth, occurred in Paris in 1773, when many persons died of fright, and numbers prepared for the worst by purchasing, what were offered at high premiums—places in paradise. It was on this occasion that M. Arago wrote his celebrated work on comets.

We propose in the present paper to show the groundlessness of all such fears; and we will first consider what is the nature of a comet.

Comets are simply masses of vapour moving in space, subject to the same laws of motion and gravitation as the planets, and like those bodies, are rendered visible by the light they receive from the sun, round which they revolve in elliptical orbits of great eccentricity. The ellipse is an oval figure, resembling a circle elongated in one direction, so that the diameters are not equal, as in the circle. In the longest diameter are two points called foci, which correspond to the centre in a circle, and the eccentricity is half the distance between these foci. In the orbit of a comet these two points are a great distance apart, and the sun is situated in one of them, consequently the comet is much nearer the sun at one portion of its orbit than it is at another. The point of its orbit at which the comet is nearest to the sun is called its *perihelion*, that at which it is furthest from the same body being its *aphelion*. In consequence of the extremely attenuated state of the substance of a comet, it is only visible when very near the sun, and as it moves with great rapidity during this part of its orbit, it is only visible for a very brief space of time. The longest appearance on record is that of the comet of 1811, which continued visible for 510 days. The average duration of time during which these bodies are seen, is, however, only a few weeks.

But it is evident that during even this brief space of time the positions of the comet may be observed with sufficient accuracy to determine the elements of its orbit, and so to ascertain when it will make its next appearance. The first attempt of this nature was made by Newton, who endeavoured to calculate the period of the great comet of 1680, which he ascertained to be about 600 years. This splendid object came from the regions of space immediately above the ecliptic, and rushing downwards, instead of plunging

directly into the sun as it appeared about to do, swept round that luminary at the rate of 1,000,000 miles an hour, approaching its surface to within a twelfth part of the sun's diameter, and then receded, throwing out a train of light which extended to the enormous distance of 100,000,000 miles.

In 1682 another comet appeared, the orbit of which was calculated by Halley, after whom it has consequently been named. Its period is seventy-five years. There is every reason to believe that this was the comet which appeared shortly before the birth of Mithridates, B.C. 130, at which time its splendour is said to have exceeded that of the sun. It also appeared in the years 248, 324, 1006, 1399, 1465, 1531, and 1607. Its appearance in 1456 spread such consternation through Europe, that the reigning pontiff was induced to institute a form of prayer against its supposed malignant influence, and this of course tended to increase the fears of the ignorant and superstitious. Halley predicted that the same comet would appear about the year 1758 or the beginning of 1759, and knowing that he should not live to witness that event, he expressed a hope that "when the comet should return true to its appointed period, posterity would do him the justice to remember that this first prediction was made by an Englishman."

Some time before the period at which the comet had been announced to re-appear, great efforts were made to determine its coming with greater accuracy, by calculating the disturbing effects of some of the larger planets on the comet in accelerating or retarding its progress, and some idea of the enormous labour undertaken with this view by the French astronomers, Clairant and Lalande, may be gathered from the following observations of Lalande:—

"During six months," says Lalande, "we toiled from morning till night, sometimes even at meals, the consequence of which was that I contracted an illness which changed my constitution during the remainder of my life. The assistance rendered by Madame Lepante was such, that without her we never should have dared to undertake the enormous labour, in which it was necessary to calculate the distance of each of the planets Jupiter and Saturn, from the comet, separately for every degree, for one hundred and fifty years."

Such was the accuracy of these calculations that the comet reached its perihelion within *nineteen days* of the predicted time, a very small error when we take into consideration the imperfect state of analytical science at that time, and that the existence of two planets beyond the orbit of Saturn was unknown. This comet has since appeared in 1835.

The principal cause of alarm on the appearance of a comet has, in later ages, been the fear of a collision between it and the earth. Now in order that such an event shall happen, it is necessary in the first place that the comet shall come within the orbit of the earth; secondly, that its orbit shall intersect the ecliptic; and further, that both the earth and the comet shall arrive at the point of intersec-

tion at the same time. But of all the two hundred comets whose orbits are known, there is not one which fulfils the second condition. There is however one which passes so near to the ecliptic, that if both bodies were to arrive at the point where the orbit of the comet is nearest to that of the earth, a part of the earth would pass through the comet; but the gaseous substance of which this body (Biela's Comet) is composed, is so thin and attenuated, that the effect would be only that of a solid body passing through a thin cloud.

The only danger to be apprehended, therefore, is from a collision of the earth with an unknown comet; and Arago has proved that, supposing the most favourable circumstances for such an occurrence —assuming that the comet does pass within the earth's orbit, and that its diameter is equal to one-fourth that of the earth—the chances against a collision from each individual comet is as 281,000,000 to 1. To render this more intelligible, let us suppose an urn to contain 281,000,000 white balls and one black ball, and a blindfolded person is to draw one. The probability that he will draw the black ball is the same as that of the comet encountering the earth.

Since then a collision between the earth and a comet, though extremely improbable, is not altogether impossible, let us consider in the next place what would be the consequences of such an occurrence. As we have before observed, comets are simply large bodies of vapour, probably many times rarer and more attenuated than common air; indeed, so thin, that stars which would be totally obscured by the slightest fog are distinctly seen through them; and they could therefore produce no impression upon the solid substance of the earth. It might, however, produce great electrical effects upon the atmosphere.

Professor Nichol, in his "Contemplations on the Solar System," observes that

"The earth escaped being involved in the huge train of our recent visitor (the comet of 1843), merely *by being fourteen days behind it.* For one, I should have had no apprehension, even in that case, of the realization of geological romances, viz., of our equator being turned to the pole, and the pole to the equator, the ocean, meanwhile, leaping from its ancient bed. But if that mist, thin though it was, had, with next to inconceivable swiftness, brushed across our globe, certainly strange tumults must have occurred in the atmosphere; and probably no agreeable modification of the breathing medium of organic beings. Right, certainly, to be most curious about comets; but prudent, withal, to enquire concerning them from a greater distance than that: although, one night in November, 1837, I cannot be persuaded that the earth did not venture on a similar, but comparitively small, experiment. It was when our globe passed from the peaceful vacant spaces into that mysterious meteor region. The sky became inflamed and red as blood; coruscations, like auroras, darted across it, not, as usual, streaming from one district, but shifting constantly, and sweeping the whole heavens."

Comets have been, from time immemorial, supposed to exercise great influence over the weather, but this has, by long and careful observation, been disproved.

From the foregoing remarks it will be seen that the fears entertained on the appearance of comets are entirely without foundation, and arise from an imperfect knowledge of their nature. As natural science becomes more disseminated, so will these superstitions die away.

CITIZENS OF THE WORLD.

BY CHARLES SWAIN.

I.

TAKE the world as it is—there are good and bad in it,
And good and bad will be from now to the end;
And they who expect to make saints in a minute
Are in danger of marring more hearts than they'll mend.
If ye wish to be happy ne'er seek for the faults,
Or you're sure to find something or other amiss;
'Mid much that debases, and much that exalts,
The world's not a bad one, if left as it is.

II.

Take the world as it is—if the surface be shining,
Ne'er stir up the sediment hidden below;
There's wisdom in this, but there's none in repining
O'er things which can rarely be mended, we know.
There's beauty around us, which let us enjoy,
And chide not, unless it may be with a kiss;
Though earth's not the heaven you thought when a boy,
There's something to live for, if ta'en as it!

III.

Take the world as it is—with its smiles and its sorrow,
Its love and its friendship, its falsehood and truth—
Its schemes that depend on the breath of to-morrow—
Its hopes which pass by like the dreams of our youth.
Yet oh, whilst the light of affection may shine,
The heart in itself hath a fountain of bliss!
In the *worst* there's some spark of a nature divine,
And the wisest and best—*take the world as it is.*

OUR ARCHITECTURAL CHAPTER.

THE contest between sham and reality, between compo and stone, has again been raised, on the occasion of Mr. E. M. Barry having covered much of his large Opera House in Covent Garden with the fictitious material. He is charged with all the enormities consequent on the adoption of shams; for be it known to our non-professional Brethren, the great sticklers for æsthetic cement attempt to establish the principle that no imitation of a natural material shall be used in architecture; nothing which is not solidly and bodily what its surface represents; and any opposition to this law of theirs is by them entitled a sham, in inculcation of which severe code they have written many articles, many chapters, and it may be said some books. According to law, iron columns must not be coloured bronze, for that is representing that the columns are of bronze when they are of iron, which is to practise a deception on the spectator, who is led to believe that the columns are of rich bronze when they are of cheap cast iron. So, too, it is not allowed to paint wood to look like stone or marble, the wood being a cheaper material, and the gazer thereon being deceived that he is looking on a marble door, when it is one of deal.

This Mosaic law rests chiefly on mystic Platonic grounds, and does not acknowledge the dictates of pleasure and satisfaction afforded by a work of art as admissible without reference to the corporeal elements by which the form is developed. To carry out such a principle to its full ontological extent we must allow no artistic illusion to affect the mind; thus it will be seen that a statue of marble does not constitute a living being, nor is it formed of flesh, and that a picture is a deceptive attempt of the artist to present a human or other figure as a solid, when the drawing is nothing more than a flat paste of colour on canvass. Either it must be allowed that æsthetic enjoyment is to be derived from the intellectual attributes displayed, or we must restrict ourselves to such results as can be obtained from the collocation of natural materials. This would be at once to restrict ourselves to architectural effects as the sole representatives of art, and when we had got so far in our restriction, it becomes questionable whether we are justified in using ashlar or any form of dressed masonry, when it is not natural to cut or polish rocks, except by the action of icebergs and glaciers. This seems to be the legitimate consequence of working out this favourite law of reality, as against representation, imitation, and sham.

To reject this law, we shall be told, is to admit Madame Tussaud's wax-work, or any form of representation and illusion which satisfies the senses. And why not? Why are we not to be pleased, when we are pleased? And must we at the first prompting of enthusiasm and enjoyment restrain our feelings, and set ourselves to examine the mechanical structure of the expedients by which the influence is produced, to count the cost, and determine the degree of permanence or durability of the apparatus displayed before us? To such an appeal, from the happy spectator urged to be miserable there is a ready reply, for he will be referred to those canons of art which teach that buildings should be of the most durable and costly material; and we should hear something about the Pentelican marble of the Parthenon, and the chaste glories of pure art, and the consequences of departing therefrom; and yet how true is it that some of the highest enjoyments are derived from fleeting influences, and that some of the

deepest impressions of the sublime are instantaneous in their action. The verse of the poet, the words of the divine, the superstition of the multitude, nay, even the delineation of the painter, are wrought to the highest intensity by the burst of the thunder storm, by the blaze of the lightning of heaven, which for one moment alone is made sensible, but which fills the mind with lasting awe. There are few impressions of the sublime go beyond this one stroke of nature, which is momentary and evanescent, nor are those impressions greater which arise from the contemplation of solid and lasting monuments. Thus the sentiment of the sublime does not solely depend on the ideas of solidity and durability, but is influenced by great events and great phenomena, which have in them, by their grandeur, the capability of working on the mind of man.

The sublime does not depend on the quarry or the blocks that are got from it, but on the power which is given to these by the intellectual effort of the artist; and in like way the admiration of the beautiful may be as lawfully raised and as lawfully enjoyed when raised by transitory influence as by the living form, the best bodied oil painting, or the almost eternal marble. The rainbow itself is beautiful, and lasts but a few minutes; but how little durable is the gorgeous sunset, which unites both the sublime and the beautiful, and changes its tints as does the chameleon, as readily and with less persistence of action—while we are charmed with an ethereal blue, it deepens or it fades to rose, and the gilding, while we comment on its splendour, is effaced by purple. Here again the popular voice, and the acknowledged exponents of authority are agreed in their opinions; and so far as art is concerned, to chronicle the fleeting phase of a sunrise or a sunset is an undertaking in which Claude and Turner have competed, as one of the grandest achievements to be attained. Passing to artificial representations, the public sentiment will be found in harmony with the teachings of nature, if not obedient to the restraints of criticism, for over much of Europe there is not a great celebration but a display of fireworks is made, where the whole material is consumed for the coruscations of a few moments, and yet the pyrotechnist can as safely rely on commanding the emotions of all ranks and all ages in the multitude, as could the greatest painter of Italy, or the carver of the Venus, who before him had trodden the way to the shrine of beauty. An illumination, and indeed every exhibition of light and fire, is transient; but such enjoyments are called for by the public voice, regardless of the fact that gas jets or gold and amber drops cannot constitute the permanent picture gallery of the Vatican or the Louvre. The *fountain of fire* at the Panopticon in Leicester-square was always hailed with applause, although it died from the sight while expectation was raised to the highest pitch.

There is the oxy-hydrogen microscope, with its shadows thrown on a paper screen, and where nothing more material than coloured shadows may typify to the spectators the high altar of St. Peter's or the gilded *azulejos* of the Alhambra; and which shadows are all sufficient to satisfy the spectators for the time being, though they have before them neither the marble of the Vatican nor its bronzes, nor its gilding, its paintings, statuary, and mosaics; and they pause not to ask whether their pleasures are to be delayed or their emotions checked, because they gaze on shadows, when pleasure only should be felt by the real marble of St. Peter's, paid for in golden ducats, and the cost whereof has been written down in journals and ledgers. It is happy often for the public that they can enjoy pleasure without the stop-watch of the critic to count its pulses, or his rule to measure out its lawful dimensions.

Passing from the theatre of the Polytechnic to the theatre it may be of

Drury Lane or the Opera, we get from the slides of the microscope to the scenes of the stage, where it may be a Stanfield or a Beverley has wrought a landscape which the public are content to enjoy and applaud, though it is daubed on rags, and will be painted out in a few days. Stanfield is an artist we are to admire at the Royal Academy and to shut our eyes and hearts to at Drury Lane; and yet his colours in Trafalgar-square may be as little durable as those of Poussin or Sir Joshua; but his art must be made to depend, not on the moral effect, but on material and pecuniary conditions, for so the questions at issue may be broadly stated. It may be very desirable, as Ruskin has argued, that the artist should apply his powers to the production of lasting works instead of expending them in fleeting efforts; but whatever the material or whatever the duration, the effect being the same, it is art alike.

Waxwork is a favourite type of abomination to those who are most pure-minded in matters of art; for do not the vulgar multitude go to Madame Tussaud's, to see dummies decked out in fine clothes and silks and satins, and provided with shell-like skulls of wax, having periwigs for hair, and painted eye-balls? These are dreadful things to be enjoyed, but they are enjoyed; and what makes the matter more dreadful is, that an art is mixed up in these matters, which the æstheticists denounce as no art or a sham, but which gives the semblance and the fruits of art to these exhibitions.

This subject may be pursued to considerable length and with abundant illustrations, and we shall have occasion enough to refer to it; but we will now come rather abruptly to Mr. Barry and his arraignment for perpetrating shams. In his opera house he has set up a building commanding in its proportions and magnificent in its internal decorations, and it is assumed that cement should not have been allowed to cover the walls of a monumental structure, but that stone should have been there displayed; though some sticklers would rather have seen bare brick even than cement. We agree with the remonstrants that stone or marble would have made a nobler outward covering for this edifice; but we reflect on this, that a theatre is not like a church, a town-hall, or an exchange, which may hope to last for ages, and is made for such a purpose, but that it belongs to a class of perishable structures, having fire for its enemy, and with especial regard to which many of the arrangements of the architect have been dictated. This new and grand opera house replaces one lately burnt, and which was the successor within this half-century of a predecessor so burnt—the history of theatres being a history of fires; for, as in their night displays inflammable scenery, dresses, and decorations must be brought in contact with gas and with fire, so there is a great risk in a theatre, as if it were some factory, like a sugar baker's or tallow chandler's, in which fire is to be dreaded.

Had some lavish patron yielded the funds, and had Mr. Barry adorned the building with a marble peristyle, so surely, at an earlier or later time, would fire have burst forth and all the costly decorations been doomed; whereas the cement coating affords sufficient comeliness of appearance without exposing the proprietors to a needless expense.

Within the last few nights the wayfarers have been led to stop on Ludgate Hill to gaze on the great dome of the Grand Master, Wren; for the windows of the lantern, catching the rays of the moon, lighted up, and a strange and sublime effect irresistibly claimed attention, the building seeming as though lighted from within, and as if the Grand Master or other student of the night were studying far above the busy haunts of the dwellers in the city.

On Tuesday week there was a periodical gathering, commonly of interest

to architects and engineers—being the annual conversazione of the new Institution of Civil Engineers, when the members of that profession, and many of the leaders in the world of art and science, were invited to be the guests of the president, Mr. Joseph Locke, M.P. We noticed there many Brethren of distinction. The walls displayed various works of art, while in the theatre was arranged a large collection of drawings and models. Several of these referred to mechanical subjects; but besides illustrations of several inventions applicable to building, there were many models and drawings of viaducts and bridges, some relating to the mechanical details of structure, but others exhibiting elevations and designs. Among them was the proposed railway bridge for the new terminus at the Belgrave Dock, which forms a contrast with the lately opened Chelsea bridge not altogether pleasing.

The Society of Arts closed its session on this day week, and so we shall get no subject of comment from that till next session. It closed the session worthily with a tribute to a distinguished member whose death has been a loss to the nation; though, as was said in the discussion, England has many men as good as he. Mr. Digby Wyatt was entrusted with the task of pronouncing the eulogium on the late Herbert Minton as a promoter of the ceramic arts. The attendance of members was not so great as it might have been, which many of them have good reason to regret, for the discourse of Mr. Wyatt well deserved the praise for eloquence awarded to it; while an exhibition of the trophies of Minton's skill and enterprize adorned the theatre of the building, and was looked on with admiration and almost astonishment, for these noble vases and choice products of ceramic art were not the picked specimens of a school or of an age, but of the single exertions of one factory and one man. Thus Herbert Minton received as it were funeral honours from the society, as Barry, whose pictures looked down from the walls upon the scene, once received. The discourse of Mr. Wyatt abounded with architectural illustrations well worthy of attention, which we may perhaps bring before the notice of our readers.

The effect of city improvements has been to give architects some noble chances in rebuilding the halls of the city companies, and these have not been misapplied. The Fishmongers, Goldsmiths, Salters, Clothworkers, Merchant Taylors, Haberdashers, Armourers and Braziers, Weavers, and Wax Chandlers are among those who have improved their abodes; and at this time the Clothworkers' Hall, in Mincing-lane, is being rebuilt, and the Merchant Taylors' Hall, in Threadneedle-street, has been beautified. Mr. Edward I'Anson has been charged with the latter work, and he has effected some great improvements. This hall, which lies back between Threadneedle-street, Bishopsgate-street, and Cornhill, is little known by the public, and yet it is one of the finest and largest halls in the city, so capacious that when the great hall of the London Tavern is found too small for a grand banquet the proprietors of the London Tavern obtain the use of the company's hall. From the circumstance of its situation in contact with the London Tavern this is one of the few city halls in which livery dinners are now held, for a communication has been opened with the London Tavern, so that not a cold collation but a banquet at Apician temperature can be supplied from the tavern kitchen to serve four hundred guests. As the Fishmongers' Hall by some chance has become the city temple of Whiggism, so has the Merchant Taylors' Hall been devoted to the worship of Toryism, and within its walls are found in strange company, Wellington, Pitt, Eldon, and the poor Duke of York. By the reconstruction of the property in the Threadneedle-street *façade*, the

company have attained a suitable entrance to the hall on that side, and the hall itself has now been, under the direction of Mr. I'Anson, gorgeously and tastefully decorated, the old painted windows and other available details being made to contribute to the effect.

There is to be a General Architectural Congress at Oxford from the 9th to the 12th instant, at the society's rooms, in Holywell-street. Several public buildings will be visited and papers of interest read during the congress.

REVIEWS OF NEW BOOKS.

[Publishers are requested to send works for review addressed to the Editor of the *Freemasons' Magazine*, 74-5, Great Queen-street, Lincoln's-Inn-fields.]

"*On the Therapeutic Action of Oxygen; with Cases proving its singular Efficacy in various intractable Diseases,*" by S. B. Birch, M.D. London: Balliere.—If we could be relieved of our various pains and aches "by some less unwelcome and more natural means than large and frequent doses of medicine," we should feel much disposed to favour the substitute, and should offer very liberal thanks in case of success. Dr. Birch tell us, not indeed that he can cure us by the air we breathe, but that he can extract one of its elements, and administer it—accompanied, it may be, with other helps—so as always to give relief, and often to perfect the most wonderful cures. Oxygen has been resorted to in former years as a therapeutic agent with sufficient success to have justified perseverance in its application, but it has of late been neglected, if not despised. But for the determination of Dr. Birch and one or two others to give this element a fair trial, perhaps it would now be altogether neglected. We are satisfied, from the careful reading of this volume, that such neglect would be a failure on the part of the medical profession, and an injustice to the public. Dr. Birch records numerous cases which show how extensively this wonderful agent may be applied with the most satisfactory results. Those cases relate to functional derangement of the stomach and liver, gout, rheumatism, and calculous affections, skin disease, cancer, scrofula, and even to pulmonary consumption. Other diseases are included which are more suitable for notice in a journal strictly professional. Sufferers from such calamities will derive much hope from the cases which are here presented, and the remarkable cures which have been effected by the inhalation of oxygen. To those who are suffering from this Attila, this scourge of the present generation of the human race, it is encouraging to read the experience of Dr. Birch, who says:—"Hereditarily I am predisposed to consumption, and in Paris, nine years ago, my lungs were pronounced decidedly to be the seat of tubercular deposit." The doctor says:—

"Notwithstanding every hypothesis to the contrary, my own conviction is settled, that consumption cannot seize a victim where the chest is fully expanded, and in which the air-cells are by regular exercise kept in constant activity. Experience in town and country, a comparison of treatment under those two aspects, as likewise of differences of treatment, and, not the least, my own personal experience in the management of my own lungs, have convinced me that the disease cannot exist where this point is attended to."

"*Theory and Practice of Composition for Schools and Private Students,*" by WM. HUNTER, LL.D., Rector of Ayr Academy. London: Sangster and Co. Edinburgh: J. Menzies.—This is a very neat and useful essay, worthy of the perusal of all, as probably nothing is more difficult to the majority of mankind than to express their thoughts upon paper in a proper form. The art of composition is one not difficult to attain when the theory is understood; and certainly no person ever laid down or explained a theory more simply and with greater perspicuity than Dr. Hunter.

"*Xerxes an Historical Tragedy,*" by L. M. S., author of "King Richard the First," &c. J. Diprose, Wine Office Court.—This is one of those unacted tragedies, which though containing some good situations, but scarcely an average of poetic writing, is not destined to take the world by storm ,and will be better appreciated in the library than it is ever likely to be upon the stage, where we fear the passion might, from the language, be overdone, and lead to laughter in the wrong place.

MUSIC.

GRATEFUL to the Masonic ear are the melodious tones of mind-solacing music. The memory of that mighty minstrel-monarch who founded our sacred institution, teaches us to regard the inspirations of the soul sedulous of sweet sounds with a sensation approximating to reverential awe; and whether the pealing organ emits its mind-embracing concord of heaven-breathing harmony, blending with the votive vocalization of the hymn-chanting melodist, or the joyous emanations of dance-suggesting instruments strike upon the ear, we are bound to acknowledge with gratitude the high gift derived from nature's self, who, whether in the clear thrilling alto of the matin bird, or the deep diapason of the rolling thunder, proclaims that music commenced with her beginning, and will continue its wondrous influence even until her close. Fraught with this feeling we betake ourselves with pleasure to the grateful task of perusing a mass of published music that has unavoidably accumulated upon our hands; and of giving our critical review, to the extent of our Cecilian gifts, upon the merits and demerits thereof: in which review we shall judge impartially, but with a tendency towards kindness; eschewing the severe as far as the propriety of honest criticism will permit; and leaning to leniency when we can fairly do so without violation of judgment. Thus far our exordium, now to our duty.

L'Impression Waltzes, for the Pianoforte, by HERMANN KLING. London: Robert W. Ollivier, 19, Old Bond-street, Piccadilly.—"L'Impression" is a most appropriate title to a very beautiful set of waltzes, which has *impressed* us with a very high appreciation of the author's talents, both for melody and harmonization. The introduction is a

maestoso in common time, which leads, through a slightly chromatic bass in octaves, to the first waltz, a very graceful composition, fully kept in regard by the four very delightful *morceaux* that follow it. Combining as they do facility of execution with purity of *motivo*, and neatness of arrangement, these charming *brochures* must, we are certain, find their place on the pianoforte of every music-admiring lady and gentleman for a very long time to come.

The Niagara Galop, by F. G. TINNEY. London: Robert W. Ollivier, 19, Old Bond-street, Piccadilly.—So, another composition by our very clever and long-remembered acquaintance Tinney; and if we had a regard, and a great regard too, for him previously, the publication under consideration is not likely to detract therefrom. Its transatlantic denomination would lead you, at first thought, to imagine that it was merely a vehicle for some commonplace melody or melodies of negro origin. Nothing of the kind—it is as original in its conception as it is light in its construction. Sit you down, pianist, and play it, then you will acknowledge with us that it is rushing, gushing, leaping, and sweeping as the mighty and overwhelming waters from whence the composer has taken its name. It is in the key of F in the earlier instance, but is pleasingly varied by diverging into the sub-dominant B flat, which is in its turn quitted for a resumption of the original signature. Altogether Mr. Tinney may congratulate himself upon having added another *bijou* to the casket of modern dance-composition.

Tell not, oh Breeze!—Song, imitated from the Italian, written and composed by ANNE FRICKER. London: Robert W. Ollivier, 19, Old Bond-street, Piccadilly.—Very sweet lines wedded by the authoress herself to melody of most appropriate character in six-eight time. The accompaniment is flowing, simple, and easy of accomplishment. The only thing we have to find fault with is the key, A, four flats, for though the notation is so arranged as to be beneath the fingers of the youthful performer, yet the sight of the terrific sigma is enough to frighten the uninitiated from looking sufficiently into the composition for its proper appreciation. As an inducement to examine the music we quote the poetry:—

"Breeze of the still night blowing;
Shadows yet darker growing,
Their deeper tints are throwing
Around my lady fair.
Tell not, O breeze! whose sighing
On thy soft wing comes flying;
Who, on the green turf lying,
Whispers the evening air.

"River, like silver gleaming,
Under the moon's pale beaming,
Flow where my lady, dreaming,
Slumbers beneath its ray.
Onward, thy course still keeping,
Wake her not, calmly sleeping;
Tell her not, dream, whose weeping
Floats with thy wave away."

CORRESPONDENCE.

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

PROVINCE OF WEST YORKSHIRE.

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

SIR AND BROTHER,—Your correspondent "A West Yorkshire Mason," at page 982 of your last number, refers to the report of the proceedings of the annual meeting of the Prov. Grand Lodge for West Yorkshire, on April 14th, which states that the code of regulations then submitted "was passed with slight alterations." He then states that "these alterations were found to be so important as to cause a letter to be written by the Prov. G.M., threatening to resign," &c. This may be so, but it does not, so far as I can see, impugn the accuracy of the report, because a very slight alteration in some particular matter may have led the Prov. G.M. to take such a step. I am, however, willing to admit that the short account (not a report) which I sent to you of that meeting might have been more correct had I stated *some* alterations instead of using the word "slight."

Your correspondent next states that "the said report estimates the number of Brethren present at a very different figure to that stated by the D. Prov. G.M." On reference I find that the report states that between seventy and eighty were present, whereas the D. Prov. G.M., in his subsequent letter to you, gives the number present at one hundred and fifty. Your reporter judged only by the number present in the Grand Lodge at one time; and as the proceedings were of a somewhat tedious character, very many Brethren left the Lodge at different times, so that it was impossible to make anything like an accurate calculation. The D. Prov. G.M. would have the benefit of the Tyler's book, and is therefore the most likely to be correct. I merely wish, by this letter, to vindicate myself from any suspicion of a desire to mislead, and I leave it for you to insert or not, as you judge best. And I am, Sir and Brother,

Yours fraternally,

THE REPORTER.

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

DEAR SIR AND BROTHER,—The opening of a Provincial Grand Lodge within a private Lodge which has been previously opened in the three degrees, appears from your own statement not peculiar to this province; indeed, I apprehend such to be the custom in most provinces, nor can I see any constitutional objection thereto. The disrobing I before alluded to, did appear to me unseemly and unpleasant, as the Brethren were in immediate confusion before the Grand Officers' procession left the room. We

therefore think we have good reason for continuing our present practice; nevertheless, if you would kindly oblige me by saying who are "the most distinguished legal authorities in the Order" to whom you refer, and what are their particular reasons for condemning our practice as irregular, it might have the effect of causing an alteration in our proceedings upon that point.

I come now to that part where you "emphatically reiterate *our* opinion that the establishment of such a board is distinctly opposed to the Book of Constitutions." As I am in the habit of preferring a plain statement of facts to *ipse dixit* generalizations (and I make this remark in the most fraternal spirit), you would confer a favour upon me, and through me on the Brethren of this province, by pointing out in detail what part or parts of the Book of Constitutions stand opposed to our proposed board, and to what portions of the code of regulations it is probable the Most Worshipful Grand Master would take exception.

In your leader of the 19th, you print a letter signed "A West Yorkshire Mason," whom you call a highly respected Brother, and whose testimony as to the illegality of the proposed board you prominently quote. Permit me to say that I hold in light esteem statements made on such matters by parties who withhold their names, and as I had not the slightest hesitation in appending my name and address to the letter which you did me the favour to publish in the correspondence department of your journal of the 12th, I should not have thought it worth my while to notice your correspondent's letter, did it not contain statements at variance with truth, and the dissemination of which, if uncontradicted, would be greatly calculated to mislead; but for that reason I would not have troubled myself to evoke his shade. First, he wishes you and the Brethren to understand that the proposed code of regulations had been sent to you for publication. I leave that to be contradicted by you, knowing as you do that the Provincial Grand Lodge circular of West Yorkshire was forwarded to you in the usual fraternal and courteous manner, without the slightest knowledge or authority on my part that it should be published in your *Magazine*.

Secondly, he asserts that the proposed code of regulations had not "even been discussed in the Provincial Grand Lodge" before you did so publish them. It must be at all times painful for a Freemason to impugn the veracity of a Brother, and I charitably think that he must have been under the influence of hasty feelings to have made such a statement, since he either must know, or if not it his duty to know as "A West Yorkshire Mason," that at the Provincial Grand Lodge held at Bradford on the 6th of January, the code of regulations was twice read and largely discussed, and would have been decided upon on that occasion, but owing to the time being short, and a desire on my own part that the Brethren should have every opportunity of full and free discussion, at the suggestion of some distinguished Brethren it was deemed advisable to "receive the report of the committee thereon," and in the interval, if thought desirable, print the said code in the circulars for the next Provincial Grand Lodge meeting, so that every member thereof might have the advantage of further considering its provisions. Upon the "unusual course" of obtaining the Provincial Grand Master's sanction *before* instead of *after* discussion, I would simply suggest to the "West Yorkshire Mason" a perusal of the twentieth by-law of the Provincial Grand Lodge.

He further says, "The Provincial Grand Master is offended at some of the alterations which the Provincial Grand Lodge *dared* to make,

and threatens to resign if they be not rescinded." Now the fact is, the Provincial Grand Master had *cause* to be offended when he found his prerogative interfered with; and on that question I take upon myself whatever blame may attach for ever permitting such alterations in the shape of amendments to be put from the chair; but such was done under a delicate feeling of desire to preside with impartiality, and that the Provincial Grand Master should have the opportunity of ascertaining the sentiments of the Brethren, and further, under the most positive understanding that no steps should be taken with respect thereto, without again submitting the said alterations for his lordship's opinion and approbation.

The code of by-laws was deliberately formed by a committee selected by the Prov. Grand Lodge for that purpose, with the Book of Constitutions before it, and when placed before the Prov. G.M. for sanction, and as subsequently submitted to the Prov. Grand Lodge, in the opinion of that committee the code was perfect; but when altered by the Prov. Grand Lodge it became unconstitutional, and therefore distasteful to the Prov. G.M.

The Prov. Grand Lodge never can (but the "West Yorkshire Mason" may perhaps continue to) eat "humble pie," in consequence of erroneous impressions or unjustifiable hostility to regular proceedings. Whichever it may be, I should strongly advise the worthy brother (for I have a shrewd guess who he is) to pause ere he rushes into debate, and becomes the supporter of a faction against legitimate authority in the Prov. Grand Lodge; but above all, never again, in connection with an institution like that of Freemasonry, attempt to utter anything which is opposed to the "third grand principle," upon which that institution is founded. In conclusion, allow me to say that whatever differences of opinion may exist among Masons, it is our duty to bear and forbear in a charitable and strictly Masonic spirit, and never feel ashamed of openly avowing any opinions we conscientiously approve; and that I have neither time nor inclination further to notice the effusions of, or even run a tilt with, any Brother who shields himself behind a disguised signature.

I remain, dear Sir, yours faithfully and fraternally,

GEO. FEARNLEY. *M.D.*,
D. Prov. G.M., West Yorkshire.

Grove House, Dewsbury,
May 29, 1858.

P.S.—Since writing the foregoing I have hastily skimmed over your last number, and find therein another letter from the "West Yorkshire Mason;" and I would merely observe that I am quite ignorant of the name of the Brother who furnished you with the report of the meeting at Huddersfield, consequently am not responsible for its accuracy; but think the Brother who did so forward it was most likely alluding to the number of those who attended the banquet, and not to the number who were present in Prov. Grand Lodge, a matter upon which "A West Yorkshire Mason" may soon satisfy himself by looking at the pass book. I again repeat, the Prov. Grand Lodge of West Yorkshire has always paid out of its funds all expenses necessarily and fairly arising out of the same being held; and trust I may never see the Benevolent Fund of West Yorkshire reduced by wanton extravagance or frittered away by unmeaning expenses; nor am I at present aware of any private Lodge having been "seriously (or even at all) crippled" by expenses which ought to have been borne by the Prov. Grand Lodge.

[We shall have a few observations to make on this subject next week.

In the meantime we may observe that when documents are once in print we feel ourselves at liberty to republish them if we think desirable.]

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

SIR AND BROTHER,—The editorial article in your April number, together with the reply of the R. W. D. Prov. Grand Master of West Yorkshire, published in your May number, and your subsequent article, have brought into somewhat prominent notice the project of the Provincial Board of General Purposes for West Yorkshire. It seems but right, however, that your readers should be made aware that a considerable proportion of the Masons of West Yorkshire concur in your own views on the subject, and that on the occasion of the Prov. Grand Lodge affirming by resolution the expediency of establishing this provincial board, its jurisdiction over matters of masonic discipline was not then brought forward by its promoters. It is open to much question whether, had this range of jurisdiction been then brought before the Prov. Grand Lodge, it would have affirmed the establishment of this board. Although dignified by the high sounding title referred to, this board was in its origin intended, by at all events some of its promoters, merely as a general committee to relieve the Prov. Grand Lodge from many details of business respecting its expenditure, the management and letting and repairs of its freehold property, and other matters of a similar nature, or which might be referred to it by the Prov. Grand Lodge. In this respect it would have coincided exactly with what, in your view, is the proper office and function of such a board. But in the hands of the committee appointed to draw up the regulations for this board, its functions expanded to their now proposed dimensions. And not even the whole of the committee are committed to the regulations in their present state, for it is well known that only two or three were the active compilers of the regulations, the draft of which was not submitted to all the committee before being presented to the Prov. Grand Lodge.

Moreover, such was the haste in which these regulations were sought to be passed, that they were presented to the Prov. Grand Lodge at Bradford last January and attempted to be put as a substantive alteration in our by-laws, notwithstanding that no notice of their contents or effect had been previously communicated to the Province as required by existing by-laws. On this objection being raised, the regulations were at once withdrawn; and after having been duly published, were re-submitted to the Prov. Grand Lodge held at Huddersfield last April, when, with certain alterations they were affirmed. But, on that occasion, so much time was occupied in the discussion of the earlier clauses, that the later ones could not and did not receive that ample consideration which they otherwise would have done. To this is to be attributed, in a great measure, the passing of the clauses of which you disapprove. Your comments are objected to on the part of the R.W.D. Prov. G.M. of West Yorkshire on the ground that the regulations are still *sub judice*, being not yet confirmed by a succeeding Lodge, as required by existing provincial by-laws. This objection rests on the argument that the regulations may not be confirmed, but on the contrary, may, perhaps, be disaffirmed altogether at the next Lodge; and that in the meantime, therefore, all strictures thereon are premature; the regulations being as yet inchoate and immature. But the objection and argument are unhappy ones for the D. Prov. G.M.,

since he himself convened a Lodge of Emergency while the regulations were still in this intermediate stage, for the purpose of rescinding two of the alterations made at Hudderfield, of which the R.W. Prov. G.M. himself personally disapproved. It is beside the question to allude further to the details of this proceeding, but surely if the fact of the regulations being *sub judice* makes them too immature for editorial notice, they are so also for the judicial notice of the R.W. Prov. G.M., since the regulations to which he objected, as well as those to which you objected, might both have non-confirmed at the next Lodge.

In support of your own objection to the proposed board having committed to it the investigation of cases of masonic complaint or irregularity, it may be said, and indeed it ought to be made known for the credit of Masonry in this province, that such cases are not of frequent occurrence here; not for many years has a single case been referred by the R.W. Prov. G. M. to the Lodge, under the constitution enabling him to do so. It might be inferred from the regulations and from our D. Prov. G.M.'s letter to you, that he had been much pressed and was likely to have his time much occupied by cases of this description. It would be an inference not flattering to his province, and I trust Masonry here is not in that state which would warrant it. It is certainly not this class of cases which has engrossed too much the time of the Prov. Grand Lodge; and if the object of the proposed board is to relieve the Prov. Grand Lodge of details of business which press upon its time, then assuredly the jurisdiction over cases of masonic discipline is a very unnecessary addition to its functions.

Trusting that these few explanations may serve to put both sides of the question relating to this provincial board more fairly before your general readers,

I have the honour to be, Sir and Brother,
Yours obediently and fraternally,
A P.M. OF WEST YORKSHIRE.

MASONRY IN NEW BRUNSWICK.

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

DEAR SIR AND BROTHER,—Travelling for pleasure on this continent, I have spent a month very pleasantly in New Brunswick, which province is very little known to Englishmen; all her Majesty's dominions in this quarter of the globe are usually designated under the general head, "Canada." New Brunswick contains about 250,000 inhabitants in all, and those, with few exceptions, scattered over a vast extent of country. Still, Masonry flourishes, and our noble art is fast gaining ground and favour. From Brother A. J. Smith, who is a zealous Mason, I learn that there are eighteen English, two Scotch, and three Irish Lodges; two Scotch, one English, and three Irish Chapters; one Scotch, and one Irish Encampment; besides a Council of "Red Cross Knights," and a Lodge of "Royal Ark Mariners," working under a warrant from Scotland in connection with the Carleton Chapter. There is also a *spurious* Mark Lodge in this city—many members when they are initiated and find out that it is surreptitious, refuse to again enter its portals. The Master is William W. Smith.

I find that good feeling and harmony has always existed, with the

exception of an unfortunate affair which occurred between the Carleton Chapter, No. 47 (Scotch Registry), and Bro. Alexander Balloch, Prov. Grand Superintendent. His son, Charles Balloch, was black-balled by the Carleton Chapter. This so enraged the Superintendent, that he, with two friends, Charles E. Raymond and Michael M'Carty, attended afterwards, and whenever a candidate was offered they (if they considered him unfriendly to Charles Balloch) black-balled him. This could not last long. One candidate, a worthy young man, George Jack, was black-balled. The Chapter held an emergency, reconsidered the proposition, and, in the absence of the Superintendent, received and conferred the Past Master's and Most Excellent Degrees upon him. The Superintendent interdicted the Chapter from exalting him—and an appeal was laid before the M.E.Z. of Scotland, also showing that the Superintendent retained the seal, &c. of the Chapter. The M.E.Z. has ordered him to deliver the same up before the 12th of May, otherwise the Grand Chapter will proceed to suspend him.

Next week I hope to visit the northern portion of this Province, and go thence to Prince Edward Island, when I shall again have the pleasure of writing to you.

Last Friday, I attended the funeral of the late sheriff of the city and county of St. John, Bro. Charles Johnson, a worthy Mason, who was interred with Masonic honours, five Lodges and one Chapter being present; a more respectable body I never before witnessed upon a public occasion.

I remain yours fraternally,

RICHARD KING,
(Of Manchester, England.)

St. John, New Brunswick,
May 12, 1858.

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

DEAR SIR AND BROTHER,—Since last addressing you I have visited the town of Moncton, 120 miles from St. John, and there met with many kind friends amongst the Brotherhood. I can only, in passing, allude to the kindness and attention of Bros. Robertson and Taylor, whose hearts are as large as their bodies. Moncton is a town pleasantly situated on the Petitcodiae river, some twenty miles from its mouth at the Bay of Fundy. The tide rises here thirty-four feet, leaving the bed of the river dry at low water. The water at flood tide pours in in a bore, six feet in height, overturning canoes and small boats, unless they prepare for it by being hauled up on the banks. Steamers must come in with the flood and return on the ebb, otherwise they have to lie there twelve hours. Between St. John and the Bend two steamers ply—the *Maid of Erin* and the *Emperor*. I went in the former and returned in the latter. The *Maid* is a dirty, filthy boat, and anything but comfortable. The *Emperor*, for speed, comfort, and cleanliness, I cannot too highly extol; her commander (Chisholm) is a Mason, and very attentive to the requirements of his passengers.

In Moncton there are two Lodges—the Brunswick, working under dispensation, and the Keith, No. 927, E. R. The former is in a flourishing state, the latter, through neglect on the part of the Officers, has been suffered to decline.

Since I left England I had not seen a copy of the *Masonic Magazine* until the February number was placed in my hands at Moncton. I am

pleased to see that it has been so much enlarged, making two volumes a year instead of one.

Next Wednesday I expect to visit Fredericton, the capital of the province, when I will give you a short account of my trip.

I have visited all the Masonic Lodges in St. John. The work practised there is entirely the American ritual, being much different from, and I think more impressive than, the English. The Albion Lodge, No. 570, E. R., is the best worked in the city; the St. John, No. 632, E. R., next; the other two—Portland Union, No. 780, English and Hibernian, No. 301, I. R.—come in for a fair share of praise. The Albion, however, is the model.

Bro. A. Balloch, whom I referred to in my last as Grand Superintendent for Scotland, is also D. Prov. G.M. for England. He is much disliked by the Fraternity, who will, I understand, shortly endeavour to have his patent revoked; if they succeed they will recommend a Brother named Duncan Robinson, one who is well qualified to fill the position. The other Prov. Grand Officers are much liked, particularly Bros. Robert Stubs, G. Sec., and Joel Reading, S.G.W., who, I am told, take a great interest in the province.

Hoping soon to address you again,

I remain yours fraternally,

St. John, New Brunswick,
May 17th, 1858.

RICHARD KING.

EARLY HOPES.

BY BRO. CHARLES SLOMAN.

I.

SHARP thorns will bane the sweetest flow'rs
That ever bloom'd in garden fair—
The greenest grass be wet with show'rs:
So happiest hearts will know some care;
And friendship, be it e'er so pure,
May clouded be like summer sky.
To-day is ours, but are we sure
Another day may pass us by?

II.

Life's early dreams are fraught with hope,
Those hopes, alas! will fade away,
And leave us with the world to cope—
At night to mourn the loss of day.
Ah! could we only think at morn
As we can ponder when 'tis eve—
The flow'rs would miss full many a thorn—
The heart would have less cause to grieve.

THE MASONIC MIRROR.

MASONIC MEM.

THERE are to be two grand balls at the Town Hall, Oxford, during the Commemoration week (on the 15th and 16th inst.), given by the Apollo University Lodge. The number of tickets to be issued is limited to three hundred. The balls are under the patronage of the respected Prov. G.M.

METROPOLITAN.

APPOINTMENTS.

Wednesday, June 2nd.—Grand Lodge, at 8. Lodges, Westminster and Keystone (10), Freemasons' Tavern; Florence Nightingale (1,008), Freemasons' Tavern, Woolwich.

Thursday, 3rd.—Lodges, Egyptian (29), George and Blue Boar; Strong Man (53), Falcon Tavern; Good Report (158), Radley's Hotel; St. Andrew's (281), Freemasons' Tavern; Yarborough (812), George, Commercial-road East. Chapters, St. James's (2), Freemasons' Tavern; Moriah (9), Thatched House.

Friday, 4th.—Chapters, Prince of Wales (324), Thatched House.

Saturday, 5th.— Lodge, London (125), Freemasons' Tavern. Committee, Boys' School, at 4.

Monday, 7th.—Lodges, St. John's (107), Radley's Hotel; St. Luke's (168), Commercial Hall, Chelsea; Joppa (223), Albion Tavern.

Tuesday, 8th. — Lodges, St. John's (196), Holly Bush, Hampstead; Israel (247), Seyd's Hotel, Finsbury; Wellington (805), Bull, Lewisham.

Wednesday, 9th.—Lodges, Fidelity (3), Freemasons' Tavern; Union Waterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, Lambeth; Justice (172), Royal Albert, Deptford; Caveac (205), Star and Garter, Kew; Zetland (752), Adam and Eve, Kensington. Royal Benevolent Institution Committee at 3.

Thursday, 10th.—Lodges, Friendship (6), Thatched House; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish (778), Freemasons' Tavern.

Friday, 11th.—Lodges, Caledonian (156), Ship and Turtle; Bedford (183), Freemasons' Tavern.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

LODGE OF ANTIQUITY (No. 2).—The Brethren of this ancient Lodge held a meeting at the Freemasons' Tavern, on Wednesday, the 26th instant, when there was an unusually large attendance of the Brethren owing to its having become known that a testimonial of the esteem in which he is held was to be presented to Bro. Henderson, P.G.Reg. Amongst those present we observed:—Bros. Roxburgh, G.Reg.; W. Pulteney Scott, S.G.D.; Havers, P.G.W.; S. Tomkins, G. Treas.; Hervey, P.G.D.; J. N. Tomkins, P.G.D.; Jennings, G.D.C.; A. W. Woods, Asst. G. Dir. of Cers.; Chapman, P. Asst. G. Dir. of Cers., &c. &c. The chair was occupied by Bro. Col. Western, W.M., who, assisted by his Wardens and other Officers, ably raised Bros. Tomkins, jun., and Robins to the 3rd Degree. Bro. Tomkins, jun. (the son of the G. Treas.), was appointed I.G., and other business disposed of. The Lodge having been closed, the Brethren adjourned to banquet. The usual preliminary toasts having been drunk, Bro. Jennings, G. Dir. of Cers., said, as an old P.M. of the Lodge, he

had been entrusted with a duty of a most pleasing nature, and one which was highly gratifying to himself. Though well aware of the difficult task entrusted to him, he could assure the Brethren he had accepted it with pleasure, inasmuch as it gave him the opportunity of expressing in the name of the Brethren the great respect in which their worthy Bro. Henderson was held in the Lodge of Antiquity. He was sure there was not a single Brother in the Lodge but who highly estimated the qualities and the talents by which their worthy and excellent Brother was distinguished. Bro. Henderson was initiated into Freemasonry in the Lodge of Antiquity as long since as the year 1827, and from that hour he had continued to take a never-failing interest in the prosperity of the Lodge ; but it was not merely in the Lodge of Antiquity that Bro. Henderson had shown the interest he took in the Craft, he had twice filled a most distinguished position in Grand Lodge, once by the appointment of his late Royal Highness the Duke of Sussex, and more recently at the request of the present M.W.G.M. Of the manner in which Bro. Henderson had discharged the duties of every office in the Lodge which had devolved upon him, it was unnecessary for him to speak, neither would he speak of those excellences of character and amiability of disposition which had rendered him so beloved in private life. But he might be allowed to say, that in the discharge of his duties, when holding the highest official position, that of Grand Registrar—the lord chancellor of the Order—he had brought to bear an amount of talent and a degree of courtesy which made his opinion listened to with the greatest deference and which graced the councils of their Order ; but it was not for what had taken place in his public life that they were about to present a small testimonial to their excellent Brother, it was to mark the estimation in which he was held in the Lodge of Antiquity. He wished that they lived in the days of what some called the black art, and others necromancy, in order that they might have been better enabled to express their obligations to their worthy brother. They needed, however, no divining rod to discover his excellences ; for all must feel that Bro. Henderson possessed a magic staff in his kindness and courtesy to all, which had secured to him the regard, the esteem, and the affection of every person who had the honour of being acquainted with him. It was impossible properly to express the many obligations the Lodge was under to Bro. Henderson ; it was through his exertions it had continued to bear its high character in the Craft, he having been ever ready to diffuse the light of his knowledge, and to communicate it. He (Bro. Jennings) had been called upon to perform this duty as the eldest born Mason under the mastership of Bro. Henderson, and whilst doing so with pleasure, must regret that the duty had not fallen into abler hands. He had now, in the name of the Lodge of Antiquity, to thank Bro. Henderson for the many services he had performed to it, and to request him, in their name, to accept the box he held in his hand, as a small mark of their esteem and their love, trusting he would live for many years to be among them, and add to the happiness of their meetings. He had nearly forgotten one part of his duty. In the chapter it was written, he would not say what (Laughter), but in the St. James's Chapter there was written esteem and affection for Bro. Henderson ; and many of its members, not members of the Lodge of Antiquity, had claimed the privilege of subscribing their quota towards this small testimonial of regard. Bro. Jennings here, amidst loud applause, handed a very handsome and massive gold snuff-box to Bro. Henderson, first reading the following inscription :—"Presented to the R.W. Bro. John Henderson, P.G. Reg., P.M., P.Z., &c. &c., by certain Brethren of the Lodge of Antiquity, and Companions of the St. James's Chapter as a trifling testimonial of their sincere affection and regard to him as a man, and their admiration of him as a Mason ; also, of their gratitude for his incessant and unwearied exertions on behalf of the Lodge and Chapter, and for his zeal and unremitting attention to the interests of Masonry. London, May 26, A.L. 5858." Bro. Henderson, who appeared much affected, rose amidst loud applause, and said that he felt deeply gratified with what had just passed. The sense of duty should afford to every man, and especially to every Mason, a sufficient and abiding motive for the performance, to the best of his ability, of whatever it devolved on him to do. The consciousness of having diligently fulfilled a duty was in itself a high reward, but it was often, too often, in this world, the only reward. He was more fortunate—it was his high privilege to learn, from what

had just taken place, that his well-meant services had been accepted in the spirit in which they were offered, and he held in his hands such a testimonial of their kindness as he could not too highly appreciate. It was now upwards of thirty years since he was initiated into Masonry as a member of the Lodge of Antiquity, when his late royal highness the Duke of Sussex was Master. He from the first took the deepest interest in the Craft, and at a very early period after his initiation he was placed in office by his royal highness, who was subsequently pleased to appoint him to a distinguished office in Grand Lodge. The duties of that office as all others he had endeavoured conscientiously to perform, and he was happy to say that his efforts were crowned with the approbation of his Brethren and Companions. He was rejoiced that the office from which he had just retired for the second time had been conferred on his worthy and younger Brother, Roxburgh. He had certainly taken great interest in the Lodge of Antiquity and the St. James's Chapter, but the labours he had had to perform had been much lightened by the kindness and consideration of the Brethren and Companions. His eldest born in Masonry had spoken of him in terms much too flattering. He should ever be proud of this expression of their opinion, and felt too much moved by the gratification which he felt to follow the subject further. Again thanking them, he would propose to them "The health of the W.M. of the Lodge of Antiquity." Bro. Col. Western acknowledged the compliment; and various other toasts followed, Bro. Thory Chapman, as a P.M. of forty years' standing, returning thanks for the body of which he is so old and distinguished a member.

LODGE OF TEMPERANCE (No. 198).—This Lodge held its last meeting for the season on Thursday, the 20th ult. Bro. T. Newman, W.M., presided with great tact and judgment, and initiated three gentlemen into the Order in a manner that fully bore out the expectations of the Lodge when they elected him Worshipful Master for the current year, after which he passed Bro. Sutherland to the degree of Fellow Craft. At the solicitation of one of the Past Masters, Bro. Henry Muggeridge, the excellent Preceptor of the Stability Lodge of Instruction, performed the ceremony of raising Bro. Ohler to the Sublime Degree of Master Mason in his usual impressive manner. All other business being satisfactorily arranged, the Brethren adjourned to the banquet. The usual Masonic toasts having been gone through, the health of the visiting Brethren, Bros. H. Muggeridge and Tappolet, W.M. No. 227; Wm. Parker, Rangham, and Wishart, No. 15; and H. Jenkins, P.M., late of this Lodge, was proposed. Bro. Muggeridge acknowledged the toast, and took the opportunity of complimenting the Worshipful Master and his Officers on the very admirable manner in which they had performed the work of the evening, and the way in which the charities were supported by the members of the Lodge, as well as for the hospitable manner in which they had been received. Bro. Bolton in proposing the health of the Worshipful Master, expressed his opinion that the Worshipful Brother had performed the duties of his office in a highly creditable manner. The Worshipful Master in reply, said he would endeavour to emulate the conduct of his predecessor, and he trusted that at the close of his year of office they would be equally pleased with him. The Brethren separated after spending a most harmonious evening.

LODGE OF SINCERITY (No. 203).—The final meeting, for the season, of this very numerous Lodge, took place on the 17th ult. at the Cheshire Cheese, Crutched Friars, Bro. Fentiman, W.M. Lodge being opened in due form, a ballot was taken for the admission of Mr. Adkins, which, being in favour of the candidate, he was properly introduced, and initiated into Freemasonry, the ceremony of initiation being most ably performed by Bro. Rawley, the immediate P.M.; after which Bros. Levegue and Antoine Henley were advanced to the Fellow Craft Degree, the ceremony of passing being performed by Bro. Potts, in his usual impressive manner. The ceremonies ended, the question of a summer banquet pursuant to a motion made at a former meeting, was discussed and arranged to take place in July next, several members being proposed to form a committee for making the necessary arrangements and finding a suitable locality. A motion was then made by Bro. Potts, who said, that in consideration of the

integrity, kindness, and length of services of Bro. Oman, their respected Treasurer, who had held that important office for sixteen years, it was desirable to show the high estimation in which he was held, by the presentation of a testimonial from the Brethren, which would mark their just appreciation of his truly philanthropic character, combining as it did all the attributes of a genuine Mason. The motion was received with cheers, and promptly responded to by a liberal subscription from the members, and it was then arranged that the testimonial should consist of a silver Masonic goblet, and snuff box, to be presented to Bro. Oman at the forthcoming summer festival. All business matters ended, the Brethren adjourned to supper, which was well supplied by Bro. Wright.

DOMATIC LODGE (No. 206).—An emergency meeting of this Lodge was held on Wednesday evening, May 26, at Bro. Ireland's, Fetter-lane. Bro. James Brett, W.M. presided. The Lodge was numerously attended. Messrs. Robert Edwards and George Knight were severally initiated into the brotherhood of Freemasonry, after which Bros. Wilcox and Seaton were passed to the 2nd Degree. Bros. Captain Frost and Henry Thompson, were then introduced as candidates for the 3rd Degree, and the sublime ceremony performed by the W.M. in his usual effective and impressive manner. Soon afterwards the business of the Lodge was brought to a close, the brethren re-assembled for refreshment, and amongst those present at the banquet, were Bros. Adams, P.M.; Garrod, P.M.; Smith, Elmes, Marshall, and many others. At the conclusion of the banquet, the W.M. successive gave the toasts, "The Queen," "the Earl of Zetland," "The D.G.M. Lord Panmure," "The Initiates," "The Visitors," and "The Masonic Charities," which were all duly honoured; and the evening was spent in the greatest harmony. It has been arranged that the summer festival of this Lodge shall take place at Bro. Rackstraw's, the Star and Garter, Kew Bridge, on the second Tuesday in July.

ST. JAMES' UNION LODGE (No. 211).—An emergency meeting of this Lodge was held on Wednesday, the 26th ult., at the Freemasons' Tavern, Bro. Crofton, W.M. in the chair, who was well supported by his officers. Lodge being opened, the following Brethren were introduced, and raised to the Sublime Degree of Master Masons. Bros. Wambald, Nish, Ford (Christy's Minstrels), Sedgwick, Deane, Jackson, and Smith, each Brother received the Degree separately, and when invested with the badge of W.M. were collectively made acquainted with the working tools, to which their attention was particularly drawn by the W.M., whose performance of this beautiful degree was beyond all praise. Bro. Crofton afterwards passed to the 2nd Degree Bros. Daintree, T. J. Pearse, J. R. Pearse, and Clark. Nine members enrolled themselves as stewards of the intended summer festival, after which Lodge was closed with solemn prayer, and the Brethren separated.

OAK LODGE (No. 225).—A Lodge of emergency was held at Radley's Hotel, New Bridge-street, on Wednesday, the 26th instant, Bro. C. W. Latham, W.M., presiding. Bros. John Van Deurs, G. Brady, and Duncan Campbell were raised to the Sublime Degree of M.M., the ceremony being admirably worked by the W.M. Bro. M. H. Shuttleworth, Sec. and P.M., communicated to the Brethren, who received the melancholy intelligence with deep concern, the untimely death of Bro. J. H. Rolt, who was lost in the African Steam Company's ship, the Candia, of which he was commander. Amongst the Brethren present were:—Bros. E. R. Rigby; J. J. Von der Heyde, S. and J.W.; Bailey, Wardrop, Harris, Field, and Bond. The Lodge being closed in due form, the Brethren adjourned to refreshment.

INSTRUCTION.

DOMATIC LODGE (No. 206).—The usual weekly meeting of this Lodge was held on Tuesday, the 25th ult., at Bro. Ireland's, the Queen Elizabeth, King's-row, Walworth. Bro. J. Warren presided as W.M. The 3rd Degree was then worked

by the W.M., assisted by Bros. Adams (P.M.), Brewer, Stewart, &c. Afterwards the fourth and fifth sections of the 2nd Degree were worked by the W.M. in a very excellent manner.

JOPPA LODGE (No. 223).—The above Lodge held its annual closing banquet on Tuesday, May 25, at Bro. Leach's, St. James's Tavern, Duke-street, Aldgate, when about forty of the Brethren sat down to a tastefully prepared repast. Bro. Joel Phillips, W.M. No. 223, presided, and was supported by the following Masters and Past Masters, Bros. Isaacs, P.M. No. 247; Cohen, P.M. No. 247; M. W. Morris, W.M. No. 247; Saqui, P.M. No. 247; Letoman, P.M. No. 78; Harris, W.M. No. 218; T. Somers, P.M. No. 225; Swalie, W.M. Euphrates; Rev. D. A. De Solla, Chaplain No. 223. After the usual loyal and Masonic toasts had been given and responded to the Brethren separated, shortly after twelve o'clock, highly pleased with the convivial evening they had spent. The pleasure of the evening was much enhanced by the excellent singing of Bro. H. A. Isaacs and several Brethren. The Lodge has now adjourned till the first Sunday in October, when we hope it will have as many Brethren attend as usual. Great praise is due to Bro. Henry Solomon, No. 247, Hon. Sec., for the efficient manner in which he provided for the comfort of the Brethren.

ST. ANDREW'S LODGE (No. 281).—At a meeting of this Lodge, held at the George and Dragon Tavern, Camberwell, on the 25th instant, present Bro. Ward, as W.M., assisted by Bros. Thomas Wayse, Rivers, John Coggin, &c., it was proposed, and carried unanimously, "That a vote of thanks should be presented to Bro. Thomas P.M. No. 745, &c., engrossed on vellum, testifying and appreciating his regular attendance for the benefit of the Brethren, and also the great respect in which he is held."

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges.*—Tuesday, June 8th, Jerusalem (986), Freemasons's Hall, at 7; Wednesday, 9th, Royal Sussex (221), Freemasons' Hall, at 7; Friday, 11th, Instruction, Freemasons' Hall, at 7½. *Chapter.*—Thursday, 10th, Royal Clarence (81), at 7.

BUCKINGHAMSHIRE.

AYLESBURY.—*Buckingham Lodge* (No. 861.)—The installation meeting was held on Monday, May 24, at the Royal White Hart Hotel—present, Bro. Frederick Irving, W.M., his Wardens and other Brethren. The minutes of the previous Lodge having been confirmed, Bro. the Rev. James Cooper Farnborough, W.M. elect, was presented by Bro. Irving to Bro. J. How, P.M., to whom has been entrusted the important duty of installing each successive master after Bro. Le Veau, the first Brother named in the warrant; and Bro. Farnborough was placed in the chair, and proclaimed and saluted in the several degrees. The W.M. then appointed and invested as his officers, the following Brethren: Charles Hooper, S.W.; Rev. J. C. Wharton, J.W.; Rev. J. B. Reade, (P.M.) Chaplain; Thomas Horwood, Sec.; Rev. O. J. Grace, S.D.; Edward T. Boorman, J.D. Bro. James was re-elected Treas., and Bro. Walker, Tyler. The W.M. referring to a discussion at the previous meeting, said he was desirous of drawing the attention of the members to the fact of the resignation of some of the subscribing Brethren, and that their places were not filled by new accessions; he having reason to think the world without entertained an opinion that the Buckingham was an exclusive Lodge, confining its receptions to "the three black graces—law, physic, and divinity," wished all the Brethren, as far as lay in their power, to

remove this error, and to let the world know that the Lodge was free to every man of good character, who stood well in the opinion of his neighbours. Bro. How said, he could not but consider it remarkable that as this was the only Lodge in Buckinghamshire its number of members was not considerably larger. He was inclined, on comparing it with the adjoining county, to attribute its state to the neglect of their superiors; the Prov. G. M. appeared to care nothing about the Lodges or the Brethren of his province, but he would ask who was the Deputy—who was the Prov. Grand Secretary? for beyond a complimentary note, it appeared there had been no communication of any kind from the Prov. Grand Lodge, since No. 861 was founded in 1850. He could not learn when a Prov. Grand Lodge had been held, and a recent document of the Grand Lodge shewed that "no return" had been made from the province. See the different state that Hertford presented. In ten years nine Grand Lodges had been held, and there were five Lodges which had regular and well attended meetings, whilst in population, Herts was 5,000 below Bucks. The cause why Masonry flourished in Herts was to be found in its being governed by an excellent Prov. G.M., Bro. Stuart, who was ably assisted by an efficient Deputy, as well as other good officers. After some further remarks from others, who corroborated his views, Bro. How gave notice that he would at the next Lodge move—"That a respectful memorial be addressed to the M.W. the Grand Master, by which his attention may be drawn to the state of Freemasonry in the province of Buckingham." After some further remarks from other Brethren, all concurring in the views of the W.M. and Bro. How, the Lodge was duly closed and adjourned until July. The Brethren afterwards dined together, and, besides the members of the Lodge, there were present Bro. Shugar, P.M. of No. 319, and J.W. of No. 742, as a visitor. Bro. Irving, the immediate P.M. having been compelled to leave, the health of the W.M. was proposed by Bro. How, who congratulated the Lodge on the benefits that might be anticipated by the accession to the chair of Bro. Farnborough, who had first seen the light of Masonry in the Apollo Lodge, at Oxford, and being well versed in all its rites and ceremonies, and imbued with a spirit of enthusiasm, would, besides those essentials, bring his educational attainments and courteous demeanour to assist in producing such an example, that it was not unfair to anticipate a year that would produce much benefit to the Lodge and the Order.

[If Lord Downshire does not call a Prov. Grand Lodge, he does apparently take some interest in the Order, having recently subscribed £200 towards building a new Masonic Hall at Reading.]

CHANNEL ISLANDS.

APPOINTMENTS.—*Lodge.*—Tuesday, June 8th, St. Anne (863), Alderney, at 7.

CHESHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, June 10th, Mersey (701), Angel, Birkenhead, at 5. *Mark.*—Friday, 11th, Joppa (Scotch), Angel Inn, Birkenhead, at 6.

DEVONSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, June 7th, Harmony (182), Swan Inn, Plymouth, at 7; Bedford (351), Tavistock, at 7; Fidelity (280), Three Tuns, Tiverton, at 7; Wednesday, 9th, Fortitude (122), Prince George Hotel, Stonehouse, at 7.

DURHAM.

APPOINTMENTS.—*Lodges.*—Thursday, June 10th, Palatine (114), Bridge Hotel, Sunderland, at 8; Restoration (128), Master Lodge, Town Hall, Darlington, at 8.

ESSEX.

APPOINTMENTS.—*Lodge.*—Wednesday, June 9th, United (998), George Hotel, Colchester, at 7.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Chapter.*—Wednesday, June 9th, Unanimity (97), Freemasons' Hall, Cheltenham.

HAMPSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, June 10th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7. *Encampment.*—Wednesday, 9th, Royal Naval, Phœnix Rooms, Portsmouth, at 7.

KENT.

APPOINTMENTS. — *Lodges.* — Tuesday, June 8th, Belvidere (741), Star Hotel, Maidstone, at 7; Wednesday, 9th, Union of Waterloo (13), Red Lion, Woolwich, at 7. *Chapter.*—Wednesday, 9th, Hope (248), Globe Hotel, Greenwich, at 4.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodge.*—Wednesday, June 9th, Antiquity (170), One Horse-shoe, Bolton, at 7: *Chapter.*—Wednesday, 9th, Rectitude (847), New Inn, Openshaw, at 7. *Encampment.*—Friday, 11th, St. James of Jerusalem, Three Tuns, Bolton, at 7.

LANCASHIRE (WEST.)

APPOINTMENTS.— *Lodges.*— Monday, June 7th, Harmony (267), Wellington Hotel, Garston, at 3½; Tuesday, 8th, Merchants' (294), Royal Hotel, Liverpool, at 5; Royal Preston (418), Cross Axes, Preston, at 8.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, June 8th, Harmony (339), Music Hall, Boston, at 7.

NORFOLK.

NORWICH.—*Perseverance Lodge* (No. 258).—The monthly meeting of this Lodge was held at the Lamb Inn, St. Peter's, on Thurday, the 27th instant, under the presidency of Bro. Wm. H. Cox, W.M., who initiated Mr. Henry Casper and Mr. Samuel Woolsey into Masonry. Bro. James Dawbarn, the S.W. of the Lodge, intimated that he should like to initiate the next candidate, which request was granted by the W.M. Mr. Rhichen Slack was accordingly balloted for, and initiated by the S.W.; Mr. James G. Simpson was also initiated by Bro. H. S. Mason, P.M. This being the first time Bros. Cox and Dawbarn had performed the ceremony, the Lodge eulogised the W.M. and S.W. for their efficient working. A large number of the Brethren and visitors were present. After confirming the propositions of the previous Lodge meeting, the Brethren retired to refreshment, and spent a joyous evening.

NORTHAMPTONSHIRE.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge was held at the Masonic Hall of the Lodge of Perseverance, No. 666, Kettering, on Monday, the 24th May, under the presidency of the Prov. G.M., the Marquis of Huntly. The usual business and appointment of Officers for the year ensuing having been concluded the Brethren adjourned to a banquet held at the George Hotel. About sixty Brethren were present, including the Marquis of Huntly, Prov. G.M.; Bros. Ewart, D. Prov. G.M.; Chas. W. Elkington, P.G.S.B. of England; Parker, Prov. G.S.W.; Eldred, Prov. G.J.W.; Gates, Prov. G.S.D.; Alltoft, Prov. G. Chaplain; Christopher Markham, Prov. G. Treas.; Strickland, Prov. G.Sec.; Campion, Prov. G.J.D.; Jones, Prov. G.S.B.; Inns, Prov. G. Dir. of Cers.; Barber, Prov. G. Pursvt.; Thomas Marshall, W. J. Higgins, Roberts, George Fox, Ryley, Wartnaby, Dainty, Porter, Ellis, Andrew, Robinson, Perkins, Watkins, Wilmot, &c.

The usual toasts having been proposed and duly honoured, the Chairman proposed "The Army and Navy," which was responded to by Captain Andrews and Captain Robinson (eldest son of Sir George Robinson, Bart.); "The M.W.G.M. Lord Zetland," "Lord Panmure, D.G.M., and the Grand Lodge of England," coupling with this toast Bro. Charles W. Elkington, who duly responded. Bro. Markham then proposed "The Prov. G.M., the Marquis of Huntly." After the acknowledgment, the following toasts were proposed and responded to:—

"The D. Prov. G.M. Bro. Ewart," "The Wardens and Officers," "Bros. Fox and Marshall, Secretaries to the Benevolent Fund," "The Charities," "The Marchioness of Huntly and the Ladies," "The W.M., Officers and Brethren of the Lodge of Perseverance, No. 666, and the various other Lodges in the province." Several songs were ably sung, and the evening was spent in harmony and good feeling.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges.* — Monday, June 7th, Northern Counties (586), Freemasons' Hall, Newgate Street, Newcastle-upon-Tyne, at 7; St. George's (624), Commercial Hotel, North Shields, at 8; Tuesday, 8th, D'Ogle (919), Morpeth; Wednesday, 9th, Blagden (957), Ridley Arms, Blyth. *Chapters.*—Wednesday, 9th, De Swinburn (24), Freemasons' Hall, Newcastle, at 7; Friday, 11th, De Sussex (586), Freemasons' Hall, Newgate-street, at 7. *Encampment.*—Friday, 11th, Royal Kent, Bell's-court, Newgate-street, Newcastle-upon-Tyne, at 7.

OXFORDSHIRE.

PROVINCIAL GRAND LODGE.

On Friday, May the 21st, the Prov. G.M. for Oxfordshire, Bro. Henry Atkins Bowyer, held the annual meeting of the Provincial Grand Lodge at the Masonic Hall, which was attended by the Worshipful Master, Officers, and Brethren of the various Lodges in the Province. After receiving the reports of Lodges, and voting the annual grants to the Masonic and city charities, the Prov. G.M. observed that he most sincerely congratulated the various Lodges on the excellent reports presented to him, showing how much Masonry flourished, and more particularly did he congratulate the Apollo University Lodge; for after the splendid *déjeûner* given by them in Worcester College gardens, and the magnificent entertainment provided by them last year, on the occasion of the visit of the Grand Master of England, the Earl of Zetland, at the Town Hall, he must express his surprise at the good management that appeared in their financial report; and he took that occasion to observe that the Grand Master had expressed to him his delight at his visit, and his approbation of all the arrangements made on that occasion.

The Prov. G.M. then appointed his Officers as follows:—Bros. R. J. Spiers, *Ald., F.S.A.*, D. Prov. G.M.; John E. Codrington, Brasenose coll., Prov. S.G.W.; John B. Looker, Prov. J.G.W.; Rev. Sir Fred. G. Ouseley, Ch. Ch., and Rev. Rd. W. Norman, Prov. G. Chaplains; Thomas Randall, Exeter coll., Prov. G. Treas.; Edwin James Trendell, Prov. G. Reg.; John Wallace Hozier, Balliol coll., Prov. G. Sec.; Edmund Bevers, Prov. S.G.D.; Charles Duffell Faulkner, Prov. J.G.D.; Alfred Green Holmes, Prov. G. Supt. of Works; Algernon B. Mitford, Ch. Ch., and Theodore Mansel Talbot, Ch. Ch., Prov. Grand Dirs. of Cers.; W. F. Thurland, Prov. G. Sword Bearer; William Richard Hobbs, Prov. Assist. G. Sec.; Stephen Elvey, New coll., *Mus. D.*, Prov. G. Org.; John Bossom, Prov. G. Pursvt.; Jonathan Jeffcoat, Samuel L. Warren, Wadham coll., William Coleman, Ed. K. Bennet. University coll., Viscount Hamilton, Ch. Ch., and Victor A. Williamson, Ch. Ch., Prov. G. Stewards; and Benjamin Bull, Prov. G. Tyler.

After the investiture of the various Officers, and before closing the Lodge, the Provincial Grand Master observed that he must express to the Brethren personally his entire satisfaction with the working of Masonry in this Province; that, during the time he had presided over them, nothing had occurred to mar the pleasure of being their Provincial Master, and that the uniform kindness he experienced on every occasion was most gratifying to his feelings, and was deeply felt by him.

In the afternoon the Churchill Lodge met to install their newly-elected W.M., Bro. C. J. Martyn, of Ch. Ch., which ceremony was most admirably performed by Bro. the Rev. J. G. Wood, after which the W.M. appointed his Officers as under:—

Bros. Rev. J. G. Wood, *F.L.S.*, Merton College, P.M.; Rev. Sir F. G. Ouseley, Bart., Chaplain; J. Plowman, S.W.; R. Cartwright, J.W.; T. Joy, P.M., Treas.; T. Mansell Talbot, Sec.; W. F. Thurland, S.D.; Lord Skelmersdale, Ch. Ch.,

J.D.; O. T. D. Wakeman, Ch. Ch., Dir. of Cers.; G. Shrimpton, I.G.; B. Bull and W. Spencer, Tylers.

After the business of the Lodge was concluded the Brethren adjourned to a banquet specially provided to receive the Prov. G.M. and Officers of the Prov. G. Lodge, which had honoured the Churchill by holding its annual meeting under that banner. Amongst the company present we noticed the Prov. G.M. Bro. H. A. Bowyer; the Prov. G.M. for Staffordshire, Bro. Col. Vernon; the D. Prov. G.M. for Oxon, Bro. Spiers; Bros. Cottrell Dormer, of Rousham; the W.M. of the Apollo, Bro. J. E. Codrington; the S.W. Bro. J. W. Hozier; and Bros. Thompson, Wyatt, Hester, Randall, Rev. J. G. Wood, and Rev. — Cooke, Past Masters; Lord Hamilton, Dr. Elvey, Harrison, Mansel, Talbot, Mills, Oxenden, Page, Oswell, Thompson, Williamson, Belcher, Cartwright, Trendall, Thurland, Hobbs, Falconer, &c.

In the course of the evening many admirable addresses were made on the usual loyal and Masonic toast, which want of space prevents our prevents our reporting, but we must not omit an outline of the Prov. G.M.'s address, in proposing the toast of the evening, "Health and happiness to the newly-appointed W.M., Bro. Martyn and his bride." He observed that Bro. Martyn was an illustration of what steady perseverance exhibited; he had gone through his university career with honour and credit, and had secured alike the love and esteem not only of his companions but of all those who who were associated with him; that in Masonry he had exhibited on all occasions his devotedness to its interests, in supporting its charities on every occasion which presented itself, showing that he was a Mason in more than name; that his appointment that day was the reward of merit, and that on no previous occasion had he proposed a toast more heartfelt and with greater sincerity.

Bro. Martyn (who was most warmly received) said that he felt he could scarcely deserve all that had been said of him by the Prov. G.M.; that his progress in Masonry had been to him a truly happy time—that he should look back on his Oxford career with pride and satisfaction, for he had made many valuable friendships, and he felt he had not made a single enemy. To Masonry he owed much, nor could he forget the great honour and kindness that had been shown to him at the Apollo banquet in February last, when the Brethren of that Lodge departed from the usual routine of toasts to remember him and his wife, Mrs. Martyn, who entertained a very high opinion of Masonry and deserved to be a Mason's wife—to him she had been all in all—and he most earnestly advised his college friends to follow his example. He felt that a greater amount of good feeling had been exhibited towards him than had fallen to the lot of many—he had ever desired to be useful in that sphere that kind Providence had placed him in. He should long remember the present moment, when surrounded by so many kind and valued friends, he felt that the expressions poured forth by the Prov. G.M. were echoed by all, and he hoped that he should ever try to deserve the good opinion that had been expressed. In conclusion, and from his heart, truly did he thank them, and in those thanks his dear wife most heartily concurred.

The evening was spent most happily, and it was observed that on no former occasion has greater pleasure been experienced.

The W.M. presided with great ability, and prefaced his toasts with considerable judgment and good taste, exhibiting in his bearing that amiableness of disposition that has so deservedly endeared him, not only to all his Brother Masons, but to all who have the pleasure of knowing him.

SOMERSETSHIRE.

Appointments.—*Mark Lodge.*—Thursday, June 10th, Royal Cumberland (Immemorial), MasonicHall, Bath, at 8. *Chapter.*—Wednesday, 9th, Royal Sussex (61), Amery's Hotel, Bath, at 7½.

STAFFORDSHIRE.

Appointments.—*Lodge.*—Friday, June 11th, Honour (769), Old Assembly Rooms, Wolverhampton, at 7½.

SUSSEX.

CONSECRATION OF THE ROYAL BRUNSWICK LODGE, NO. 1,304.

BRIGHTON.—The consecration of a new Lodge, an event which has not taken place in Brighton for upwards of fifty years, attracted a very numerous assemblage of the Craft to the Old Ship Hotel, on Thursday, the 27th inst. The Lodge was opened shortly after four o'clock. Bro. John Hervey, P.G.D. having been deputed by the Grand Master, at the request of the brethren of the new Lodge to perform the ceremony of consecration. There were present :—Bros. Jennings, G. Dir. of Cers. ; W. R. Wood, G. Steward, No. 27 ; Folkard, Prov. G. Reg. ; Cordy, Prov. S.G.W. ; Bacon, Prov. J.G.W. ; Verrall, Prov. G. Treas. ; Gavin Pocock, Prov. G. Sec. ; Powell, Prov. G. D. ; Rev. — Watkins, Prov. G. Chap. ; Schilling, Prov. G. Dir. of Cers. ; Cherriman, Prov. G. Pursvt. ; Furner, P. Prov. G.W. ; Bannister, P. Prov. G.D. ; Langtrey, P. Prov. G.D. ; McGee, P. Prov. G. Dir. of Cers. ; Willard, P. Prov. G. Dir. of Cers. ; Cordy Burrowes, Mayor of Brighton ; Collings, P. Prov. G. Reg., Wilts, and about ninety other Brethren.

The Lodge having been duly formed, Bro. Hervey proceeded with the ceremony of consecration which was most efficiently performed, Bro. Kuhe presiding at the organ, the anthems being given by Bros. Lawler, Fielding, and Shoubridge, assisted by several of the non-professional Brethren with good effect.

Bro. Hervey next proceeded with the ceremony of installation, Bro. Bacon, P.M., of the Royal York Lodge, being designated the first W.M. in the warrant of constitution. Notwithstanding, Bro. Bacon held the rank of P.M. the installation ceremony was at the request of the Brethren of the Lodge performed in its entirety. At the conclusion of the ceremony, the W.M. appointed and invested his officers as follows ; Bros. A. Ambrosini, S.W. ; E. Marten, J.W. ; P. R. Williamson, Sec. ; Freeman, S.D. ; Poole, J.D. ; Bonner, I.G. ; Emary, Dir. of Cers. ; Hardy, Steward. Bro. S. Ridley was next unanimously elected Treasurer, and Hawthorn Tyler.

Bro. Williamson begged to propose that a vote of thanks should be recorded on the first page of the minutes of the Lodge to Bro. Hervey, P.G.D. for his valuable services that day. Bro. Ambrosini seconded the motion which was unanimously carried.

Bro. Hervey assured the Brethren that he felt highly honoured at the compliment paid him, and if at at any time his services could prove of value to the lodge, he should always be ready to do the utmost in his power to promote its interests.

All business being ended the Lodge was closed in due form.

About half-past six o'clock, about seventy of the Brethren re-assembled in the assembly room of the hotel, where a very elegant banquet had been prepared for their entertainment. The cloth having been removed, and grace said by the Prov. G. Chap., the W.M. proceeded to give the usual loyal and Masonic toasts, which were duly honoured. On coming to the fourth toast,

The W.M. said they were that evening honoured with the presence of three Grand Officers, Bros. Hervey, Jennings, and Wood, all of whom he was sure the Brethren were proud to see amongst them. He proposed to them the health of the Right Hon. Lord Panmure, R.W.D.G.M., and the rest of the Grand Officers, coupled with the name of Brother Jennings.

Bro. Jennings, G. Dir. of Cers., said, that when one so small in person and so little in position as himself (laughter) was called upon to address such a meeting, in reply to such a toast, he could not do so without some embarrassment. They would allow him to say, that even though Lord Panmure were present himself, however, in the words of a song they had just heard, he might laugh at war, he might well quail if called upon to return thanks to so numerous a company for the honour conferred upon the Grand Officers. If that were so, how much more difficult must it be for him to do justice in acknowledging the compliment. He could only assure them that the manner in which the toast had been received would be as gratifying to Lord Panmure and the other Grand Officers, when he communicated it to them, as it was to himself. He regretted that he was unable to be present at the opening of the Lodge ; but when he arrived at a somewhat late

hour, and found the strict order which reigned, and the ability of the Brethren who presided over it, he could not but feel that the new Lodge must prove successful and prosperous. He was sure he might justly exclaim upon this occasion, "Hail, star of Brunswick!" feeling that this Lodge would, at no distant day, prove one of the brightest ornaments in the Masonic crown. When he looked round the table, and saw the number of distinguished members of the Order present, he felt that any Brother must be proud of presiding over a new Lodge which had such prospects before it, and which proved how, under the fostering care of the R.W.D. Prov. G.M. and his Officers, Masonry flourished, and its branches were extending in the province. He hoped that the time was not far distant when the M.W.G.M., who had declared that he should look to the provinces for distinguished brethren to place into Grand Office, might cast his eye towards Sussex, and, seeing the progress they were making, would select from their body some worthy member to receive the honours of Grand Lodge, which he was sure he would be found to adorn. Again he thanked them for the honour conferred upon the Grand Officers, and for the reception they had that day received (Applause).

"The health of the Prov. G.M., His Grace the Duke of Richmond" having been drunk, the W.M. proposed "The D. Prov. G.M., Bro. Col. M'Queen, and the rest of the Prov. Grand Officers." He deeply regretted the absence of the D. Prov. G.M., arising, as it did, from indisposition. They were, however, honoured by the presence of a large number of the Prov. Grand Officers, more especially Bros. Folkard and Cordy, and their worthy G. Sec., Bro. Pocock, to whom they were deeply indebted for their services in connection with the formation of the new Lodge. He would couple with the toast the name of Bro. Folkard, Prov. G. Reg.

Bro. Folkard returned thanks. He regretted that such a duty should have devolved upon him, because he knew that it was from no want of inclination that the D. Prov. G.M. was not present, but from physical debility. He was sure that there was no old Brother present who saw the zeal with which Col. Mc Queen entered upon his office four years since, to resuscitate the Prov. Grand Lodge, which had not met for twenty-seven years, but would acknowledge the benefits he had bestowed on the Craft, and feel deep regret at the cause of his absence on this occasion. When in November last some of them gathered together to celebrate the third anniversary of Col. McQueen being appointed Prov. G.M., he was unfortunately in a very infirm state of health. He was sorry that but little improvement had taken place in the health of their R.W. Brother since that time, and it was feared that he would be compelled to leave this country to endeavour to regain it. He had now to return to the Brethren the thanks of himself and the other Prov. Grand Officers, for the pleasure which had been afforded them in being invited to be present on that occasion; and they could not but rejoice at the progress which Masonry was making in the province. He had been a Mason for nearly forty years, and he had never seen a consecration of a Lodge before that day. It was a new light thrown upon the province which could not fail to be beneficial. The beautiful precepts which he had heard that day had made a deep impression on his mind, and he was sure the manner in which the ceremony had been performed by their worthy and R.W. Bro. Hervey, had afforded the utmost delight to every Brother who had had the opportunity of witnessing it. He felt that the beneficial influence of the proceedings of that day would be manifested at the next meeting of the Prov. Grand Lodge in October, and he could assure the Brethren that the Prov. Grand Officers would lose no opportunity of endeavouring to promote the interests of the Craft in the province.

The W.M. regretted that the next toast had not fallen into worthier hands than his own, for he felt how inadequate he was to express, in proper terms, the deep obligations they were under to Bro. Hervey, for the kindness with which he had come from London to attend their Lodge, and the ability with which he had performed the ceremonies of the day. He was sure the Masons of Sussex would feel that they were under a deep debt of gratitude to that R.W. Brother, and he would ask them to fill a bumper to the health and long life of Bro. Hervey, with thanks to him for his services that day (cheers).

Bro. Hervey, who was loudly applauded, said that the kind reception he had met with in Sussex on a former occasion had led him to believe that he should not be otherwise received that evening; and he certainly had not been disappointed, it being impossible to exceed the kindness with which he had been met. With regard to the ceremonies of the day, it was always a great pleasure to him if he could be in any way instrumental in extending a knowledge of their beautiful ceremonies. The success of those ceremonies had not so much depended upon him as upon their excellent Prov. G. Officers, by whom he had been assisted, especially their worthy Prov. G. Sec., Bro. Pocock. Individually, he (Bro. Hervey) had done but little; but when invited to take part in the proceedings of the day, though but a feeble exponent of their beautiful ceremonies, he had cheerfully consented to do so. Perhaps he might be allowed to make one or two observations to the Officers of the Lodge before resuming his seat. He trusted that each would give his mind steadily to the performance of the duties which devolved upon him—rather than aim at acquiring too much—as upon the proper discharge of the duties of each office the prosperity of a Lodge mainly depended. There was another point to which he would briefly advert, viz., that of the admission of members. He looked upon a Lodge as a Masonic family, and he would advise them not to be too anxious to add to that family; but to introduce no one whom they would not cheerfully receive in their own family circle. He thanked the Brethren of Sussex for the reception they had accorded him, and assured them that whenever they visited London they would be at all times welcomed by the Brethren. He would remind them that Grand Lodge met four times a year, and that all Past Masters, Masters, and Wardens were members of it, and had a right to express their opinions on any matter brought before it. He had had the pleasure to see Bros. Pocock, Verrall, Folkard, Wood, and other Brighton Brethren in Grand Lodge, and he could assure the Brethren that the London members were most anxious that those from the country should take a fair share of interest in their meetings. In conclusion, he would again assure them that nothing had given him greater pleasure than to take part in the proceedings of the day, and if the Brethren were satisfied by the manner in which he had discharged his duties, he could only add that he should be most happy at an early period to come amongst them and consecrate any other Lodge they felt they were strong enough to support. (Cheers.)

Bro. Folkard proposed "The health of the W.M. of the Royal Brunswick Lodge." It was seventy years since the establishment of the Clarence Lodge in Brighton, and fifty since the consecration of the Royal York. Since that time no exertion had been made until lately to extend the blessings of Freemasonry amongst them; but he thought the step which had been taken in the establishment of this Lodge would prove most important for the interests of the Craft. He was glad to see the W.M. in the chair, well knowing how well qualified he was, as he had already proved in another Lodge, to discharge its duties.

The W.M. said, however difficult it was for him adequately to express the merits of Bro. Hervey, in proposing his health, he could assure them he could speak about himself for hours. (Laughter.) He would not do so however, but truly and sincerely assured them he thanked them all. (Cheers and laughter.)

Bro. Furner, P. Prov. G.W., gave "Prosperity to the Royal Brunswick Lodge," which was acknowledged by the Treasurer, Bro. Ridley.

The W.M. then gave "The W.Ms. of the Lodges present that day, viz., Bro. Smith, of the Chichester Lodge, No. 45; Bro. Payne, of No. 47, Hastings; Bro. Lowdell, of the Royal Clarence, Brighton, No. 338; and Bro. Pocock, of the Lewes Lodge, No. 390." He was most grateful for their attendance, and regretted that they were deprived of the presence of the W.Ms. of the Royal York, Brighton, the Rye, and the Littlehampton Lodges, through indisposition.

Bro. Smith felt deeply indebted for the honour which had been conferred upon him and the other Masons present. He regretted that the fact of his being Master of No. 45 should give him precedence over older and more worthy Masons in acknowledging the toast. The ceremony of consecration had strongly impressed him with the beauty of the ritual; and, whilst thanking the Royal

Brunswick Lodge for the gratification he had received through its kind invitation, he wished it every possible success and prosperity.

The W.M. then gave "The Visitors," which was acknowledged by Bro. Montague Scott, of the Royal Clarence Lodge.

The W.M. next gave "The Officers of the Royal Brunswick Lodge," having no doubt that they would work well together, and by their united exertions make the Lodge equal in its working to any in the province.

Bro. Ambrosini, S.W., returned thanks on behalf of the Officers for the kind manner in which the last toast had been proposed and responded to. He could as yet say but little for the Officers, as they were all young and green in office; but they would pledge themselves to support the W.M. by a strict attention to their duties; and when he left the chair they trusted he would not regret the confidence he had placed in his Officers, but would admit that they had done their utmost to raise the character of the Royal Brunswick Lodge. (Cheers.)

The W.M. said that they were most deeply indebted to their respected Prov. Grand Secretary, Bro. Pocock, for the ability and exertion which he had brought to bear for the benefit of the Lodge, and the able manner in which he had seconded the exertions of Bro. Hervey that day. Bro. Pocock's services were always at the command of the Brethren of the Province, and he had therefore great pleasure in proposing his health (Cheers). They were also deeply indebted to Bro. Kuhe, Prov. G. Org., for his valuable professional services that day, and perhaps, as the hour was getting late, he might be allowed to couple the names of "Bros. Pocock and Kuhe" in one toast.

Bro. Pocock, Prov. G. Sec., returned thanks, and expressed the great gratification he had experienced in contributing his exertions as a duty to promote the interests of the Lodge. He regretted the absence of the D. Prov. G.M., and trusted that if anything should occur to deprive them of the valuable services of the gallant Colonel, they would still continue a happy and united Province.

Bro. Kuhe, Prov. G. Org., also acknowledged the toast.

Bro. Williamson then proposed "The Charities," which was effectively responded to by Bro. Hervey in a very eloquent speech: the result being that many pounds (in one instance at least £5. being handed across the table) were entrusted to him for the benefit of the Benevolent Institution.

The proceedings then terminated, the harmony of the evening having been increased by the exertions of Bros. Kuhe, Lawler, Shoubridge, and Fielding.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, June 8th Royal Standard (739), Dudley Arms, Dudley, at 6½. *Encampment.*—Tuesday, 9th, Richard de Vernon, Dudley.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges.*—Monday, June 7th, Union (287), Masonic Hall, York, at 7; Wedesday, 9th, Minerva (311), Masonic Hall, Hull, at 7.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Wednesday, June 9th, Wakefield (727), Old Rectory, Leeds, at 7; Thursday, 10th, Britannia (162), Music Hall, Sheffield, at 7. *Chapter.*—Tuesday, 8th, Fidelity (364, Freemasons' Hall, Leeds, at 7.

ROYAL ARCH.

METROPOLITAN CHAPTERS.

CHAPTER OF PRUDENCE (No. 12).—This excellent Chapter held a convocation on Monday the 15th ult., Comp. Potts, who was present as a visitor, being solicited to preside as 1st Principal, and instal the Z. elect. The Chapter being formed, and declared open, the minutes of last meeting were read and confirmed; upon which Comp. James Archbell was presented, and duly installed as M.E.Z. in excellent style. Comps. Stuart and Munie were then installed as H. and J. —this portion of the ceremony being well performed by Comp. Blackburn, of the Robert Burns Chapter (No. 25), who was admitted a joining member, and appointed S.E. Comp. Browse was invested as Treas.; Comps. Cox, N.; Stokes, P.S.; and Michael and Turner as 1st and 2nd Assistants. All the appointments being satisfactorily made, the M.E.Z. called the attention of the Chapter to a matter of considerable interest to them all,—the presentation of a P.Z.'s jewel to their late M.E.Z., Comp. Cooper, to dilate upon whose merits would be to him a difficulty, inasmuch as he (Comp. Archbell) felt that he had not words at his command to do justice to this subject. However, the difficulty was in some manner removed, as he addressed those to whom his predecessor was too well known to require any eulogium from him. The kindness of Comp. Cooper was proverbial, and well known to every member of the Chapter—that, coupled with the ability he had displayed while officiating as their M.E.Z., showed him well worthy their regard and esteem. The investiture with the jewel (which was a very handsome one) then took place, the inscription being as follows.—"Presented to Companion J. Cooper, by the Companions of the Chapter of Prudence, in testimony of his urbane and efficient service as First Principal during the years 1856 and 1857." Comp. Cooper in feeling terms acknowleged the compliment, and assured the Companions that he would still continue to exert himself for the advancement of Freemasony in general, and for this Chapter in particular. The visitors were—Comps. Dr. Rowe (P.Z.), P.G. Dir. of Cers.; Gould, P.Z.; and D. S. Potts, P.Z.

CYRUS CHAPTER (No. 21).—This Chapter held its last convocation for the season on Tuesday, the 25th instant, at the London Coffee House, Ludgate Hill. There were present:—Comps. King, M.E.Z.; Burrell, H.; F. J. Marillier, (P.Z.), as J.; Barringer, Bainbridge, and T. R. White, P.Zs.; John Watson, P.S.; Lambert, N.; and we observed the following visitors, viz., Comps. Symonds, G. Standard Bearer, Mark J. Thompson, and Spratt, all of Chapter No. 7. After the Chapter was closed, the Companions adjourned, at six o'clock, to an excellent banquet, and the visitors expressed themselves delighted with the reception they had met with.

PROVINCIAL CHAPTER.

CHERTSEY.—*St. George's Chapter* (No. 486).—A convocation of this Chapter was held at the Crown Hotel, on Friday, the 28th of May, Dr. G. Harcourt, M.E.Z., (D. Prov. G.M. for Surrey), presiding. The M.E.Z. having been re-elected, duly installed Comp. J. Merryweather as H., and Comp. Wm. Blenkin as J. The following Comps. were also invested with the badges of their respective offices:—Bidwell, E.; E. T. Parsons, N.; Greenwood, P.S.; and F. Johnson, Janitor. Bros. Moore and Palmer, of Lodge No. 486, were duly exalted, and the Chapter closed in perfect harmony. The Companions then adjourned to an excellent banquet, and passed a very pleasant evening; Comp. Head, P.Z., No. 5, returning thanks for the visitors.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENTS.

DUDLEY.—*Richard de Vernon Encampment.*—The next meeting of the Knights is fixed for Wednesday, June 9th. There are several candidates for installation.

BLACKHEATH.—*Keneys Tynte Encampment.*—The annual meeting of this Encampment was held on Wednesday, the 19th of May, at the Railway Hotel, when there was a good attendance of members. The V. E. Sir Knt. Henry J. Hinxman, Prov. Grand Com. for Kent, presided in the unavoidable absence of Sir Knt. Moore, the E.C. There was also present at the opening of the Encampment, Sir Knts. Laird and Clerk, 1st. and 2nd Capts.; Dixon as Prelate; Anderson, Expert; Hassell, Capt. of Lines; Shuttleworth, P.E.C.; Roughton, P.E.C.; How, P.E.C.; Figg, and Malings. After the routine business had been transacted, the Treasurer's report, which exhibited a most satisfactory account of the progress and prospects of this young association, was received and adopted. A ballot was taken for the admission of Comp. William Platt, of the Mount Sinai Chapter, which, being in his favour, he was duly installed as a Knight. Sir Knt. Roughton then presented Sir Knt. Peter Laird, 1st Capt., who had been elected E.C., for installation, and, in the presence of three other P.E.Cs., he was obligated, and the full ceremonial performed by the V. E., Prov. G. Com. The other Knts. Companions were then admitted, and the new E.C. retired, and was afterwards introduced, preceded by Sir Knt. How as Dir. of Cers.; passing under the arch of steel, he was placed in the chair, and proclaimed and saluted in due form. The E.C. then appointed as officers for the year ensuing, Sir Knts. Capt. Henry Clerke, 1st Capt.; Lt. Henry James Anderson, 2nd Capt.; J. W. Figg, Expert; John Dixon, Capt. of Lines; Malings, Reg.; Thos. Hassell, Standard Bearer; Jackson, Herald; Henderson, Equerry; the V.E. Sir Knt. Hinxman was unanimously re-elected Treasurer. In accordance with a notice duly given, it was moved by Sir Knt. Clarke that the future meetings of the Encampment be held at the Freemason's Tavern, in Woolwich, which motion being seconded by Sir Knt. Alderson, was carried by an unanimous vote. The encampment was then closed, and, at nine o'clock, the Knights sat down to banquet. The E.C. in proposing the health of the Prov. G. Com., alluded to the untiring efforts of that eminent Brother by which they were enabled to meet so satisfactorily. He trusted they might be long blessed with his presence and fostering aid. Sir Knt. Hinxman in responding, expressed his grateful thanks for the support of the Knights Companions, and called on them to do honour to the eminent Brother they had that day placed in the chair, under whose government he was sure they would continue to prosper. The E.C., Sir Knt. Laird acknowledged the reception given to him on his first presiding over them, and called their attention to the fact of there being so good an attendance at this meeting. No efforts should be spared on his part, to render himself a worthy successor of the E.Cs who had preceded him. He then asked the Knights assembled to give a cordial greeting to their visitor, Sir Knt. How, who was well known to most of them, and who had kindly given his services to them on that day. Sir Knt. How assured the Knights that the meeting had given him much pleasure. It was most gratifying to find that there were fourteen members of the Encampment present; it was rare to find, even in some of the more noted Encampments in London, so many to attend for the business. Indeed, it was often difficult to get half a dozen together prior to the banquet, and he had heard that evening of a London Encampment, where, on a recent occasion, two Companions were installed in the present of only three Knights, which were all that could be got together; but that day all were present to

witness the installation. "The newly-installed Knight" and "The Officers" having been duly honoured, the Knights separated.

OXFORD.—*Encampment of Cœur de Lion.*—The annual festival was held at the Masonic Hall, on Saturday, May 22nd, and was attended by the Prov. G. Com., Sir Knt. H. Atkins Bowyer; the Prov. G. Com. for Staffordshire, Sir Knt. Lt.-Col. Vernon; Sir Knt. R. J. Spiers, *Ald.*, Prov. G. Capt.; and a large number of members of the Encampment. The E.C., Sir Knt. W. W. Harrison, M.A., of Brasenose College, installed, with great ability, the following gentlemen as Knights Companions:—Sir Michael Hicks Beach, Bart. Ch. Ch., George Croft Huddleston and Herbert A. Hill, both of Balliol College, John Pratt, St. Mary Hall, and Arthur Tyton Blakiston, St. John's College. The E.C. elect, Sir Knt. Edmund Bevers, 1st Captain, was then duly installed in the chair of Commander of the Encampment for the ensuing year, and appointed as his officers, the following Knights: Rev. R. W. Norman, Exeter College, Prelate; Thomas Joy and John Wallace Hozier, Balliol College, Captains; Edw. Remisford, Registrar; Wm. Belcher, Expert; Rev. J. S. Sidebotham, New College, Dir. of Cers; Captain John A. Fave, of Wormsley-park, and Sir Michael Hicks Beach, Standard-bearers; Theodore Mansel Talbot, Ch. Ch., Captain of Lines, &c. Sir Knt. R. J. Spiers had been re-elected Treasurer. The Knights then adjourned to the banqueting-room of the Masonic Hall, where a splendid repast awaited them, and an evening's enjoyment of no ordinary character was participated in by all present.

THE ANCIENT AND ACCEPTED RITE.

PROVINCIAL.

BIRMINGHAM.—*Vernon Chapter.*—A convocation of this Chapter of S.P.R.C., H.R.D.M., was holden at Dee's Hotel, Birmingham, on Tuesday, the 25th ult. The minutes of the last meeting were read and confirmed. The ballot was then taken for the Hon. W. Warren Vernon as a candidate for installation, and was unanimously favourable; being in attendance he was duly installed a S.P. of the Order. The Brethren were highly gratified by the admirable manner in which the M.W. Sov.; Bro. Ward, conducted the ceremony. A letter was read from Bro. Copeland tendering his resignation in consequence of his ill health obliging him to reside abroad. The resignation was accepted. The Secretary was requested, when writing to him, to express the regret the Brethren felt at losing as a member one whom all so much esteemed, and to hope that restoration to health would soon permit him to rejoin them.

COLONIAL.

GIBRALTAR.

Inhabitants' Lodge (No. 178).—The regular meeting of this Lodge—postponed from Wednesday on account of an amateur performance of the Calpe garrison theatricals, in which the W.M. and several of the Brethren took an active part—was held on Friday evening, the 23rd April, when four candidates were initiated, and Bros. Rycroft, Aires, and Bayley, were raised to the Sublime Degree of M.M.; all which work the W.M. executed in his accustomed masterly style, without

evincing any signs of fatigue. The office-bearers present were—Bros. Gould, W.M.; Irwin, S.W.; Hamilton, acting J.W.; Ingram, acting S.D.; Beard, J.D.; Swetenham, I.G.; Francis, (P.M.) Treasurer; Shannon and Deacon, Stewards. Before closing, Bro. Irwin, S.W., rose and begged that the W.M. would be kind enough to retire for a few minutes, and allow one of the P.Ms. present to occupy the chair. Bro. Gould, though evidently at a loss how to account for the request, immediately complied; and on Bro. Ellison, P.M., assuming the gavel, Bro. Irwin again rose and said, "Worshipful sir, I need not inform the Brethren that we are about to suffer a great loss. It is already but too well known that the 31st regiment—to which our much esteemed W.M., Bro. Gould, belongs—is under orders to proceed to the Cape of Good Hope. The Brethren will, I am sure, agree with me that this is a serious blow to the prospects of the Inhabitants' Lodge, No. 178; for it is to Bro. Gould's extraordinary ability, zeal, and activity, that we owe its revival and present prosperous condition; and I feel confident that I am expressing the sentiments of almost every member of the Lodge, when I say that we ought not to allow Bro. Gould to leave us without giving him some slight token of our appreciation of his merits, and of our regret at losing him. I believe the most appropriate present would be a Past Master's jewel, as there is no human probability of his returning amongst us before the expiration of his year of office, and he will be at too great a distance to admit of our presenting it to him then. I therefore propose 'That a Past Master's jewel be procured from England, and presented by the Lodge No. 178 to Bro. Gould on his leaving this station.'" Bro. Riera, P.M., having briefly seconded the proposition, it was put and carried unanimously. Bro. Gould having been requested to re-enter and resume the chair, Bro. Irwin, in a few words, expressed the pleasure he had in informing the W.M. of the resolution which had been passed in his absence, and begged he would kindly notify his willingness to accept the jewel as an expression of the sincere regret those members of the Lodge whom he would leave behind all felt at losing his rule, and as a token of the high estimation in which the Lodge generally held him as a man and as a Mason, and their gratitude for his exertions as W.M. in its resuscitation and re-organization. The W.M. said that he was completely taken by surprise at the resolution which had been passed in his temporary absence, and did not consider that his individual exertion entitled him to such a substantial mark of approbation. He thought that the honour which the Lodge had paid him by his election as W.M. was a sufficient reward for any little trouble he might have taken in the re-organization of No. 178; and, notwithstanding the gratification and pleasure with which he had listened to the speech of the S.W., he begged that the Lodge would re-consider its determination, the more especially as he considered that their funds might be turned to better advantage by the purchase of various indispensable articles of Lodge furniture than by so expensive a present to an individual member. Bro. Irwin hoped the W.M. would not withhold his consent; the proposition had been talked of, discussed, and considered amongst most of the members not belonging to the 31st regiment before they had assembled that evening; it had just been carried by all the members present unanimously, and he did not believe that any amount of re-consideration would induce the Lodge to alter its intention. The W.M. expressed his gratification and thanks for so marked a demonstration of esteem; and no further propositions being made, the Lodge was closed in due form. The labours of the evening having been long and arduous, refreshment proved most acceptable, and the arrangements of the stewards found general approbation. Amongst the members present were—Bros. Ellison, P.M.; Ortelli, P.M.; Riera, P.M.; Searle, P.M.; Law, James, Lovekin, Gray, Mitchell, Fairfax, Dunstan, Moneypenny, Atrill, &c. The visitors were—the Brethren of the Lodge of Unity, Peace, and Concord, No. 396 (held in the Royal Regiment); Bros. Gabay, I.G., No. 132; Thompson, 325; and several others. The usual loyal and Masonic toasts having been duly honoured, the W.M. said, "I beg to propose 'Health and prosperity to the Lodge of Unity, Peace, and Concord, No. 396, held in the Royal Regiment.' It is rarely, Brethren, on occasions like the present, when Lodge entertains Lodge, that the proceedings terminate in any other way than in the greatest harmony and good feeling. The business of this evening being concluded, we have ad-

journed to refreshment, in order to cement that sociability and friendship which should at all times be the distinguishing characteristics of a Freemason's heart. The members of No. 396 will, I am certain, be received most heartily by the Brethren of the Inhabitants' Lodge, more especially, perhaps, by the military members, from the fact of the Lodge of Unity, Peace, and Concord being a military Lodge; and their Brethren of the 31st regiment will not only greet them as Masons, but as comrades and old acquaintances. The two regiments have been at the same stations for many years, and, from the recent order of readiness, it appears that they are to continue to serve together, both regiments being ordered to the Cape. What their ultimate destination may be I do not know, but can assure the Brethren of No. 396, on behalf of the Inhabitants' Lodge, that a hearty welcome will invariably await them; and as regards the 31st regiment, it will not be their fault if both corps do not always remain on the best Masonic terms." (Masonic honours). Bro. Ristok, J.W., 396, most cordially responded to the toast. He regretted the inability of the W.M., 396, to attend that evening through sickness, and the S.W. through military duty; but on their part, as well as on behalf of those present, he thanked the Inhabitants' Lodge for the kind reception and hearty welcome they had experienced that evening, and he trusted they would often have opportunities of reciprocating it, if not to the whole Lodge here, at least to those members of it whom, following the path of duty, they might again meet with in distant parts of the world. Some other toasts having been duly honoured, and the evening's enjoyment much enhanced by the excellent singing of Bros. Law, Ellison, and Shannon, the Brethren parted, much gratified by the harmony of the meeting.

NEW SOUTH WALES.

[*From our own Correspondent.*]

Australia, celebrated in Europe as the "Land of Gold," and boundless undeveloped wealth, which the industrious emigrant has but to reach to accomplish his most sanguine expectation, is but imperfectly, it is imagined, known to many with regard to its social institutions, and particularly with respect to the extension of Freemasonry among its population.

The Masonic Brother, on his arrival in Sydney, the metropolis of New South Wales, while viewing on all sides the evidences of commercial enterprise, feels himself surrounded, to a great extent, by similar opportunities of Masonic intercourse to which he had been accustomed in the mother country.

There are in Sydney five Lodges working under the English constitution, viz.:—Lodge of Australia, No. 548; Lodge of Harmony, No. 814; Samaritan Lodge No. 843; Zetland Lodge of Australia, No. 941; and the Cambrian Lodge, No. 942; besides many others in the principal towns of the interior. There are also three Lodges under the Irish, and two under the Scotch constitutions.

PROVINCIAL GRAND LODGE.

The first meeting of the Prov. Grand Lodge for the year 1858 was held at the Freemasons' Hall on the 12th February. The proceedings were conducted by the Worshipful D. Prov. G.M, Bro. J. Williams, with his usual ability. The continued prolonged absence of the R.W. Prov. G.M., Bro. Sir S. O. Gibbes, who resides in New Zealand, is much regretted by the Brethren in the colony, the Prov. G.M. not having been in Sydney since his installation, a considerable time since. The want of a resident Prov. G.M. is much complained of.

Board of General Purposes.—Bro. Isaac Aaron is the president of this board, and has been elected to that position for the third time. This gentleman has been a great benefactor to the Craft for years, and by his strenuous exertions has kept many Lodges together when they could scarcely get a meeting. The last office this Brother filled was that of Prov. G.S.W. This board, in connection

with the Prov. Grand Lodge, is found of great service and assistance in various ways, not only in the regulation of the Craft, but more immediately in investigating the claims of many distressed Brethren, who, by the recommendation of the board to the various Lodges, have been assisted, and some of them enabled to return to Europe. Another phase of utility is exemplified by the constant watchfulness evinced by the board for the interest of the Craft, in preventing any innovation or encroachment on its privileges; a case having occurred lately illustrating this fact, wherein a Brother named Melville, who had been in England some years since, and after vainly endeavouring to enlist the sympathies and assistance of the colonial Past Masters, had striven to induce many of the Brethren to aid him in forming a new Lodge, to be called "The Royal Architects," the advantages of which, it was said, would completely eclipse the science as at present understood. At a recent meeting of Lodge No. 814, the D. Prov. G.M. and Bro. Aaron, the chairman of this board, being present, our worthy Brother, Rev. J. Woolley, brought the matter forward for the purpose of eliciting a final and decisive opinion on the subject; when the R.W. Bro. Williams declared the actions of this Bro. Melville to be antagonistic to the true principles of the Craft; and Bro. Aaron, in confirming what had fallen from the D. Prov. G.M., cautioned the Brethren against being led to implicate themselves. This Bro. Melville, it is understood, is now either gone or going to some other colony, in order to obtain patronage under some other constitution.

Zetland Lodge.—The first election of W M. for the present year took place in the Zetland Lodge, No. 941, when Bro. W. G. Lambert, who had most ably filled that honourable position during the year 1857, was unanimously re-elected; the Brethren evincing, by their continued approval, their appreciation of the many sterling qualities of our worthy Brother. At the February meeting of this Lodge Bro. S. A. De Lissa, P.M., who is a member of several Lodges, retired from membership, owing to inability to attend with the regularity he could desire, when the Officers and Brethren, in token of their esteem, unanimously elected him an honorary member.

Lodge of Harmony, No. 814.—The chair in this Lodge has been most ably filled during the last two years by our much esteemed Bro., H. P. Coles, Prov. G. Sec., who is a most zealous and indefatigable English-working Mason. The election of W.M. for the present year fell on Bro. W. Smith, who has been for many years a member of the Lodge, and one of its most strenuous supporters when the first *furor* of the gold mania induced many of its members to leave for the "diggings." Bro. Smith may be proud of his position, as being Master of one of the most correct English-working Lodges in New South Wales. The ceremony of installation was ably performed by Bro. P. M. Leworthy.

Lodge of Instruction in connection with the Lodge of Harmony.—This Lodge of Instruction, though connected with Lodge No. 814, is open to, and attended by, many of the Brethren from the other English Lodges in the colony, and is the means of qualifying many Brethren for holding office. The first meeting for the present year took place on the 6th January, when the sections of the first lecture were gone through in a most satisfactory manner; the chair being filled, for conducting the same, by our excellent working Bro., S. A. De Lissa, who evinced his usual ability, assisted by seven expert Brethren. This Lodge, which is the only one in working order in the colony, need not be ashamed of working before the Grand Stewards' Lodge itself.

Samaritan Lodge, No. 843.—The position of W.M. of this Lodge has been occupied during the past year by Bro. the Rev. J. Woolley, *D.D.*, Prov. S.G.W., whose gentlemanly and courteous demeanour on all occasions has secured the respect of the whole Craft. The election this year was in favour of Bro. O. R. Campbell, whose talent has raised him to considerable eminence in his profession as an artist. The ceremony of installation was performed by Bro. Woolley, S.G.W.

Cambrian Lodge, No. 942.—The office of W.M. of this Lodge for the past year

had been filled by Bro. A. T. Holroyd, member of the parliament of New South Wales. Bro. Watson Wilson, a most promising and rising young Mason, was elected W.M. for this year. Bro. Wilson most deservedly enjoys the friendship of the Brethren. This Lodge, although the youngest English Lodge in the colony, is daily gaining in prosperity. Bro. Murphy, P.M., performed the ceremony of installation.

Lodge of Australia, No. 548.—This Lodge, although last stated, is the oldest Lodge in the colony of those working under the English constitution, and the Lodge to which many of our most zealous and distinguished Brethren belong. The W.M. for the present year is Bro. B. Palmer, a most worthy and estimable member of the Craft, who was installed by Bro. Dobson, P.M. (The notice of this Lodge is thus placed, because of the order in which the various W.Ms. were installed, and we trust may not be imputed to any disrespect.)

At the close of the various meetings the Brethren sat down to most ample entertainments, provided at the Freemasons' Tavern, York-street, where the utmost good feeling and brotherly love prevailed.

ROYAL ARCH.

Zetland Chapter.—The first meeting of the Zetland Royal Arch Chapter took place on the first Monday in January. This is the only Chapter in the colony under the English constitution, and has been got up in a style well worthy of its object. It has been established now nearly three years, and is ably worked by its Officers and Companions—Comps. Aaron, Lovecroft, De Lissa, Wilson, and Leworthy, P.Z., an old colonist, and good working Mason. The admission fee to this Chapter is double of that which is usually charged in England, and it is most respectably attended. Several Brethren were exalted to the Sublime Degree, and, after having spent an agreeable evening at the banquet, separated at twelve o'clock.

Australasian Masonic Benevolent Widows and Orphans Fund.—This fund has been in existence nearly three years, and is well supported by the various Lodges. The capital has now accumulated to about £700, which is placed at profitable interest; our worthy Brother and old colonist, R. W. Moore, the Prov. G. Treasurer, being one of its principal guardians.

Australasian Freemasons' Hall.—This building is situated in the centre of the city, and was, previously to its present use, the town hall, and the municipal council-chamber is now used as the Lodge-room. It was purchased in shares, and adapted to the use of the Craft; but the rapid increase of the Masonic body will soon render more commodious and better ventilated premises absolutely necessary.

In concluding these particulars of the Craft in Australia, it may be stated that the Brethren are most anxious for communication with their English Brethren.

The Brethren in the colony have for years been unable to obtain their Grand Lodge certificates: can you inform them whether it has been finally arranged by the Grand Lodge if the reduction of fees has taken place, and the blank certificates are in course of being forwarded—as nothing short of that will satisfy the Brethren here. And further, is it in contemplation to act in the same manner respecting the Royal Arch certificates and fees? VERITAS.

[There has been some delay at the printers' in preparing the certificates, but we are assured they are now ready and in course of issue. We have never heard of any alteration being contemplated with regard to the Royal Arch certificates

or fees. The delay in the issue of certificates to the colonies has too often arisen from the returns of membership not being made by the Lodges themselves. Thus we find that no less than thirty-six of the Canadian Lodges have never made one single return from the day they received their warrants. The reduced scale of fees has been in force from March, 1857.—Ed. F. Mag.]

WEST INDIES.

St. Thomas.—*Harmonic Lodge* (No. 458).—The members of this Lodge held their annual meeting for the installation of Officers for the ensuing year, on Sunday, the 25th of April, in honour of their patron St. George. The Brethren, dressed in full regalia, met at half-past ten, a.m., at the house of the W.M. Bro. Daniel Pretts, *M.D.*, and formed a procession, with the visiting Brethren, to escort their W.M. to the Lodge, which was duly opened in the first Degree, and three candidates, Messrs. D. Cardozo, junr., Solomon Pereira, and Miguel V. Crespo, were initiated into the mysteries of Masonry by the W.M. and Bro. A. E. Pretts in English, and by Bro. G. A. Feron, the Orator, in French, they having requested permission from the chair so to do. The one candidate being a partner of the commercial firm of Pereira, Pretts, and Co., Bro. A. E. Pretts desired to initiate him; the other, Mr. Miguel V. Crespo, had been a schoolfellow and a brother collegian of the Orator, Bro. G. A. Féron. Both performed their task in an admirable and masterly style, thereby giving proofs of being able one day to occupy the Master's chair. The following is a list of Officers for the year 5858—5859:—Bros. Daniel Pretts, *M.D.* (P.M.) W.M; Judah Cappe, S.W.; Peter G. Vesunt, Junr., J.W.; A. E. Pretts, Treas.; R. Julius Wolff, Sec.; Aug. L. de Moeser, Org. &c., S.D.; Benjamin C. D. Avredo, J. D.; Geo. A. Feron, Orator; H. Victoria and Wm. H. Smith, Dirs. of Cers.; M. L. Maduro, I.G.; Frankn. M. Shaw, Tyler.

INDIA.

CALCUTTA.

[From the Indian *Freemasons' Friend* for December.]

The elections for the office of W.M. of the several Lodges in Calcutta, for 1858, have not presented many features calling for remark. The V.W. Bro. Hoff, Prov. Grand Sec., is the only Warden who offered himself for the E.C., and was unanimously elected; the Brethren who were eligible not having offered themselves out of compliment to his distinguished position in the Craft. On the night of the installation, the D. Prov. G.M., as a P.M. of *Lodge Humility with Fortitude*, conducted the ceremony, and enjoyed the rare felicity of inducting his son, in the presence of many Masters and Past Masters, into the chair which he had himself repeatedly filled to the satisfaction of the members in times gone by. In retiring from the chair which he had twice occupied, for two years each time, the R.W. Bro. Clark requested the Lodge to accept of a Bible, as a mark of his appreciation of the kindness he had met with. The V.W. Bro. Hoff addressed the Lodge on some points connected with the Order.

Lodges Star in the East and *Courage with Humanity* respectively elected R.W. Bro. Le Geyt and W. Bro. Price. The W.M. of the former having served for two years (let us add with great credit to himself and benefit to his Lodge and the Craft in Calcutta), could not be re-elected without a dispensation. The W.M. of the latter pleaded the pressure of his avocations as disabling him from complying with the wishes of the Brethren to allow himself to be re-elected. The contest

for election here lay between the J.W. and a P.M. who had joined the previous year as an honorary member. The votes were equal without the vote of the W.M., who thought that the Lodge should proceed to another ballot, but gave in to the opinion of the P.M., that the W.M. should give the casting vote, with due regard to the qualifications of the candidates; and accordingly, after some (doubtless anxious) reflection, he gave his voice in favour of the P.M. Some curious questions arise out of these proceedings. One of these is, whether a honorary member is eligible for election as W.M. unless he has previously become a subscribing member. We know that in most Lodges the names of honorary members are annually brought forward as eligible for election; but we know also, that in general the by-laws include a rule to meet the point above mooted. The by-laws of most Lodges expressly deny the right of honorary members to vote on pecuniary matters, a reservation which one Lodge lately thought proper to discontinue. In one instance, we knew of an honorary member who, in consequence, hesitated to give even an opinion (until specially called upon) as to the character of an applicant for relief. Some definite rules are, we think, required on the subject of the rights and privileges of honorary members generally. Another question that arises is founded on what the Constitutions state, viz., that after the W.M. has given one vote and thereby (so to speak) caused an equality, he has then the right of giving a second or casting vote. In this instance, the W.M. originally intended not to vote, and was compelled to vote by the equality existing without his vote; so that his vote was not a casting vote, but a vote given openly—when, had he intended to vote, he should have given his vote secretly like the rest of the Brethren. This is not, as may at first sight appear, a distinction without a difference. The voting being intended to be *secret*, whether by ballot or the inscription of names on papers, the Constitutions provide that if the result, after all, including the W.M., have voted, be an equality, the W.M. shall, as a part of the duties as well as the responsibilities of his office, give his casting vote publicly. This, sometimes a duty and sometimes a privilege (the exercise of which must be *odious* in some cases, as where persons prefer that their predilections should not be divulged), is thrown upon the W.M. as a necessity; but the observance of it should, it is obvious, be confined within the bounds prescribed. Would it not have been the proper course if the W.M. had, in this case, stated that although he had wished to leave the election entirely in the hands of the Lodge, yet from the turn which things had taken he felt himself compelled to vote like the rest; and had then required a second secret voting on paper, giving his vote in the same manner? It may be argued against this opinion, that supposing the result of the votes of the members to be the same, the inequality would be concluded to have been caused by the vote of the W.M., and it would therefore be immaterial if he openly or secretly gave his vote. The replies to this objection are many:—1st. The result of the subsequent voting by the members *might* have been different, as we can readily imagine. 2nd. The difficulty felt by W.M. would not perhaps have been experienced. 3rd. The subsequent voting would have been strictly according to the Constitutions, and the privilege of secret voting would not have been taken away, except as a last resource under recognised circumstances. 4th. The address of the P.M. might have been deemed by the W.M. an appeal to him, which he could not resist, though it was tolerably evident that, had he been left to himself, the turn of the scale might have been different. All these are so many reasons why the Constitutions should, in every possible case, be strictly observed.

The two Lodges in which the election was contested were *Courage with Humanity* and *Kilwinning*. In both of them the candidate, whoever he might have been, would have walked over the course, but for an opinion authoritatively expressed, that any Brother who had been appointed but had not acted as Warden for a twelve month, might be elected, provided no eligible Brethren were willing to stand for election, and the Lodge applied for a dispensation for his installation. This opinion, instead of proving serviceable to the Brethren whom it affected, induced Past Masters who before had no intention of the kind, to become candidates. We are thus reminded of the remark of a worthy P.M., that there seems to be a lack of zeal (*valde deflendum*) in those who have ruled in the S. and W.,

to aspire to the "supreme command." There is no doubt a cause for this—but who shall explore and reveal it?

[Our Indian Brethren appear to be very far out in their Masonic law. Honorary members are not acknowledged at all by the Book of Constitutions, and therefore no rules can be laid down with regard to their rights. None but subscribing members can be elected to the Master's chair. The W.M. had no right to record his vote after having inspected those of the other Brethen; and the Brother having the majority of votes before he did so has an undoubted claim to be placed in the chair. A Warden, if he has been duly invested with his collar of office, is qualified for the chair at the end of twelve months, though we would not vote for a Brother who had not acted during that time.—ED. London *F. Mag. and M. M.*]

Circumlocution Office.—Here is an instance of circumlocution on the part of the London Post Office, which came to light in one of the Calcutta Lodges. The W.M. was advised by the Grand Sec. of the receipt of remittance and the despatch of some Masonic certificates by book post. But in lieu of the expected certificates came a letter from Rowland Hill, stating that if any body were appointed to call at the London Post Office, with one shilling and nine pence and the No. of the said letter, the said certificates would be handed over. Would it be impertinent to ask why the Post Office received the certificates, if it did not undertake to transmit them to Calcutta? And whether the distance between the London Post Office and Freemasons' Hall in Great Queen-street is greater than that between London and Calcutta?

RANGOON.

Lodge Star of Burmah (No. 287).—It is the general wish of the members that Bro. Wickham should be Master another year, and there is no doubt he will be re-elected. On the 3rd December this Lodge presented W. Bro. J. S. Jordan with a P.M.'s clothing and jewel, not only as a token of brotherly regard and esteem for the manner in which he performed his duties to the Lodge, but as a mark of appreciation of his sterling worth both as a man and a Mason.

Lodge Astræa, at Thayetmyo, is not very strong just now; but it is hoped that some staunch members will keep it up till more propitious circumstances shall enable her to shine with effulgence.

THE WEEK.

THE Queen and Royal family have been enjoying the Whitsun holidays at Osborne. On Monday, her Majesty's thirty-ninth birthday was celebrated at Windsor and other places with the customary honours. On Tuesday the Princess Helena completed her twelfth year. His Royal Highness the Prince Consort left Osborne on Thursday afternoon for the Continent. Her Majesty accompanied his royal highness in the royal yacht *Fairy* to Portsmouth. The Prince travelled by special train from Portsmouth to Dover, where the *Vivid* was in readiness to convey him to Ostend. It is understood that his royal highness is about to visit his illustrious daughter at Berlin.——The House of Commons

reassembled on Friday, when Mr. Washington Wilks, the proprietor of the *Carlisle Examiner*, was committed for a breach of privilege, in having asserted that Mr. Clive, the member for Hereford, was actuated by personal motives in giving a decision, as chairman of a railway committee, in favour of a project of the Caledonian against the North British Railway Company. The House afterwards went into a committee of supply.——The accounts from India are to the 9th of May, and are more satisfactory than was anticipated. General Walpole had effected a junction with the commander-in-chief, and Bareilly was expected to be invested on the 10th. Gen. Walpole's division met with a reverse on the 15th April, but was enabled, by the retirement of the enemy, to move forward on the following day. Sir H. Rose left Jhansi on the 27th April, and expected to be joined by Gen. Whitelock's force, when he would attack the Ranee's army, 12,000 strong. Several minor engagements had taken place, all to the disadvantage of the natives. Matters appear to be progressing satisfactorily in Oude. A number of principal talookdars have made their submission to the chief commissioner, either personally or by their representatives, and the settlement of the country around Lucknow is being rapidly made. The most melancholy part of the intelligence is the death of Sir William Peel, which occurred at Cawnpore, from small pox.——The Paris conference had a meeting on Wednesday, and again on Saturday. A special diplomatic commission is to assemble at Constantinople on the 1st of June, for the settlement of the Montenegro difficulty, which still continues in full force. It is stated from Vienna, of the 22nd, that the latest news from Constantinople is to the effect that in the affair of Montenegro the Porte is willing to accept the *status quo* of 1856.——A letter from Berlin says that the king of Naples declares himself ready to accept the arbitration of Prussia on the Cagliari question as soon as the Neapolitan court of appeal shall have given its decision thereon. ——From Madrid of the 22nd we learn that the postal treaty with England had been signed.——In the sitting of the Piedmontese chamber of deputies at Turin, on the 20th, the Count de Cavour, in the continued debate on the bill for raising a loan of 40,000,000f., said the government intended to observe the strictest economy.——In the court of Queen's Bench Mr. Justice Coleridge, on Friday, in addressing the grand jury, said it was the last time he should have that honour, as he was about to retire into private life. Mr. H. Hill, Q.C., we hear, is to be his successor.——A man of independent means, and formerly a captain in the merchant service, has been sentenced to six months' imprisonment with hard labour, by Mr. Secker, for stealing an opera-glass; his defence being that he was led to commit the act by an irresistible impulse.——On Wednesday, a number of the patrons of the prize ring assembled at Stoneness, opposite Greenhithe, to witness a fight which, to their disappointment, did not come off. In compensation, however, they determined to improvise one, and two of the party, James Morris, alias "The Brighton Pet," and Philip Redwood, a young man from Westminster, undertook the performance. After about an hour's fight, Redwood fell senseless to the ground, and expired shortly after.

PUBLIC AMUSEMENTS.

A "wet and wretched" evening, such as that with which last Whit-Monday came to a close, though far from being relished by that section of the holiday-makers who have by train or steamboat sought "fresh scenes and pastures new," is always peculiarly agreeable to the metropolitan theatrical managers, who find the thermometer of their treasury rising in the same proportion that the thermometer out of doors declines. The places of out-door recreation, therefore, suffered to the advantage of the theatres. Later in the week the weather has been a little more genial, but the harvest-time of the "gardens" has evidently not yet arrived, and the proprietors thereof must "wait a little longer" before the period comes when they can turn the extensive preparations they have made for the comfort and convenience of their summer visitors to account. In the mean-

time we furnish, as usual, the details of what has been done in the way of Whitsuntide celebration, though, as before hinted, the dramatic world has this year presented very little that could claim to be considered as a novelty.——At Her Majesty's Theatre, for the week, the "Traviata," "Don Giovanni," and the "Trovatore," constitute the list of repetitions. The houses have been good, the catalogue of fashionables upon each occasion being long and brilliant. A new ballet, entitled "La Reine des Songes," was produced on Saturday with complete success, the established favourite, Marie Taglioni making her appearance for the season. "La Nozze di Figaro" preceded the ballet.——At the Royal Italian Opera, on Tuesday evening, Madame Bosio made her first appearance this season, in company with Graziani and Gardoni. The opera in which she appeared was the "Traviata" of Verdi; not the happiest selection that might have been made, but perhaps the easiest under the present incompleteness of the theatre. The house has been anything but well attended.——At Drury-lane, on Wednesday the managers of the cheap opera tried the experiment of a morning performance, and with some degree of success. The opera was the "Trovatore," with Madame Rudersdorff for the heroine, and Signor Mattioli, *Luna*, instead of Signor Badiali, as heretofore. Mr. Charles Braham repeated his performance of *Manrico*, and Madame Borchardt was the gipsy, *Azucena*. The opera passed off with considerable spirit, and the principal *morceaux* were loudly applauded.——At the Haymarket, on Wednesday evening, Miss Amy Sedgwick, whose absence from these boards has been so much felt and so much deplored, made her appearance after her long and severe illness in her original character of *Hester Grazebook*, in Tom Taylor's favourite comedy of "An Unequal Match." Her reception was, of course, of the heartiest and most cordial description, and for some time the acclamations suspended the progress of the play.——The Adelphi season has been brought to a close, and the house is to be immediately pulled down and a larger one erected. It is to be ready for opening in September.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

SPECIAL NOTICE.—Our correspondents who so kindly furnish us with reports of meetings, &c., are earnestly requested in every case to write on *one side only* of the paper they use. In future, the non-observance of this rule will necessitate our passing over communications which we should otherwise gladly insert, and which the Craft would be benefited by having presented to them; for, in order to produce our *Magazine* at the proper time, we are obliged to facilitate the operations of the printer, who knows no greater impediment than backed copy, not always legibly written. In giving proper names, where accuracy is so essential—since for the spelling of such there is no orthographical standard—our correspondents should be careful to write very distinctly.

Emblematic covers for the volume of 1857 are now ready, price 1*s.* 6*d.* A few volumes may also be had, price 14*s.* 6*d.* each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

No. XXIII.—JUNE 9, 1858.

GRAND LODGE.

THE proceedings at the quarterly communication of Wednesday last call but for little remark, much of the business on the *agenda* remaining undisposed of when eleven o'clock brought the business to a termination. On the reading of the minutes, Bro. Warren moved, pursuant to notice, that the portion relating to the appeal from Tasmania be not confirmed. The R.W.D.G.M. proceeded to reply—not to the statements of Bro. Warren—but to some observation published in the *Freemasons' Magazine*, which he stated he supposed to be identical with the address of Bro. Warren. We must enter our protest against any such assumption, for, though it is patent to the world, and has never been sought to be concealed, that Bro. Warren is actively connected with the *Magazine*, we trust that it exists upon far higher grounds than that of being the exponent only of the opinions of any one particular Brother. It seeks to represent and support the interests of the Craft at large, without favour or affection, though of course it must occasionally clash with the opinions of particular individuals amongst so large a body of men as Freemasonry embraces. The R.W.D.G.M., in reply to our observations with regard to the non-existence of three Lodges in Launceston at the time of the recommendation of Bro. Ewing for Prov. G.M., stated that two of them, though not in possession of their warrants, were working at the time under dispensation, and therefore entitled to the same privileges as regularly chartered Lodges. Admitting it to be so, we still maintain that the third Lodge has all the appearance of having been created—for we have indisputable evidence that it had not been in existence, even under dispensation, six months at the time alluded to—merely for the purpose of giving a preponderance to the Craft in Launceston which should secure the appointment of Prov. G.M. to one of the members of that portion of Tasmania; whilst Bro. Toby is condemned for having attempted to do something similar in Hobart Town, not having, however, first started his Lodges under dispensation. With regard to Bro. Ewing having served the office of Master in his Lodge "for five consecutive years," the D.G.M. admitted he was in error—he should have said "at five different times." Here is the sum and substance of the whole of the D.G.M's. speech—the last-named point forming no portion of the statement of Bro. Warren—and how far it is satisfactory we shall leave to the judgment of the Craft.

The minutes were confirmed, the matter is settled—and though in a manner contrary to our opinions, and as we believe to the dignity of Grand Lodge, we are of course bound to acquiesce in the decision; and we shall not attempt to show that the D.G.M. altogether failed to answer the chief points of the argument upon which the motion for the non-confirmation of the minutes was based. But we must again protest against the *Freemasons' Magazine* being identified with the opinions of any particular Brother, any more than it is usual to identify the opinions of the proprietors of newspapers who hold seats in the legislature with the leading articles of their respective journals, the large majority of which they never see until the papers appear upon their breakfast tables, only receiving them simultaneously with the subscribers to their journals. It will, of course, occasionally happen that the opinions of Mr. Walter will accord with those expressed in a leader of the *Times*—that Mr. Ingram will support measures advocated in the *Illustrated News*—or that Mr. Wilson may think the brightest gems of finance are to be found in the columns of the *Economist;* but Lord Panmure should know, by his parliamentary experience, that it is not usual, should any of these gentlemen address the House, for the Chancellor of the Exchequer or the Home Secretary to decline answering them, and proceed to reply to some article in their newspapers, upon the assumption that it must necessarily be written by and contain all the points of the honourable member's statement.

The minutes of the previous Lodge having been disposed of, the M.W.G.M. brought forward a motion for conferring upon Bro. Thory Chapman, P. Assist. G. Dir. of Cers., the rank of P.G.D., in consideration of his long services to Grand Lodge. This was met by an amendment from Bro. the Rev. G. R. Portal, to the effect that Grand Lodge, acknowledging the valuable services of Bro. Chapman, should present him with a P. Dir. of Cers.' jewel in testimony thereof, thereby refusing the *brevet* rank proposed by the Grand Master. After a short discussion the amendment was carried, by a majority of 102 to 88. Much as we approve of the decision come to by the Grand Lodge, we cannot but express our regret that the subject was ever raised, as it has been the means of inflicting unnecessary pain on a most worthy Brother. We fully appreciate the motives which induced the M.W.G.M. to bring the resolution before Grand Lodge, but we cannot but think his lordship's constitutional advisers should have dissuaded him from a step which was sure to be looked upon with considerable jealousy by Grand Lodge. We hold that Bro. Chapman has lost nothing by the decision, as he will be as highly respected as P. Dir. of Cers. as it would be possible for him to be as P.G.D.; and Grand Lodge has fairly expressed an opinion that, according to the rank which a brother has held, so shall he be known. It was in the power of the M.W.G.M. to have conferred the office of Grand Deacon on Bro. Chapman when he superseded him as a Dir. of Cers., and no Brother could have challenged, even if he had not approved, the appointment. Not having done so, we regret that

the noble lord should have brought forward his resolution, and thereby subjected himself to be placed in a minority on a point of principle, which he was led to raise only by his kindliness on seeing how much Bro. Chapman took the loss of his office to heart.

The remainder of the proceedings consisted mainly of the adoption of some recommendations of the Board of General Purposes, in the course of which a rather smart conversation took place as to the power of a Brother to raise an amendment on a paragraph of a report, which, though expressing an opinion, did not enunciate any principle, the debate being principally confined to the legal members of Grand Lodge. That Bro. Roxburgh was right in arguing that no such amendment could be proposed we think every reflecting Brother will admit, and we only regret that so much valuable time should have been lost on so self-evident a proposition.

THE PROVINCE OF WEST YORKSHIRE.

An article which we published a few weeks since on the general management of Provincial Grand Lodges, and which led us to take notice of and condemn a proposition for the formation of a Board of General Purposes for West Yorkshire, as unconstitutional, has brought upon us a large mass of correspondence; and we are glad to perceive that the majority of the writers (all being West Yorkshire Brethren of eminence, whose names are in our possession) agree with our comments, and admit that a large body of the West Yorkshire Brethren are themselves convinced of the illegality of the proposed board. Our principal correspondent, however, is the Right Worshipful Deputy Provincial Grand Master—a Brother who by his rank, his position as a gentleman, and his attainments, deservedly stands high in the estimation of the Craft—who has put some categorical questions to us, which we shall endeavour to answer.

We never denied that it was the general practice to open a Provincial Grand Lodge within a private Lodge; but however general, that is no evidence of the correctness of the practice, and we again repeat that Provincial Grand Lodges should as nearly as possible adopt the practice of Grand Lodge in the manner of conducting their business. We are asked to state who are "the most distinguished legal authorities in the Order" who concur with us in our opinion. Perhaps it would be rather more correct were we to say that we concur with them in opinion from having observed their practice, and not from anything we have personally heard from their lips; and if we do not now publish their names, it is because we do not feel justified in doing so until we have their permission, which we assure Bro. Fearnley we will take an early opportunity of endeavouring to obtain.

With regard to that portion of the Book of Constitutions which is opposed to the formation of such a board, we would refer to the powers of Provincial Grand Lodges as laid down at pages 50 to 53, wherein it is declared "The Provincial Grand Lodge emanates from the authority vested in the Provincial Grand Master, and possesses no other powers than those specified." Amongst those powers, that of constituting a Board of General Purposes is not specified; but it is specified, at page 45, that the Provincial Grand Master "shall hear and determine all subjects of Masonic complaint or irregularity respecting Lodges or individual Masons within his district;" and even from his decision there is an appeal to the Grand Master or Grand Lodge.

We are further asked to state "to what portions of the code of regulations it is probable the Most Worshipful Grand Master would take exception." We are not in the confidence of the Grand Master, and therefore scarcely know how to answer such a question; but we have no doubt he will object to clauses 6 and 10, or those clauses which give to the board the power of inquiring into "subjects of Masonic complaint and irregularity respecting Lodges or individual Masons within the province," a duty which belongs to the Provincial Grand Master, and which he is bound to perform; and should he not do so, an appeal lies to the Board of General Purposes, the high court of chancery of the Order, and with whose jurisdiction it would be unconstitutional for any other board to attempt to interfere.

A MASONIC HERO:

JOHN COSTOS, A BRITISH SUBJECT—HIS SUFFERINGS FOR FREEMASONRY IN THE INQUISITION AT LISBON, A.D. 1743.

"And as they bound him with thongs, Paul said unto the centurion 'Is it lawful for you to scourge a man that is a Roman and uncondemned?' And when the centurion heard that, he went unto the chief captain, saying 'Take heed what thou doest, for this man is a Roman.'"

The hero of the following simple but deeply interesting narrative is worthy of an immortality amongst the Craft. The sufferings of the rack seem never for a moment to have betrayed him into the faintest admission to its prejudice; indeed the torture chamber, with all its congenial horrors, served but to confirm the energy of his resolve. That a man of deep religious conviction should thus endure all things to preserve the sanctity of a solemn vow, has, we allow, many parallels in the dark annals of persecution; but that during the most profligate era of the first French revolution, when religion lay prostrate, and the precepts and obligations of Christianity had become a by-word and a scorn, men should cheerfully accept the alternative of the scaffold and the knife, in preference to safety pur-

chased by violation of their Masonic oath, is a psychological mystery. We are the first to comment upon it; to others we leave the task of its due investigation.

A rampant hatred of Freemasonry seems too long to have influenced the priesthood of every country which bows to the domination of papal rule—though luckily in our own country many enlightened Catholics are members of our Order. But the formula and symbols of the Brotherhood are secrets resolutely denied even to the confessional: *hinc illæ lachrymæ.*

Malta very recently exhibited a droll illustration of this transcendant *odium theologicum.* A celebrated native quadrille band was hired to attend at a Masonic festival, the character and objects of which those priest-ridden musicians knew not of. Already did they occupy their position in the orchestra of the grand banquet-room at Government House. A brilliant assemblage of ladies and gentlemen filled the vast area below. Suddenly a crash of military music from without heralded the arrival of the Knights of St. John of Malta; and then, dressed in gorgeous uniform, with all the banners and ensigns of their craft, this Christian order of Masonry entered. No sooner, however, had the apron of his excellency the governor flashed upon the eyes of the fiddlers than the whole band leaped to their feet, and seizing their instruments—dainty tenor and huge double bass—they rushed into the street. Marvellous was the astonishment at first, and the mirth afterwards, which this untoward event created. But there was noble military music in the vestibule, and all soon went off merry as a marriage bell. For weeks previous to this occurrence the friars had been denouncing Masonry from the pulpits of cathedral and oratory, hurling threats of excommunication, and other dire pains and penalties, on all such as directly or indirectly abetted its operations. But to our narrative:—

"Being desirous," says Costos, "of furnishing my readers with every possible proof that I actually underwent the tortures narrated in these pages, I submitted the wounds, still visible upon my arms and legs, to the inspection of Dr. Hoadley and to Mr. Hawkins and Mr. Carey, surgeons; and I feel grateful to those gentlemen for having authorized me to state that they are quite satisfied the marks resulted from great and peculiar violence, and that their position corresponds exactly with the tortures hereinafter described.

"I am a native of Berne, in Switzerland, and a lapidary by profession. In the year 1716, my father came with his family to London, and easily obtained there letters of naturalization.

"After twenty-two years' residence I went to Paris, and worked for the French king in the galleries of the Louvre. Having thus spent five years, I removed to Lisbon, with the ultimate design of settling in the Brazils, allured by the vision of gold and jewels so abundant there, and the certainty of acquiring a fortune. But the king of Portugal, by advice of his council, deemed it impolitic to permit a foreign lapidary to roam through a colony abounding with precious stones, of whose value and extent the government labour to keep even their own subjects in ignorance. At Lisbon, therefore, I was content to settle, having lost all hopes of being

permitted to emigrate. Employment in my profession I found in abundance, and soon could have amassed a competency for age, had I escaped the cruel grasp of the bloodthirsty inquisitors. These tyrants detain at the post office the letters of all about whom they entertain suspicions. Mine they from time to time intercepted, hoping to discover some allusion to Freemasonry, I being notorious as one of the most zealous professors of that art. Not discovering, however, any passages which struck at the Romish religion, or tended to disturb the government, yet still bent upon the discovery of the Masonic secret, they resolved to seize one of the leading Brethren, and I was selected, being the Master of a Lodge. With me they associated the Warden, Mr. Alexander James Monton, a diamond cutter, born in Paris, and a Romanist. He had been settled six years in Lisbon, where he was jeweller to the court.

"The reader must know that our Lodges in Lisbon were not held at taverns, &c., but alternately at the private dwellings of chosen friends; there we used to dine together, and practice the ceremonies of our Craft. Ignorant at the time that Masonry was interdicted in Portugal, we made no attempt at secrecy, and were soon denounced by the treacherous zeal of a lady residing in a house opposite to mine, who, at confession declared we were Freemasons; that we debarred women from our assemblies, and consequently, could be nothing less than dangerous revolutionary conspirators. The officers of the Inquisition were soon on the alert. My friend, Mr. Monton fell the first victim, he being seized in manner following:—

"A jeweller and goldsmith, who besides was a familiar of the Holy Office, came to his house, saying he was commissioned to inquire the expense of resetting a diamond weighing four carats. They agreed about the sum; but as this was artifice merely, in order that the familiar might become acquainted with Monton's person, he declined leaving the jewel until after consulting the owner, and hearing his opinion of the arrangement. I happened to be present, which greatly delighted the inquisitor, who had got the unexpected sight of both his victims at once. He went off, requesting both of us to call on him the next day. Business not permitting me to accompany him, Monton went alone to receive the diamond said to be worth a hundred moidores. 'Where is your friend, Costos,' said the traitor, for he had the day before showed him several stones, which he pretended to be desirous I should polish. Monton replied that I was on change, and he would fetch me. But the inquisitor and his five subalterns, afraid of losing half their prey, beckoned him into the back shop, and after several signs and tokens had passed between him and his myrmidons, he rose up, whispered a few words in private, and retiring behind a curtain, demanded his visitor's name and surname, telling him he was a prisoner in the king's name. Unconscious of any crime for which he could justly incur his Portuguese majesty's displeasure, he gave up his sword the moment it was demanded of him. Next, they threw themselves upon him to prevent escape, commanding that he should make no noise, and began to search him. Finding he had no other weapon, they asked whether he wished to know in whose name he was detained. 'Yes,' said Monton. 'We seize you,' said the guards, 'in the king's name, and in that of the most Holy Inquisition: and in its name we forbid you to speak, or even so much as to murmur.' Then, a door at the bottom of the shop, which looked into a by-lane, flew open, and the prisoner, accompanied by the commissary, was dragged towards a small chaise with the blinds close drawn down, so that were any friends near, they might remain ignorant of his fate.

"Their next device was to spread a report that he had absconded with

the diamond entrusted to him. How greatly was each of his friends shocked at this slander. As we all esteemed his probity none would give credence to the base report, and we unanimously agreed, after weighing the matter, to go in a body to the jeweller and reimburse him, firmly persuaded that some fatal and unforeseen accident must have led to the disappearance of our friend. He, however, refused our offer, politely assuring us that the owner of the diamond was far too wealthy to be regardful of its loss.

"Truth sometimes penetrates all disguises with which falsehood seeks to cloud her; so this generosity in persons to whom we were in a great measure strangers made us suspect some foul play, a conjecture confirmed by a fierce and open persecution which immediately arose against Freemasonry, I myself being seized four days after.

"An acquaintance, hired by the Inquisition, seeing me in a coffee-house on the 5th March, 1742-3, between nine and ten of the clock at night, denounced me to nine familiars who lay in wait with a chaise near the spot. I was in the utmost confusion when, on quitting the coffee-house with two friends, they seized me only. 'I had passed my word,' they declared, 'for the diamond which Monton was charged with purloining; therefore certainly I was his accomplice, and had engaged my friends to offer payment in the hope of concealing my crime.'

"To no purpose did I attempt a justification. Seizing my sword the wretches handcuffed me, thrust me into a chaise drawn by two mules, and thus was I hurried off to share the captivity of my friend. But, undaunted by these severities, and their repeated denunciations of vengeance in case I attempted to accost the passers-by, I tore open the wooden shutters of my caleche, and loudly hailed one of my friends, Mr. Richard, my companion in the coffee-house, conjuring him to apprize all our brethren of my imprisonment, and warn them that the only means of averting a similar fate was to go voluntarily to the inquisitors and denounce themselves. Deeds of villany are deeds of darkness.

"I would here observe that the Holy Office rarely ventures to seize its prey in broad daylight, as in the case of Monton, unless they judge he will be too much paralyzed by fear and the novelty of his position to make either an outcry or resistance. For myself I reckoned so confidently on the zeal and courage of my friends that my first impulse was to draw and defend myself, calling on my friends to set their backs to the wall and follow my example. No sooner, however, did they see my rapier out than, overwhelmed with terror from being better advised as to the consequences of resistance, they all forsook me and fled. Left alone with these wretches, the whole nine fell upon and pinioned me, as already described. When a person is arrested all the world abandons him. His relatives go into mourning, and scarcely venture to intercede in his defence; nay, steps are taken to bribe or intimidate the dearest friends into accusing each other.

"Swiftly the carriage rattled over the pavement, until we reached the Casa Sancta, and swept into a court-yard overshadowed by the dark grey towers of that dreary edifice. I was now ordered to alight, and handed over to an officer until the grand inquisitor had been informed of my being caught in their snare. They took advantage of this interval to make a rigorous personal search, the rule being to deprive the prisoner of any gold, silver, buckles, knives, &c., which he may have about him. They then motioned me to follow, and led the way to a lone dungeon, expressly forbidding me to speak unless addressed, nor to strike against the walls; but in case I wanted assistance to knock at the door with a great padlock that hung outside, and which I could reach by thrusting my arm through

the iron grate. 'Twas then that, struck with all the horrors of a place of which I had read and heard such baleful descriptions, I sank into the blackest melancholy, picturing to an excited fancy all the pains and penalties that might hereafter be associated with my imprisonment.

"My first day's incarceration passed in these anxious terrors, aggravated by the dismal moans of other captives, my neighbours. And night, usually associated with solemn silence, brought no intermission. The shrieks of men and, if I may judge from the voices, of women, undergoing the punishment of scourging for a violation of the command to speak not —so vehemently urged on me—forbid all sleep. I rose to pace my cell. Dawn at length broke through the lofty grated lattice, and full wearily it came. Time seemed no longer to revolve. These twenty-four hours succeeding my capture, had for me the duration of years.

"In three days' time, a lay brother whom I had not yet seen entered my prison, and without one word uttered or sign made, began to crop my hair. Bareheaded, and with naked feet, he then marched me into the presence of my abhorred judges, viz. the president and four junior inquisitors.

"Immediately on my entrance they instructed me to kneel, lay my right hand on a Bible, and swear in the name of Almighty God, that I would truly answer all questions demanded of me. My own and my parents' christian and surname, the place of my birth, my profession, religious faith, and how long I had resided at Lisbon, were then entered in a book. This done, the chief inquisitor spoke thus: 'Son, you have heinously offended in aspersing the Holy Office, as we know of a certainty. Now, therefore, we exhort you to confession, and to accuse yourself of all and several the crimes committed from the earliest moment at which you could discern betwixt good and evil, to the present hour. Thus doing, you may excite the compassion of our holy tribunal, ever merciful and kind to such as love and speak the truth.'

"They then thought proper to tell me that the diamond transaction mentioned above, was merely a device to gain a convenient opportunity of arresting me. On this, I besought them to let me know the real cause of my imprisonment; that I had never in my life spoken evil of the Romish religion; having so demeaned myself during my sojourn in Lisbon, that I could not be justly accused of saying or doing aught contrary to the laws spiritual or temporal, of his Portuguese majesty's dominions. That I belonged to a society comprising individuals professing various religious tenets, one of whose laws expressly forbade all disputation on matters of doctrine, under a severe penalty. When I perceived the inquisitors confounded the word *society* with *religion*, I assured them *my society* could be considered a religious one only as it obliged its members to live in charity and brotherly love, however widely they differed on matters of faith. They then asked how this society was called. I replied, that I could tell them its name in English and French, but was unable to translate it into Portuguese. Keenly fixing their eyes on me, they all pronounced alternately the words 'Freemason,' '*Francmaçon!*' The true cause of my imprisonment was now revealed. After a pause of silence, during which they conferred apart, they suddenly demanded what was the constitution of Freemasonry. I set before them as well as I could our ancient traditions. That James VI. of Scotland had declared himself its protector, and encouraged his subjects to enrol themselves therein. That besides, the ancient kings of Scotland so esteemed this honourable Craft for its devoted loyalty, that they promoted among its members the use of a special toast; and 'God preserve the king and brotherhood' precedes the goblet at all their feasts. That those monarchs were often Grand Masters of

Lodges ; when otherwise, a nobleman was selected who received from the king a pension ; at his election a money gift from all beside. That Queen Elizabeth ascending the English throne in unsettled times, took umbrage at all secret societies, and resolved to suppress them ; but first of all she commanded certain of her privy council, with the archbishop of Canterbury, to enrol themselves in that of Masonry. Obeying the queen's orders, they made so advantageous a report of their loyalty as removed her majesty's alarm, and Freemasons have ever since enjoyed in Great Britain and the places subject to it, the most perfect countenance and all due liberty, which it is their proud boast never to have once abused.

The inquisitors next demanded what was the tendency of this society. I replied, 'every Freemason is obliged at his admission to take an oath on the Holy Gospel, that he will be faithful to the king, nor enter into any plot or conspiracy against his sacred person, or against the liberty of the country where he resides ; and that he will cheerfully submit to its established laws. That charity was the foundation, soul, and bond of unity, linking us together by the tie of fraternal love, and making it an imperative duty to assist poverty in the most liberal spirit, without distinction of religious belief.'

"'Twas then they called me 'liar,' declaring it to be impossible we should practise these good maxims, and yet be so jealous of our secret as to exclude women from its participation. The judicious reader will smile at the inference, which if true, would certainly apply to the dark and mysterious tyranny of the Holy Office itself. However, I answered them, 'Women, my lords, are excluded in order to suppress occasion of scandal, and because in society, they are usually found to be unsafe guardians of a secret. The founders of Masonry are, therefore, by their exclusion, thought to have given a signal proof of their wisdom and foresight.'

"They now insisted I should reveal to them the symbols and tokens of a Lodge.

"'The oath,' said I, 'taken at my admission, never to divulge directly or indirectly what then transpired, forbids me ; and I humbly trust to your lordships' justice that my principles may find favour in your sight.' To this they answered, 'In our presence your heretical vow avails not—we absolve you from it.' The nature of my reply they seemed to anticipate. I was at once thrust back into my damp, noisome dungeon, where I fell sick. Partially recovered, I was sent for to be interrogated whether, since my abode in Lisbon, any Portuguese had been received into a Lodge. I replied 'No.' True it was, indeed, that Dom Emanuel de Sousa, lord of Calliaris, and captain of the German guards, hearing that the person was at Lisbon who had made the Duke de Villeroy a Freemason by order of the French king, Louis XV., had desired M. de Chavigny, ambassador of France, to find me out. But knowing Freemasonry to be forbidden, and aware that M. de Calliaris was a nobleman of great economy, I found an expedient to disengage myself from him by asking fifty moidores for his reception, a demand which, I was persuaded, would at once put an end to his desire to be enrolled amongst us. As regarded their threats of torture in case I did not reveal the nature of our symbols, I referred them to Mr. Dogood, an English Roman Catholic and Freemason, who had settled a Lodge in Lisbon fifteen years before, and who, being of their own persuasion, could more properly appreciate their power to absolve us from an oath.

"Again referring to a previous examination, when I said it was a duty incumbent on Freemasons to assist the needy, they asked whether I had ever relieved a necessitous object. I named to them a poor woman, a

Romanist, who, being reduced to the extremity of want, and hearing that we were liberal of alms, had addressed herself to me: I gave her a moidore; when the Fransciscan convent was burned down the fathers made a collection, and I gave them, upon the exchange, three-quarters of a moidore; that a poor Roman Catholic, with a large family, who could get no work, being in the utmost distress, had been recommended to me by some Freemasons, with a suggestion that we should make up a purse among ourselves in order to set him up again; accordingly we raised, among seven members, ten moidores, which money I myself put into his hands. They then asked whether I had ever given alms privately out of my own purse. I replied that the above gifts were mainly derived from fines levied at the meetings of the brotherhood. 'For what faults?' enquired they. 'Those,' said I, 'who take the sacred name of God in vain pay the quarter of a moidore; less profane oaths or indecent words, the quarter of a new croisade; the fractious and disobedient were also fined.' Finding all their efforts to shake my resolution, either by terror or cajolery, of no avail, they threw off all disguise, calling me 'dog of a heretic,' and vowing I was already damned, so that neither purgatory nor absolution would avail me. The proctor then proceeded to read the heads of the indictment or charge, which was as follows:—

"'The said Costos having refused to discover to the inquisitors the true tendency and evil designs of the assembly of Freemasons, and having, on the contrary, persisted in the assertion that Freemasonry is good in itself: wherefore, the proctor of the Inquisition demands that the said prisoner be prosecuted with the utmost rigour; and that the court do now proceed to tortures, in order to extort from him a confession that the several articles of which he stands accused are wholly and altogether true.'

"Folding up the paper he drove me before him to the torture room, built in the form of a square tower, illuminated by two small torches only, making a darkness visible; and, to prevent the shrieks of the sufferers from being heard without, the doors are lined with felt. After preparing their instruments, an operation ostentatiously performed before my eyes, six wretches laid hold of me, stripping me naked to my drawers, and casting me on my back. An iron collar was placed round my neck and secured me to the scaffold. They next fixed a ring to each foot, and stretched my legs apart with all their might. Afterwards two ropes were twisted round each arm and two round each thigh, and, being passed under the scaffold through holes made for the purpose, four men, upon a signal, suddenly drew them tight. These ropes pierced the flesh even to my bones, making the blood gush out at the eight different places thus bound. An inquisitor stood by; at each interval in the torture he addressed me. 'Sir,' said he, with a marvellous hypocrisy, in the most anxious and affectionate tone, 'why will you thus endure suffering—why so cruel to yourself? Remember, should you expire under the torture, in the sight of Heaven you are guilty of the crime of *felo de se*.'

"As I persisted in keeping silence, the cords were thus four times drawn together. At my side stood a physician and a surgeon, who sometimes, feeling my temples or my pulse, directed the tormentors to suspend operations. During these pauses, I lay in a heap upon the ground, until some partial restoration of my faculties, when the tender hearted inquisitor gave the signal for their repetition.

"Seeing these sufferings elicited no confession—but that the greater the cruelty the more fervently I supplicated heaven for constancy and courage to endure—six weeks after they led me once more to the tower. I was

directed to extend my arms with the palms outwards; a rope being attached to each wrist, they turned a windlass, and gradually drew them nearer and nearer to each other behind, until the backs of the hands touched. Both my shoulders were dislocated; from my mouth issued a stream of blood. The operation being thrice repeated, I was taken to my cell, where the surgeon, in setting my bones, put me to almost equal pain.

"At the expiration of two months, being a little restored, a new executioner, clothed in a long black garment which concealed his person from head to foot, with a mask upon his face having two holes for sight, came to my cell and conducted me to the torture-room. Around my body he placed a heavy iron chain, which crossing upon my stomach, terminated at my wrists. He then set my back against a plank, having a pulley at each extremity, through which passed ropes attached to the chain at my wrists. The tormentor stretching these ropes with a roller, pressed and bruised my stomach; and wrists and shoulders were again dislocated. The surgeon, however, set them directly. The sympathizing inquisitor, having repeated his condolence and his exhortations, withdrew, making a sign in doing so for the recommencement of the torture.

"Nine different times they had me on the rack. I was reduced to the state of a helpless cripple, unable during some weeks to raise my hand to my mouth, and my body swelled with inflammation caused by these frequent dislocations. I have too much reason to dread that I shall feel their effects through life, being seized from time to time with thrilling pains, unknown to me ere I fell into the bloody hands of these hellish inquisitors.

"The period for a general *auto da fé* being arrived, I was compelled to walk with the other victims. When at St. Dominic's Church, my sentence was read, and I found myself condemned to the galleys for the space of four years.

"There I had leisure to reflect on the means best adapted to obtain my liberty. I succeeded in communicating with my brother-in-law, Mr. Barber, entreating him humbly to address the Earl of Harrington in my favour, as he had the honour to live in his lordship's family. This nobleman, whose humanity and generosity have been the theme of abler pens than mine, undertook to procure my freedom. Accordingly, his lordship spoke to his grace the Duke of Newcastle, one of the principal secretaries of state, that he would supplicate our sovereign to order his minister at Lisbon to demand me as a British subject. His Majesty, ever attentive to the felicity of his subjects, and desirous to relieve them from all their misfortunes, graciously assented. Instructions were at once sent to Mr. Compton, minister at Lisbon, to demand an immediate audience of the Portuguese minister, and Admiral Matthews, then sailing with a fleet to the Mediterranean, carried those instructions out. His orders were, to anchor for four-and-twenty hours only in the Tagus, *and within half that period* to see me safely delivered on board some English vessel about to sail for England. The tenor of this despatch was too significant to be dallied with. An order came for my immediate release, and I left the prison of the galleys on the 25th October, 1743.

"I return our sovereign King George II. my most dutiful acknowledgments for having graciously condescended to interpose in behalf of an unhappy galley-slave. I shall retain as long as I have health, the deepest affection and loyalty for his sacred person, and shall be ever ready to expose my life, as every true-hearted Freemason is bound to do, for his Majesty and all his august family."

TIDINGS FROM THE CRAFT IN THE UNITED STATES.

[Prepared for the *Freemasons' Magazine* by the R.W. Bro. Rob Morris, of Lodgeton, Kentucky.]

Parkersburg, Virginia, May 20, 1858.

The proposed purchase of Mount Vernon, the former residence of George Washington, by the Masonic fraternity, is the most interesting event of the month. Heretofore the proprietor of that Mecca of American patriotism has declined to dispose of it to any but the government of the United States or that of the state of Virginia, neither of which would take the initiative step towards the purchase. About a year since Mr. Edward Everett, favourably known in England as well as America, commenced a tour of visits to the larger towns throughout the nation, and delivered lectures upon the "Life and Character of Washington," the proceeds of which were to be devoted to the purchase of Mount Vernon, under the auspices of "The Mount Vernon Ladies' Association," organized for that purpose. By Mr. Everett's labours some 50,000 dollars, or one fourth of the requisite sum, has been obtained.

Latterly the proprietor, Mr. John A. Washington, a descendant of the hero and patriot, has relaxed in his views, and now offers the Association the property for 200,000 dollars, to be paid in four instalments.

Towards this the first payment has already been made, and funds are in hand to make the second; and it is now proposed by the Grand Lodge of Virginia, seconded by the Grand Lodges of District Columbia and Maryland, that the Masonic fraternity raise this sum by individual contributions of one dollar each. In a circular before me, dated April, 1858, bearing the signature of John Dove, Grand Secretary of the various grand bodies in Virginia, this proposition is enforced by a variety of arguments, with marked eloquence and ability. It is justly said that the passage of this hallowed possession from the hand of its present owner to that of the Association will constitute an epoch through all recorded time, which will challenge history for its parallel; and to make the occasion as impressive as possible it is proposed that this transition shall be accomplished on the next anniversary of Washington's natal day, February 22, 1859.

Are there not many in Great Britain who would wish to unite in such a glorious purpose?—the opportunity is fraternally tendered, and a hearty welcome is extended to such. All contributions should be sent to John Dove, M.D., Richmond, Virginia, and it is desirable that the names of the donors accompany their contributions, that they may be recorded in a book kept by the Association for that purpose. I submit that this is no every-day subject. The debt due to George Washington's memory as a Mason has been but poorly acknowledged heretofore by the fraternity. Let us become the keepers of his dwelling, his homestead, and his tomb. Around that sacred spot it is proposed, once in each year, to assemble in our character of Masons, as a band of brothers, from every part of the land, to exchange personal salutations, cheer, encourage, and take sweet counsel in the high and ennobling occupation of our time-honoured institution, in building up and perpetuating the moral temple founded upon the immutable principles of truth and justice, which have characterized it through all ages and in all civilized nations. Surely no proposal has been made to Freemasons, as such, which promises such ennobling results as this.

Your correspondent was invited to visit and deliver a Masonic address recently in the old Lodge at Alexandria, Virginia, of which Lodge George Washington was the first Master. I sat in the chair, a large arm-chair lined with leather, in which his majestic form had often sat; handled the gavel which his hand had wielded, and examined with all the curiosity the occasion was so well calculated to inspire the various evidences of his attachment to Masonry, which are still preserved. The scene was further graced by the presence of the Grand Masters of New Hampshire and Minnesota, and the Senior Grand Warden of Ohio.

There are Grand Councils or governing bodies of the Order of Royal and Select Masters, occupying each a state, in the states of Alabama, Connecticut, Georgia, Louisiana, Ohio, Pennsylvania, Texas, Vermont, Maine, Kentucky, Tennessee, Missouri, New York, Illinois, Iowa, and perhaps, others. In these are combined about one hundred subordinate councils that work the degrees styled Royal Master, and Select Master. The latter is exceedingly beautiful, and commends itself by its machinery and the beauty of its maxims to every mind. The fees for the two degrees vary from five dollars to fifteen in the several states; in Kentucky, five dollars; in Tennessee (not five miles from my residence), ten dollars. The moral of the system, if not the system itself, is derived, according to Dr. Mackey, from various legends connected with the Scotch Rite, and its design is to supply defects in the degrees of the Royal Arch.

The *Masonic Signet and Journal*, published at Marietta, Georgia, is temporarily suspended; the *Masonic Trestle Board*, at Chicago, Illinois, has ceased publishing. It is becoming known that we have too many periodicals of a Masonic character for the demand.

REGISTER OF MASONIC GRAND BODIES.

WISCONSIN.—*Grand Royal Arch Chapter.*—(Elected Feb. 1858.)—Henry L. Palmer, Grand High Priest; John Bullen, D.G.H.P.; Henry F. Billings, G. King; Andrew J. Redburn, G. Scribe; John H. Rountree, G. Treas.; John Warren Hunt, G. Sec.

KANSAS.—*Grand Lodge.*—(Elected Oct. 1857.)—R. R. Rees, Grand Master; J. Saqui, Dep. G.M.; W. L. Mc Math, S.G.W.; Christopher Beck, J.G.W.; Charles Mundel, G. Sec.

SPURIOUS DEGREES.

There is a variety of side or honorary degrees conferred in the United States, of which the very names are scarcely known to you. Some of them are solemn and impressive, with a tendency to good; others, trivial and ludicrous. Amongst the latter are such queer imaginations as "The Thousand and One," "The Knights of the White Rod," "The Knights of Birmingham," "The Cable Tow," &c. Amongst the former class are "The Seven Golden Candlesticks," "The Eureka Hiatus," "The Secret Monitor," "The Knights of Constantine," and many others. None of these are conferred as Masonic degrees, nor is there any fee demanded of their recipients, they are usually brought in at the closing of the Lodge when the jaded mind resorts to something more stirring than the solemn but valuable precepts of the ancient Craft, and they serve the purpose, so far as my observation goes, of promoting good fellowship. Some of our Grand Lodges have passed resolutions deprecating the practice of these side degrees, as turning away attention from the regular work, but it is generally considered that such matters lie out of the pale of Grand Lodge legislation. They are harmless, if not instructive.

In connection with this subject, I may give as a list of the female or

adoptive degrees conferred in this country, the following—"The Heroine of Jericho," and "The Good Samaritan;" confined, for the most part, to the wives of Royal Arch Masons; "The Mason's Daughter," "The Holy Virgin," "The Ark and Dove," and by far the best and most popular of all "The Eastern Star;" the latter is very extensively disseminated, being given to the wife, widow, sister, and daughter of each Master Mason applying for the same. Its lessons are eloquent and instructive, peculiarly attractive to the female mind, while its means of recognition render it more practicable than any other with which I am acquainted. We have many instances upon our records of the value of these androgynous degrees to travelling females when placed by misfortune in need of advice, protection, or material aid.

OUR ARCHITECTURAL CHAPTER.

THE proposition in the last number of the *Freemasons' Magazine*, to give a series of biographical sketches of eminent Masons, is one that very much interests architects, since so many members of that profession have been members of the Craft, and it is to be hoped that some correspondents will come forward to assist "Scriba" in his praiseworthy undertaking. "Scriba" has in preparation, he says, memoirs of Sir Christopher Wren and James Gibbs. For the life of the former he will find materials in the works of a Brother, James Elmes. Sir John Soane is especially worthy of commemoration, not only because he was a worthy member of the Craft, but because he served many important offices, and rendered many services to it. Some of the architectural Brethren, such as S. W. Daukes, T. M. Nelson, B. Albano, and James Elmes, might bestow a little labour in illustrating this department of Masonic biography. Another copious chapter will be the musical biography, including the song writers Dibdin and Burns, and the composers Arnold, Kelly, Webbe, and Elvey. There are others besides Thornhill and Bailey to afford an artistic chapter, and in time each branch of the subject will obtain copious illustration at the hands of the correspondents of the *Magazine*. When the *Magazine* is so far advanced as to use up the home materials, there are foreign Masons enoug to furnish materials for the continuation of the series, not forgetting Frederick the Great, Voltaire, Mirabeau, Bailly, Condorcet, Sieyes, and many a man of science.

It is much to be regretted that the archives of the Grand Lodge are in such a condition that they entail great labour on any inquirer; but there is no reason why they should entail expense. It is now an admitted principle in the national record offices (and Masonic authorities cannot afford to be less liberal) that searches for literary purposes should be gratuitous; and whether these searches entail serious obstruction to the proper discharge of the business in the Grand Secretary's office or not, no fee should be charged for searching, but any applicant applying to search, for literary purposes, and being recognized as having suitable qualifications, should be admitted to make such searches. It is now becoming a matter of some interest to ascertain what influence Masonry has exercised on the national mind at various periods in the last century and this, and it is material for this purpose to know the names of leading members who have been connected with the Craft. It would be a matter of considerable interest to

architects, to have this chapter of architectural history likewise cleared up, for it has long been the opinion that the members of the school of Wren were all Craftsmen, and that an intercourse was thereby maintained which cannot have been without its influence. If the architects of the age of Anne and the early Georges were thus brought together in the Lodge of Antiquity and other old Lodges, it will show that a professional organization was supplied, which at a later period was afforded by the Royal Academy, and in this generation much more effectively by the Royal Institute of British Architects. It is desirable to determine who of Wren's followers and pupils were so brought together, and how far and how long the school of St. Paul's was maintained.

In treating of the life of Soane, "Scriba" should not forget his donation of £500 to the Fund of General Purposes in 1832, and other acts of his Masonic life; nor can the crowning act of his public career pass unrecorded, that he left to the nation his house, library, gallery, and museum, together with a fund for the relief of distressed architects. In enumerating his architectural labours, his publications should be referred to, for at an early period of his life he made his appearance as an architectural author,—a very worthy example, and which it is to be wished were more imitated by architects of this day. There is many a great structure of this period which has no fitting record, and it would be a most useful service to the public were the architect to bestow some small share of his earnings in the description and delineation of his works.

Both in the case of Soane and Wren, the records of their Lodges should be referred to for a more copious detail of their career in the Craft, and it is to be hoped that in this endeavour "Scriba" will be seconded by the Lodge authorities.

It would by no means be an inconsiderable contribution to Masonic literature, were a history of individual Lodges to be contributed to the *Freemasons' Magazine*, by those members having access to the annals of their Lodges, and an authentic foundation would thus be laid for a wider Masonic history. To throw open the pages of the *Magazine* for such a purpose would be a great public boon; to contribute to them would be a most deserving effort of individual exertion. The Lodge of Antiquity, No. 2, out of regard to the Masonic services of Wren, is strongly called upon to contribute, so far as its records extend, to the illustration of his career.

The brief history of the Witham Lodge, No. 374, is an example of a monograph of Lodge history, and there are some others of American Lodges, but on the whole, Lodge history has been neglected; and yet, when we consider that the Lodges frequented by Wren and his contemporaries, the Lodge of Antiquity, the Lodge of Fidelity, the Royal Somerset House, the St. George's and Corner-stone, the British, the Albion, the Westminster and Key-stone, the Enoch, the Lodge of Fortitude and Old Cumberland, the Tuscan, the Kent, the Royal Alpha, the Old Dundee, the Lodge of Emulation, the Neptune, the Globe, the Old King's Arms, the St. Albans, the Britannic, and many others, have records of above a century's existence, there must be a large number of facts available. There are too, many old provincial Lodges, the Royal Kent at Chatham, the Newcastle-upon-Tyne Lodge, the St. George's at Liverpool, the Medina at Cowes, the Glamorgan at Cardiff, the Anchor and Hope at Bolton, the St. John the Baptist at Exeter, the Royal Cumberland at Bath, the St. Paul's at Birmingham, the Newstead at Nottingham, the Union at Norwich, the Humber Lodge at Hull, and more than we dare now enumerate in a long muster roll of names—but which may give us facts as to a very obscure

portion of architectural history, that of the provincial architects in the course of the last century—while we may perhaps obtain some additional incidents as to better known men, the Woods of Bath, for instance; at any rate, this fact, whether or no they were Craftsmen. We may perhaps come across these facts as to Wren and other architects of eminence, that when in the country they had associated with their Brethren in Lodge assembled.

The Architectural Publication Society draws its length along more slowly than is desirable. The *Architectural Dictionary* is still in letter C. We should like to say a word about it to our architectural readers who have not subscribed, and to readers who are architectural amateurs. The subscription to the Architectural Publication Society is only one guinea a year, in return for which the subscriber gets more than a guinea's worth of engravings and text, the editorship, authorship, and much of the drawing being purely gratuitous; the contributions including the compositions and observations of several of the best known architects of the day. The *Architectural Dictionary*, on a comprehensive scale—which, as we have observed, has as yet only reached C—is one of the noblest works of the day, the illustrations for each article being furnished from the vast collections of drawings of our distinguished architects. Among those who have so afforded drawings for the last year's productions are Professor Donaldson, Mr. Tite, Mr. Mocatta, Mr. J. J. Scales, Mr. A. Ashpitel, Mr. H. B. Garling, Junr., Mr. E. H. Martineau, Mr. E. Blatchley, Mr. E. Christian, Mr. T. H. Lewis, Mr. Octavius Hansard, Mr. Wyatt Papworth, Mr. C. F. Hayward, Mr. F. P. Cockerell, Mr. C. Fowler, junr., Mr. R. H. Shout, Mr. T. R. Smith, Mr. W. Lightly, Mr. E. H. Walton, Mr. J. M. Lockyer, junr., Mr. H. R. Ricardo, and Mr. H. R. Newton. The text includes, besides the requisite illustrations, articles on "candelabrum," "canopy," "capitals," "ceilings," "chateau," "church plans," "cinque cento," "cloister," "corbel," and "cross." On these subjects have been employed Messrs. W. Burges, G. R. Clarke, Sidney Smirke, G. Aitchison, junr., A. Howel, F. C. Penrose, S. Salter, junr., and T. Little. The editorship has chiefly devolved on Mr. Wyatt Papworth, Mr. Octavius Hansard, and Mr. G. Hayter Lewis. Letter D is now in active preparation.

It will be observed that the senior members of the profession are to be found contributing from their stores, and that many junior members are also zealously at work. It is, indeed, one of the most remarkable enterprises of the day, because it does not depend solely on the guinea subscriptions like an ordinary publishing society, but to a great degree on the co-operation of its members as literary men; so that a literary distinction is being achieved by the society, which it is to be hoped will be long enjoyed by many of its members who have taken part in its noble exertions. That the *Architectural Dictionary* will be completed there can be no doubt, because the society is yearly gaining strength, and therefore there can be no hesitation in joining the society under the fear that a few guineas may be spent on an unfinished work like the last effort of the Useful Knowledge Society—the "Biographical Dictionary."

It will be seen that this is really a great public enterprise, and that it is dependent on the zeal and contributions of those connected with architecture. Were these contributions doubled the *Dictionary* would be finished in half the time, while the subscribers would get double the quantity of text and illustrations. We therefore urge upon those of our readers who feel an interest in the subject to subscribe for the promotion of this society, as to which they will obtain the necessary information from Mr. Wyatt Papworth, the honorary secretary. We have observed that much of the

labour of the members is gratuitous, but a work so large cannot be undertaken without some literary remuneration; and in the last year the sum of £118 was paid in small fees for manuscript. We notice as one curious fact, that at Toronto, in Canada, the local honorary secretary has disposed of copies to the amount of £36. 15*s.* The expenses of the society are on a small scale, as there is no secretary's salary, and the whole of the general disbursements only amount to £11. 4*s.* 8*d.* for the year.

This week a grand architectural congress is going on in Oxford, and we hope some of our brethren in that city will put us in a position to give some account of it next week.

That grand Puseyite architectural college of propaganda—the Ecclesiological Society, held its meeting last week, Mr. Alexander Beresford Hope in the chair. They have now been for nineteen years at work, and are still vigorous. Their publication, the *Ecclesiologist*, is pushed with zeal, and is maintained chiefly by the voluntary contributions of members. It has branches in Ireland and New York, is in close alliance with the Cambridge Architectural Society, and has missionaries in all the architectural societies throughout the country. The congress at Oxford, to which we have just alluded, is an enterprise in connection with the society, and the architectural museum is affiliated with it. The Ecclesiological Society is, indeed, only one part of the machinery by which the mediævalists carry on their great enterprise for propagating their notions in art.

The committee refer to various works in architecture produced by their brethren, and to missals and ritual publications likewise under their auspices. They congratulate themselves too on having got a good slice of the historical publications of the Master of the Rolls.

Of architectural works in hand, or completed by their architectural brethren, they have a very copious record. We find therein the Memorial Church at Constantinople; the Church of All Saints; St. Matthew's, Auckland, New Zealand; St. Mary, Hulme, Manchester; G. G. Scott's church at Doncaster; the cathedral at Kilmore, and Montreal Cathedral. Of restorations they enumerate St. Cross, near Winchester; Llandaff Cathedral, Lichfield Cathedral, Sherborne Minster, Higham Ferrers, Devizes, Wantage, Twyning, and Limerick Cathedral.

Glass painting, sculpture, and painting for churches receive notice. There is a triumphant allusion to Mr. Scott's Crimean monument to old Westminster heroes, which is to be set up in front of Westminster Abbey. The decoration of All Saints and of Ely Cathedral with paintings is commemorated. Metal work, church embroidery, and mediæval organ-cases are enumerated as subjects of especial attention

While praise is thus freely awarded blame is not restrained; and the committee speak with horror of the sham gothic fittings of the Chapel Royal at the Princess Royal's wedding.

The committee are in great glee at the prospective opening of the naves of several cathedrals for public worship; and the fitting up of the centre of St. Paul's was fully discussed by Professor Cockerell and others.

Brotherhood.—The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow mortals: no one who holds the power of granting, can refuse it without guilt.—*Sir W. Scott.*

MUSIC.

Love will still be Lord of All; or Carlisle's Hall. Poetry by Sir WALTER SCOTT. The music by CHARLES SLOMAN. London: Harris, 33, Rathbone-place.—A bright dream of the past seems to unrol itself before our vision, even as the long hidden hieroglyphics of an ancient palimpsest gladden the searching eyes of the wax-removing antiquary, while we peruse the bright poetic gem upon our table, glowing as it is with the clear thoughtfulness and moral tenderness of the mind-gifted wizard of the north. It would be vain to expend language in eulogy of Scott's poetry —in the mansion of the prince, in the hovel of the peasant, his works are equally familiar—but if aught can increase our gratification in connection with it, it is when we find one of his lyrics wedded to music, so that we may hear his verses sung by those whose sweet voices we listen to with a pleasure that seems to cast a spell over us, rendering us oblivious of care, and only accessible to the softer sensations of joy and delight. Bro. Charles Sloman has well fulfilled his commission; the melody he has invented is admirably suited to the words, being an ingenious blending of Scottish and English characteristics, flowing, quaint, and highly expressive of sentiment. The accompaniment is of simple construction, and without affectation. It is probable that this ballad will become popular, and obtain an extensive circulation.

Lisbon Waltzes, for the Pianoforte. By HERMAN KLING. London: Robert W. Ollivier, 19, Old Bond-street, Piccadilly.—Consisting of three waltzes and a coda, of that popular character which, while it does not arrogate to itself novelty, at least possesses the advantage of being sufficiently attractive to catch the public ear, and dwell for a time upon the memory. The construction of the bass is so simple, and the performance of the air involves so little difficulty, that, in French phraseology, they may be truly styled *valses composées pour petits doigts*. To those who have just got beyond the threshold of their pianoforte education these waltzes will be found of great utility, being sufficiently difficult to necessitate a little attention, sufficiently easy to be surmounted with slight assiduity, and quite pretty enough when acquired to fully remunerate the expenditure of industrious practice bestowed upon them.

Highland Jessie, the Heroine of Lucknow, a Patriotic Song, written by D. M. AIRD, composed by J. BROWNE. London: Henry Bale, 340, Strand, and B. Williams, 11, Paternoster-row.—A composition of very peculiar construction, so arranged by the ingenuity of the composer as to introduce those spirit-stirring melodies of Caledonia that are said to have roused the hopes of the heroine and cheered on the indomitable band of kilted warriors to deeds of daring valour, resulting in glory to our arms and defeat and dismay to our foes. After a strain expressive of the wail of despair from the wretched besieged, the melody rises into hopeful phrase as the sound of the slogan strikes upon the attentive ear of the anxiously listening Jessie, and increases into manifest exultation as she hears the well recollected notes of the Highland pipe pouring forth the spirit rousing air of "Duncan Grey," and announcing the coming relief in the cheering strain of "The Campbells are coming."

CORRESPONDENCE.

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

THE PROVINCE OF WEST YORKSHIRE.

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

DEAR SIR AND BROTHER,—As the R.W.D. Prov. G.M. of West Yorkshire, in his letter of 29th May, impugns the veracity of the statements made in my previous communications, I feel bound to trouble you with my reply. Since he admits that the proposed code was printed by his orders, and that a printed copy was sent up to you, he cannot, with justice, characterize as a falsehood my statement that the code was sent to you for publication; if not sent for publication, I ask for what then was it sent, seeing that you are the editor of our principal Masonic organ?

In support of my second assertion which he calls in question, viz., that the code had not previously been discussed in the Prov. Grand Lodge, I have to say, that at the Prov. Grand Lodge held at Bradford, to which he alludes, no regular discussion of the code took place; it was read perhaps twice, but the discussion had hardly commenced before it was suggested, not by some distinguished Brethren, but by a Brother experienced in the law, that the report should be received, and the code submitted to the private Lodges; not however because the time was short, nor yet because of the desire of the D. Prov. G.M. that the Brethren should have every opportunity of full and free discussion—although, no doubt, he felt such a desire—but simply because the by-laws of our Province require all proposals for altering them to be submitted for consideration to the private Lodges; and as some of the provisions of the code of regulations, if adopted, would have materially altered the provincial by-laws, no resolution passed at Bradford would have been operative. This proving to be the law, the discussion would have been premature, and was consequently cut short at the outset. I maintain, therefore, that up to the time of its being sent to you, no real discussion of the code took place in Prov. Grand Lodge, and this assertion is corroborated by "a P.M. of West Yorkshire" in his letter to you, published in your number of the 2nd instant.

Long before the D. Prov. G.M. recommended me to peruse the 20th provincial by-law, I had carefully consulted it; but I do not find it therein stated that it is obligatory to submit by-laws to the Prov. G.M. before they are passed or discussed; and I still consider that the course pursued, as regards the code, was unusual, if not deserving of a stronger epithet. The D. Prov. G.M. does not deny the unpleasant consequences of this unusual proceeding, but asserts that the Prov. G.M. had cause to be offended. This is a matter of opinion. I differ *in toto* with the D. Prov. G.M.; but whether the Prov. G.M. had cause of offence given him or not, one thing is clear, viz., that the code as printed and sent to you, although approved by the Prov. G.M., and deliberately formed by a com-

mittee with the Book of Constitutions before them, interfered far more with the Prov. G.M's. prerogative than after the alterations in its provisions made at Huddersfield.

The D. Prov. G.M. may not be at present aware that the visits of the Prov. Grand Lodge have caused expenses to be improperly thown upon private Lodges, but such is nevertheless the case; and if, as he says, the Prov. Grand Lodge pays all the expenses fairly arising from its visits, why are the private Lodges so backward in soliciting the honour of receiving them? As for the Benevolent Fund being reduced by wanton extravagance or frittered away by unmeaning expenses, no one in the province wishes it any more than the D. Prov. G.M. himself; he should not, however, forget what a heavy payment very lately came out of what he *now* calls the Benevolent Fund, for a purpose widely separated from benevolence; and that what it suits his present argument to style the Benevolent Fund of West Yorkshire was, at the time I allude to, called by a very different name, and that too without the D. Prov. G.M. making any objection either to the designation or the payment.

No one expects the D. Prov. G.M. to adopt a complimentary style of correspondence, but every one I think has a right to expect him to be truly Masonic; and I consider that he ought to enquire more closely before making so grave a charge against a Brother as that of committing an offence against the "third grand principle upon which Freemasonry is founded." His own letter is full of inaccuracies, and, were I as uncharitable as himself, I could retort the charge upon him with interest.

As for the offence I have committed of not signing my real name to my letters, I conceive that the usages of public communications justify every one in assuming a *nom de plume* if they please, so long as their letters to editors are accompanied by their real name and address in confidence.

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

A West Yorkshire Mason.

MASONRY IN CANADA.

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

Sir and Brother,—It was only this afternoon that your monthly part for March arrived. I observe that "Canadian" insinuates that the warrant of St. George's Lodge, No. 895, had *not* been given up (when the Ancient Grand Lodge was formed) contrary to the resolution of the Lodge, and in proof asserts that St. George's Lodge is in active existence under that Grand body.

"Canadian" is not quite so well versed in the affairs of Canada West as he imagines, or he would know that the warrant of No. 895 was returned to Canada by order of the Grand Master, and is now in active existence, the chair being filled by R.W. Bro. Thompson Wilson, the founder of the Lodge.

My information as to Masonic affairs in Canada may not be so general as "Canadian's," but I know pretty well what is going on in my own neighbourhood; and, *on dit*, the warrant of the English Lodge nearest to St. George's is likely to be returned to Canada also.

"Canadian" hits far wide of the mark when he supposes that your correspondent is a "disappointed member" of St. George's Lodge; he has nothing whatever to do with it.

Yours fraternally,

A Canadian Mason.

London, Canada West,
18th May, 1858.

THE MASONIC MIRROR.

MASONIC MEMS.

A NEW Lodge of Instruction has been opened at Bro. Bailey's, Manor House Tavern, Westbourne-terrace, Paddington. It is held on Sunday evenings, from April to September, at seven o'clock.

A PROVINCIAL GRAND LODGE for West Yorkshire is to be held on Saturday next, at the Swan Hotel, Dobcross, Saddleworth, prior to proceeding to lay the foundation stone of a new Mechanics' Institution at Upper Mill.

THE Crystal Palace Lodge, No. 1044, is to be consecrated at the Longton Hotel, Sydenham, to-morrow. There are already six candidates for initiation and eleven for joining—a sufficient nucleus for a very strong Lodge.

A SPECIAL GRAND LODGE is to be held on the 16th inst., to complete the business which the lateness of the hour prevented being taken into consideration on Wednesday last.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

THE Special Court summoned for the purpose was held at the office, 16A, Great Queen-street, on Thursday, 3rd instant, to consider the report on the subject of education. Bro. B. B. Cabbell, V.P., was in the chair; and there were present—Bros. Barnes, Barrett, Nutt, Archer, Warriner, Lee Stevens, Symonds, Rev. W. H. Lyall, Natusch, Binckes, Young, J. Udall, &c. &c. The adoption of the report, which had been received and ordered to be printed at the previous quarterly court, was moved by Bro. Binckes, seconded by Bro. Udall, supported by Bros. Natusch, Symonds, and Warriner, and opposed by Bro. Lee Stevens; and, after a lengthened discussion, the motion for the adoption was carried by a considerable majority, three hands only being held up in opposition. The proceedings terminated with a vote of thanks to the worthy chairman, which was carried by acclamation and suitably acknowledged.

UNITED GRAND LODGE OF ENGLAND.

QUARTERLY COMMUNICATION.

THE usual Quarterly Communication was held on Wednesday evening, June 2nd, The M.W. the Grand Master presided, assisted by Bro. the Right Hon. the Lord Panmure, D.G.M.; Bro. Frederick Dundas, *M.P.*, P.G.W., as S.W.; and Bro. Frederick Patteson, P.G.W. as J.W.

There were also present Bros. S. Tomkins, G. Treas.; Rev. E. Moore, G. Chap.; Roxburgh, G. Reg.; Gray Clarke, G. Sec.; Scott, S.G.D.; Jennings, G. Dir. of Cers.; Woods, Asst. G. Dir. of Cers.; Gooch, G.S.B.; Farnfield, Asst. G. Sec.;

Horsley, G. Org.; Smith, G. Purs.; Dobie, Prov. G.M. for Surrey and P.G. Reg.; Bagshaw, Prov. G.M. for Essex; Sir Lucius Curtis, Prov. G.M. for Hants; Bowyer, Prov. G. M. for Oxfordshire; Burlton, P. Prov. G. M. for Bengal; and a large number of P.G. Officers, amongt whom we observed, Bros. Beadon, Havers, John Hervey, W. H. White, Udall, Gole, Evans, Newton Tomkins, Potter, Masson, Wilson, Biggs, Walmsley, Spiers, Thory Chapman, &c. &c.

This being the day for the election of the Board of General Purposes and other boards, the following Brethren were appointed Scrutineers:—James Burton, Gay, Moss, Odell, Lambert, Levinson, and William Watson.

UNAUTHORIZED NOMINATIONS.

The M.W. the Grand Master said that he wished to call the attention of Grand Lodge to the inconvenience arising from the placing of names on the list of candidates for their boards without the authority of the Brethren so named. This had been done on the present occasion, and three names were withdrawn on the application of the Brethren so nominated without their consent. Those Brethren were, Lord Carnarvon, W.M. No. 10; Richard Havers, P.M. No. 5; and the Rev. G. R. Portal, P.M. No. 460. These Brethren said they could not accept the office, and that if elected they would be unable to attend to the duties.

The Scrutineers were then directed to retire.

COLONIAL CORRESPONDENCE.

On the order for the reading of the minutes,

Bro. the Earl of Carnarvon said:—"Most Worshipful Grand Master, in accordance with an intimation I conveyed to your lordship, by letter, of my intention to ask a question, I shall now proceed to do so in as few words as possible. You presented to the last quarterly communication, amongst other papers, two letters referring to Canadian matters. The first was from the late Prov. Grand Master for Quebec, Bro. Harington, resigning his office, and the second was your lordship's answer to that letter, acknowledging the receipt of it, and accepting the resignation of Bro. Harington. It is currently reported that since then a further correspondence has taken place on the same subject; that there has been a reply from Bro. Harington, dated March 25th; that that communication has been answered by your lordship or by the Grand Secretary; and that there has been a subsequent reply. My question is, whether your lordship will place these papers before Grand Lodge, together with any replies which may have been made to them." (Hear, hear.)

The M.W. the Grand Master replied:—"In the first place I cannot account for the fact that I have not received the communication on this subject from the noble earl to which he refers, nor did I know anything of it till I arrived at Grand Lodge. The question has therefore taken me by surprise. I may find the letter when I return home. I can, however, have no hesitation in saying, that I will lay this correspondence before Grand Lodge. (Applause.) The last communication has only been lately received; it shall be answered soon, and the answer shall be laid before you along with the other documents." (Applause.)

The minutes of the previous quarterly communication were then read; and, on the question for their confirmation being put,

Bro. Henry George Warren—"Most Worshipful Grand Master, I regret that I should have to appear before you, on the present occasion, to move the non-confirmation of the minutes on any point, because I think it does not add much to the dignity of our discussions to have these continual motions of non-confirmations. (Hear, hear.) I admit, with the R.W.D.G.M., that matters of appeal should, when they are brought before the Grand Lodge, be dealt with with as little delay as possible; but I maintain that time should be given for the Brethren to examine the grounds upon which an appeal is made. I feel, therefore, compelled now to move the non-confirmation of a portion of the minutes, as I feel there was not an opportunity of examining, when we last met, the papers on the subject of the Tasmanian appeal, and the

Brethren had no means of forming an opinion on the subject then brought before them, beyond what they could gather from the certainly lucid statement of the Deputy Grand Master. In that statement, however, there were some errors, and errors which I consider of importance—though, of course, while I say this, I do not believe that any Brother makes assertions in Grand Lodge without thinking that he is speaking correctly, and endeavouring to do so to the best of his knowledge. (Hear, hear.) In the few observations I propose to make, I shall endeavour, as far as possible, to follow the arrangement of the points adopted by the R.W.D.G.M. in bringing the matter originally before Grand Lodge. His lordship observed that, before going into the merits of the case, he would call the attention of the Brethren to the position of the Province of Tasmania. He then said—'It consists of four Lodges: three held at Launceston, and one at Hobart Town. The three held at Launceston—I do not recollect their numbers—are named respectively, Faith, Hope, and Charity. The Lodge held at Hobart Town is No. 781. In 1856, as the memorial states, Bro. Ewing was, by the prerogative of the G.M., and on the recommendation of three out of the four Lodges in the Province, named Prov. G.M.' Most Worshipful Grand Master, I am not going to question your prerogative to appoint a Prov. G.M. to rule over even one Lodge, if you should think proper to do so; but when we are told that Brother Ewing was recommended by three out of the four Lodges which were in existence, I am bound to say that, according to the evidence before us, the three Lodges in question were not legally in existence at the time that the recommendation was made. It seems doubtful to me whether they were even in possession of their warrants at the time the Prov. G.M. received his appointment. One thing is clear, that the recommendation of the Brethren could not be received by the authorities at home, unless they were duly registered on the books of Grand Lodge; which I contend they could scarcely have been, as it would appear to me that the applications for the warrants for the new Lodges must have been sent by the same mail as the recommendations. I do not know exactly what was the date of Brother Ewing's patent, but I find the first notification of it given to the Brethren of Hobart Town in a letter from the Grand Secretary bearing date the 12th of December, 1856, and I have therefore, looking at other dates, a right to presume that the same mail carried out the appointment of Bro. Ewing as carried out the warrants of the Lodges in question. Moreover, Bro. Ewing's first official document is dated in the following February, just about the same time as the Grand Secretary's letter arrived in Hobart Town. I have, further, a right, my lord, to assume that these Lodges were not in existence at the time of the so-called recommendation of the Prov. G.M.; for, in the official calendar, published under the authority of Grand Lodge in the previous November, only one month before the appointment of Bro. Ewing, mention is only made of one Lodge as existing at Launceston (No. 901). It is true, that I may be told that these Lodges might have been working under dispensation (Hear, hear) long enough to give them a right to make the recommendation which they did make at the time that they applied for their warrant. But even if it were so, one of the Lodges must have been very recently constituted, and for the very purpose, it would seem to me, of constituting a province; for I find, so late as November 1855, the W.M. of 901, at Launceston, writing to the W.M. of 778, at Hobart Town, to know whether he can legally give a dispensation for opening a new Lodge, there being only one Lodge then working *regularly* under the English constitutions. But he admits that there was another Lodge which had been working some time under dispensation, called "The Peace and Harmony," and asks what course should be adopted in regard to that Lodge—whether the Launceston Brethren ought to acknowledge it, having been working five years without any acknowledgment from Grand Lodge, and without, of course, its members being registered. I do not know which of the new Lodges, Faith or Charity—or either of them—originated in the last-named Lodge, nor would I have alluded to the circumstance, had not the D.G.M. made it a charge against Bro. Toby and the Hobart Town Brethren, that they had endeavoured to cut one Lodge into three for no other purpose than that of forming a province—the very course which, it would appear, has been successfully adopted in Launceston.

(Hear, hear.) The position of the Lodges at Launceston having been as I have stated it, I submit they were not entitled to recommend any Brother for such an appointment as that of Prov. G.M. until they had themselves been registered. But, my lord, admitting that they were entitled to make such a recommendation, it appears to me somewhat singular—I shall say nothing of Brother Ewing's position—but it does appear to me strange, that if he held the distinguished rank which he is represented to have held by the Deputy Grand Master, having been five times master of his Lodge, at Launceston—it does appear to me unaccountable that the members of No. 901 should, so late as November 1855, send all the way from Launceston to Hobart Town for information, while they had this Brother amongst them whom they regarded so much for his Masonic knowledge and position that they were prepared to recommend him, at the earliest possible opportunity—aye, within six months—to be their Prov. G.M. (Hear, hear.) I should have thought that if Brother Ewing is a Brother of such distinction and ability as he is represented to be, that the Launceston Lodge would have gone to him for advice, instead of sending 100 miles to Hobart Town for the information they required. (Hear, hear.) In the next place, we are told by the D.G.M. that if any brother had an objection to the appointment of the Prov. G.M., his only appeal could be to the M.W.G.M. That, my lord, I am, of course, prepared to admit. No one will deny that the appeal was to you, Most Worshipful Grand Master, and to you alone. And what, my lord—what is the course taken by the Hobart Town Brethren ? Why they do make an appeal ; they make it to the M.W.G.M. ; and they make it within one month after receiving the information, that Bro. Ewing had been appointed to the office of Prov. G.M.,—their Lodge, the oldest in the province, never having been consulted, and their first knowledge of the steps which had been taken at Launceston to secure the office for Bro. Ewing being obtained only with the announcement that the appointment had been made. Bro. Ewing knows of this appeal to the M.W.G.M., and at once takes upon himself, before the appeal could have come to London, to suspend the Lodge entirely. (Hear, hear.) I do not deny—I do not even wish to contradict in any way—the assertion of the D.G.M. that when once the patent was granted, Bro. Ewing entered immediately upon his authority, and that Bro. Toby and others were bound to make the returns asked for. But looking at the position of the Hobart Town Lodge which, on a previous occasion, had got into difficulties through a Prov. G. officer of whom they knew nothing, and being then informed by Bro. White, the then Grand Secretary, that they might in future communicate directly with Grand Lodge, I do think, that under all the circumstances, the Lodge ought not to have been hastily suspended ; and, at least, Bro. Ewing might have waited until the result of the appeal to the M.W.G.M. could be known in the colony. That the Hobart Town Brethren were wrong in not making the returns, I admit ; but what would have been their position had they done so ? They might have made the returns, kept away from the Prov. Grand Lodge, and no one would then have denied that they were acting legally. But let us hear the R.W.D.G.M. on the subject of the suspension. He says—'Bro. Ewing, by the advice of the Prov. Grand Lodge, under whose advice he has all along acted, proceeded, not hastily, but deliberately, for these misunderstandings had continued from March to May, to suspend Lodge No. 781.' Now, I maintain that the suspension was hasty—that it was carried out without that due deliberation which ought to have characterized so important a step ; for, at the very moment of the suspension, the Prov. Grand Lodge, under whose advice the Prov. G.M. is stated to have all along acted, had been exactly seventeen days in existence. (Hear.) Moreover, not a single communication had passed between the Lodge and this Prov. Grand Lodge, from the moment it was constituted till its suspension. I am not denying, however, that there had been communication between the Prov. G.M. and the Hobart Town Brethren previously. (Some of the Brethren here manifested signs of impatience.) I have a right—and I shall al ways maintain that right, so long as I hold a position in Grand Lodge—to state independently my opinions, whether the Brethren agree with me or not. (Applause.) I claim for myself that right of expressing my opinions which I freely accord to every other Brother, whatever his position.

The D.G.M. complains of jealousy between Launceston and Hobart Town, but ——"

The M.W.G.M.—"I think Brother Warren is going a little too far to answer, at this Grand Lodge, a speech which the D.G.M. made at the last. He might have replied at the time, and ought to have replied then, if at all."

Bro. Warren.—"It makes little difference whether I make my statements one way or another (laughter)—whether I attempt to answer the D.G.M., or speak upon assumptions—as I have nearly done (laughter). It has been stated that one Lodge cannot be broken up into three to form Prov. Grand Masterships—I presume, my lord, I may refer to this because it is stated in your replies to the Lodge at Hobart Town—but I contend that is what has been done at Launceston; and the fact is Bro. Toby has been punished for looking over the gate, while Bro. Ewing has been rewarded for leaping the hedge. (Laughter.) It is upon the ground that the communications from Tasmania ought to have been longer before the Brethren, in order to enable them to form a just judgment before they were asked to vote on the subject—because I believe that the Brethren of Hobart Town have been unfairly and harshly dealt with, and that the fourth Lodge should have known what was taking place with regard to the appointment of a Prov. G.M., as well as the other three—that I now ask you to reverse the decision which has been come to with regard to the appeal of the Hobart Town Lodge. (Cries of "Time, time.") My lord, I have now finished my observations, and shall conclude by moving that the minutes, so far as regards the last resolution, relative to Tasmania, be not confirmed." (Hear, hear.)

The motion having been seconded, the M.W.G.M. put the question.

Bro. the Right Hon. the Lord Panmure said—"As I was the individual who entered into this subject, and made the motion on it at the last quarterly communication, I think it only right and respectful to the Brother who now differs from the records which are to be this day confirmed, that I should go so far at least in following him as to make some little explanation on some parts, in which he says I have fallen into error. (Hear, hear.) I beg to assure the worthy Brother, in the first place, that I undertook the duty, not as the defender of Bro. Ewing, as he supposes, but as the *amicus curiæ* appointed by the Grand Master to go into the whole case, on the part of Bro. Ewing and Bro. Toby, and to report to the Grand Master our opinion upon the subject. I went further, on my own account, thinking that the matter should be disposed of as early as possible, and therefore I made my motion in Grand Lodge at the last quarterly communication. At that time Bro. Warren proposed that delay should take place; but as there was not a brother found to second the motion, it fell to the ground. In fact, the whole Grand Lodge seemed to agree with me, that we had papers before us sufficient to guide us to a decision in the matter. Moreover, although he states the Brethren had no knowledge of the subjects before them, the *Magazine* which purports to be published by Bro. Warren a fortnight before contained the whole case of Bro. Toby. (Hear.) I had received some days before, from Bro. Toby, a very voluminous paper, containing a vast quantity of correspondence, and unfortunately (and I fancy the same paper had been circulated among the Brethren) Bro. Toby's case, set forth by Bro. Toby himself, in as full a manner as could be cleared. This being the case, it did seem to me that we might come to a decision on the subject. (Hear.) I am charged, in Bro. Warren's speech to-night, and in his published works which I hold in my hand, and which I presume contain all the points which I could not follow in his speech to-night (laughter), first with undue precipitancy, in endeavouring to dispose of the case. Next I am charged with being the advocate of Bro. Ewing. Here again Bro. Warren is entirely mistaken; for if I had found in those papers, according to my conscience, that Bro. Toby was right, I should have been just as much in that case the advocate of Bro. Toby (applause) as I now appear of Bro. Ewing. (Hear, hear.) It appeared to me that Bro. Ewing was supporting the dignity of the Craft (hear), and I thought that in so doing he ought to be supported by the Craft. (Hear, hear.) It appeared to me that Bro. Toby had taken an opposite course, and therefore merited the suspension which Brother Ewing had passed upon him, but which I hope, by his coming to a right view, may be speedily

removed from him. With regard to the statement I made, that Bro. Ewing had been selected for Prov. G.M. by three Lodges, I now find that I was correct, because of the three Lodges, Faith, Hope, and Charity, numbered respectively 901, 989, and 992, the last two received the warrants by the same mail as Bro. Ewing's patent was received. But they were previously working under a dispensation, and I believe I am not wrong in saying, that if a Lodge has a dispensation drawn up in regular form, all its acts are just as valid as if it had received its warrant. (Hear.) These lodges had been working under a dispensation previous to their receiving their warrants in 1856. There is another Lodge, No. 1021, which had also been previously working under a dispensation, and it has not long received its warrant, though it had in fact been applied for; but there was some informality in the application, and therefore it was not granted, and the Lodge still worked under a dispensation. I am justified, therefore, in stating that there were three Lodges, all of them uniting to recommend Bro. Ewing as Prov. G.M. However, I certainly did fall into an error in stating that Bro. Ewing had been five years consecutively Master of his Lodge; but this was such a mistake as any Mason could not fail to see, since it is well known that no Brother can be Master of his Lodge for more that two years—that is, not for more than two years 'consecutively;' and Bro. Ewing had been Master of his Lodge five different years, although not five years 'consecutively.' That is the extent of the mistake I made. (Hear, hear.) I think, therefore, really that the motion I made was founded upon just and reasonable grounds—that it was for the benefit of the Craft in general, and the Craft in Tasmania in particular; and I do trust that the motion of Bro. Warren will not be acceded to."

The amendment was then put and negatived, and

The confirmation of the minutes was agreed to.

The minutes of the Grand Festival were read and confirmed.

BRO. THORY CHAPMAN.

The M.W.G.M.—"Brethren: in pursuance of the notice I have given, I now beg to move—'That the rank of Past Grand Deacon be conferred on the W. Bro. Thory Chapman, on account of his long and zealous services as Assistant Grand Director of Ceremonies.' Bro. Chapman has now very efficiently fulfilled the duties of his office during a period of seventeen years, and this, it is felt will be a graceful compliment, in acknowledgment of services so long and so zealously rendered. He has not only during that period never once missed Grand Lodge, but he has always given his services at the laying of foundation stones and other public ceremonies. I have no direct precedent to authorize me to make this proposition, but I have a precedent which is very well known—I refer to the time when our late illustrious G.M. the Duke of Sussex, presided over the Craft. It was his royal highness's earnest desire to confer upon our Bro. Jennings the office of Grand Deacon; but he expressed the hope that Bro. Jennings would consider the compliment all the same without being actually appointed to the office, because he could not dispense with Bro. Jennings's services in the office which he already held. Bro. Jennings had not then held the office more than eight or nine years, whereas Bro. Chapman has held his office seventeen years." (Hear, hear.) The noble lord, after making some further observations as to the honour which this vote would confer on Bro. Chapman, concluded by making his motion.

Bro. Savage said he should second the motion with great pleasure. He fully concurred in all that had been said complimentary to Bro. Chapman, whom he regarded as eminently deserving of the honour; and he thought the M.W.G.M. had evinced much discrimination in the step he had taken.

The Rev. Bro. Portal, while he admitted the great and valuable services of Bro. Chapman, still urged Grand Lodge to pause before it affirmed such a proposition as that which was then before them. It was entirely without precedent, and he felt astonished that his lordship's advisers, who were generally great sticklers for precedent, should thus have counselled his lordship to fly in the face of all precedent. Had he (Bro. Portal) been in Grand Lodge when his royal highness the late Grand Master expressed the intention to which the M.W.G.M. had referred, he trusted that he (Bro. Portal) would have had the

courage to express his reasons for differing from his royal highness on that point. If this was a precedent which was not to be followed, it would be drawing an invidious distinction between Bro. Chapman on the one hand, and the rest of the Grand Officers who might not be similarly honoured on the other hand. On the contrary, if this was a precedent which was to be followed, and all Assistant Grand Directors of Ceremonies were to be created P. G. Deacons, they would give an impression that this office was not a sufficient reward for the Brethren who served it faithfully, but that something else was necessary to make it acceptable to deserving Brethren. (Hear, hear.) If his lordship had thought that Bro. Chapman ought to have been honoured with the office of P.G. Deacon, there had been plenty of opportunities for promoting him to the office of Grand Deacon in the regular way during the seventeen years. They would now reward his services most unworthily if they disassociated him from the office in which he had gained distinction. What they were now asked to do was to promote him to an office with which he had no more to do than with the office of G. Treas. or G. Chaplain. (Hear, hear.) He would, therefore, propose, as an amendment, "That a jewel of the office of Assist. G. Dir. of Cers. be presented to Bro. Chapman, as a token of the appreciation in which his past services are held by the G.M. and the Craft at large."

Bro. Lord Valletort seconded the motion in a brief speech, which was wholly inaudible where our reporters sat, the noble Brother being on the opposite side of Grand Lodge, and speaking in a low tone of voice.

Bro. Aria appreciated Bro. Chapman's services; and did not see the force of Bro. Portal's observations. The fact that this motion was without precedent was no reason why the G.M. should not suggest it. As to Bro. Chapman not having been promoted to the office of Deacon, the reason of that was obvious—the G.M. did not wish to be deprived of his services as Assist. G. Dir. of Cers. as it might have been difficult to find a suitable successor.

Bro. Singer supported the amendment, and announced that if it was lost he should move that words to that effect be added to his lordship's motion.

Bro. Masson, without at all undervaluing Bro. Chapman's services, agreed with the proposition of Bro. Portal. If they passed the motion proposed from the chair they would be doing something radically wrong, and totally inconsistent with Masonic ideas. (Hear, hear.) They would call Bro. Chapman a Past Grand Deacon when he had never been a Grand Deacon, and this would stamp a lie on his forehead. They might as well create him a P.G. Chaplain. The resolution was inconsistent with truth, it was inconsistent with logic, and it was inconsistent with fact. On this ground he should support Bro. Portal's amendment.

Bro. Binckes supported the amendment, questioning the power of Grand Lodge to carry the resolution itself. It ought not to be deemed derogatory to the dignity of any man, whatever his position, to hold any office in Grand Lodge, however humble that office might be.

Bro. Havers denied that this proposal was without precedent. As to the remarks of another Brother he could scarcely have read the Book of Constitutions, page 18, where it said, "Brethren of eminence and ability, who have rendered service to the Craft, may, by a vote of the Grand Lodge, duly confirmed, be constituted members of the Grand Lodge, with such rank and distinction as may be thought proper." He was told that this was to carry with it a positive lie on some part of Bro. Chapman's person. (Laughter.) Nothing could be more contrary to fact, and he thought they ought to support the motion as a graceful recognition of Bro. Chapman's services.

The M.W.G.M. replied. The case was not altogether without precedent; for they now made Brethren P.G. Wardens when they wished to confer upon them distinction. What was now proposed was merely a nominal rank as a token of acknowledgment of past services—of distinguished services on the part of the worthy Brother. He did not ask this as a personal favour, and as to the question of precedent, they would not be likely ever again to have a Brother fill the office for seventeen years. (Hear, hear.)

Bro. Portal's amendment was then read and put, and the show of hands in its favour was a very decided majority of the Brethren present.

A division being demanded and taken, the numbers were declared to be,—

For the amendment	102
Against it	88
	14

The amendment was declared to be carried, and this announcement was greeted with loud applause from all parts of the Grand Lodge.

BOARD OF GENERAL PURPOSES.

The scrutineers here entered and made their report, declaring the election to have fallen on the following Brethren :—

Beach, W.M. No. 995	136	Adlard, P.M. No. 7	125
Young, W.M. No. 72	126	Bisgood, P.M. No. 8	119
Grissell, W.M. No. 14	124	Symonds, P.M. No. 21	108
Wheeler, W.M. No. 324	111	Binckes, P.M. No. 11	94
*Dart, W.M. No. 1	103	*Blake, P.M. No. 1	86
Slight, W.M. No. 233	102	Webb, P.M. No. 4	86
Kynaston, W.M. No. 66	99	Roberts, P.M. No. 157	80

The following votes were recorded for the unsuccessful candidates :—

Haward, W.M. No. 108	73	Barnes, P.M. No. 30	69
Whitmore, W.M. No. 329	67	Bradford, P.M. No. 54	69
Baxter, W.M. No. 8	55	Truman, P.M. No. 5	54
Nutt, W.M. No. 32	49	Wilson, jun., P.M. No. 70	48
Warren, W.M. No. 169	43	Adams, P.M. No. 206	35
Lance, W.M. No. 18	30	Gurton, P.M. No. 211	32
Stone, W.M. No. 19	26	Head, P.M. No. 205	26
Bennett, W.M. No. 25	23	England, P.M. No. 38	25
Rogers, W.M. No. 15	21		
Western, W.M. No. 2	18		
Crofton, W.M. No. 211	15		
Cumming, W.M. No. 288	11		

The M.W.G.M. then nominated the following Brethren as members of the board :—Bros. Havers, President ; Roxburgh, W. H. White, P. Scott, Hopwood, Hervey, S. B. Wilson, Jennings, Evans, and J. Smith.

THE COLONIAL BOARD.

The undermentioned Brethren were elected on the Colonial Board, no others being nominated :—John Hervey, P.M. No. 7 ; J. S. S. Hopwood, P.M. No. 7 ; G. Lambert, P.M. No. 234 ; James Mason, P.M. No. 168 ; M. H. Shuttleworth, P.M. No. 225 ; William Stone, W.M. No. 19 ; G. Wilkinson, P.M. No. 21.

The M.W.G.M. nominated the three following Brethren on the board :—Bros. Evans, President ; Rawson, and J. Smith. Bro. Hervey was also nominated as V.P.

COMMITTEE OF BENEVOLENT INSTITUTION.

The undermentioned Brethren were next elected on the Committee of Management for the Royal Benevolent Institution for Aged Freemasons and their Widows, no others being nominated :—Samuel Aldrich, P.M. No. 196 ; John Thos. Archer, P.M. No. 23 ; F. Binckes, P.M. No. 11 ; H. S. Cooper, P.M. No. 276 ; Alfred Day, W.M. No. 78 ; Thomas Gole, P.M. No. 18 ; Benjamin Head, P.M. No. 5 ; David Samuel, P.M. No. 264 ; John Symonds, P.M. No. 275 ; Joseph Taylor, P.M. No. 21.

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* Bro. Blake is evidently returned in error—the Book of Constitutions saying "Nor can a Master and Past Master, or more than one Past Master of the same Lodge, be elected on the same Board."

The M.W.G.M. then nominated Bros. C. P. Cooper, Prov. G.M. Kent; F. Pattison, P. G. W.; W. G. Clarke, G. Sec.; W. H. White, P.G. Sec.; T. Parkinson, P.G.D.; W. Foster White, P.G.D.; A. W. Woods, Asst. G. Dir. of Cers.; J. Ll. Evans, P.G.S.B.; J. Smith, G. Purst.; and F. W. Breitling, P.G. Purst.

NEW MASONIC HALL FOR SCOTLAND.

The M.W.G.M. then laid before Grand Lodge a communication which he had received from the Grand Lodge of Scotland, stating that the foundation stone of a new Masonic hall would be laid in Edinburgh, with Masonic honours, on the 24th instant, and inviting a deputation from the United Grand Lodge of England to be present on the occasion.

THE COLONIAL BOARD.

Bro. Aria said he was about to rise to put a question to the Grand Master when his lordship commenced to read the communication from Scotland. The question he wished to ask was this: he thought it was a recommendation of the committee that a certain number of those who had served the office of Master of colonial Lodges should be on the board. He did not find any such Master among those elected or appointed, and he therefore wished to know if the recommendation had been overlooked.

The M.W.G.M. said that the words "when practicable" qualified the recommendation, and he had not thought it practicable to appoint any such Brother.

Bro. Aria wanted to know how it was impracticable.

The M.W.G.M. said he should decline to give that information.

THE PROVINCES OF BERKS AND BUCKS.

The M.W.G.M. handed in a return which he had received from the Prov. Grand Lodge of Berks and Bucks, from which it appeared that, owing to the minute book having become lost, certain information applied for could not be furnished to Grand Lodge. His Lordship added a statement to the effect, that he had himself written, on the 18th of March, to Bro. the Marquis of Downshire, Prov. G.M., upon the subject, but had not yet received an answer; but as the noble Marquis was absent on the continent, he might not have received the communication.

DEPUTATION TO SCOTLAND.

The M.W.G.M. in reverting to the communication from Scotland, said, that as the interesting ceremony referred to would take place on the 24th instant, there was not much time to consider what course Grand Lodge ought to adopt in reference to it. It was clear that the matter would not admit of delay, and he should be glad to hear some proposition made with respect to it. He was ready to appoint a deputation of not less than three members, and as many more as might volunteer to join them. (Hear, hear.)

Bro. Havers, P.G.D., thought Grand Lodge ought to act upon the very fraternal request which had been made to them. Such would be only a becoming act in them as Brother Masons and neighbours, and he should therefore move that a deputation be appointed to attend the Grand Lodge of Scotland on the interesting occasion of laying the foundation-stone of a Masonic Hall for all Scotland.

Lord Panmure, D.G.M., in seconding the proposition, observed that the most natural course would be that the Brother who represented the Grand Lodge at the Grand Lodge of Scotland, should be the head of the deputation. He had formerly filled that office, but as he had since been raised to much higher honour in the Craft, the inferior became merged in the superior office. Under these circumstances he could not feel himself at liberty to take part in the deputation without the distinct authority of the Grand Master.

The motion having been put and carried,

Bro. Havers, P.G.D., moved "That the deputation consist of Bro. F. Dundas, *M.P.*, Bro. Colonel Burlton, the G. Dir. of Cers., and the Grand Secretary," the Grand Master to have power to add to their number.

Bro. Tomkins, P.G.D., seconded the motion.

Bro. Mason suggested that the Grand Chaplain should be a member of the deputation.

Bro. Williams thought the Grand Chaplain, being an Episcopalian, would scarcely feel himself at home in Scotland.

The motion as originally put was then agreed to.

BOARD OF BENEVOLENCE.

The report of the Board of Benevolence was then read. It stated that in March nineteen petitioners had been relieved to the extent of £179. 10*s.*; that in April £125 had been given in relief to eleven petitioners; that in May thirteen petitioners received in relief £128. 12*s.* Bro. Thomas Boardman, of Lodge No. 266, Todmorden, and Bro. Thomas Slade, of Lodge No. 152, Southampton, were recommended severally for £40 and for £50.

On the motion of Bro. Savage the first recommendation was approved of.

The same worthy Brother then moved as an amendment that the sum proposed to be given to Bro. Slade be increased to £100.

This was seconded by Bro. Sir Lucius Curtis, in a speech highly laudatory of Bro. Slade, and unanimously agreed to.

BOARD OF GENERAL PURPOSES.

The report of the Board of General Purposes, as published in the *Freemasons' Magazine* of May the 26th, was then read.

Bro. Roxburgh, G. Reg., in moving that the report of the Board of General Purposes be received and entered on the minutes, said that under ordinary circumstances he should have contented himself with moving a formal motion, but as notice had been served on the part of more than one Brother of their intention to bring a matter alluded to in the report specifically before Grand Lodge, he wished to offer some observations upon one of the paragraphs—namely, that having reference to the opinions of the board, and the grounds of those opinions as regarded the duties and services of the officers in the Grand Secretary's office, a subject which had been for some months under their consideration, indeed long before the subject referred to in the notices of motion had been thought of. The paragraph to which he wished to draw attention was nothing more than an expression of an opinion of what ought to be done in the interests of the Craft, according to the 21st article, page 104, of the Book of Constitutions:—"The board may recommend to the Grand Lodge whatever it shall deem necessary or advantageous to the Craft, and may originate plans for the better regulation of the Grand Lodge and the arrangement of its general transactions." He alluded to these principles for this reason, that it might not be supposed that the board had in the matter travelled out of their way. Long before any notice of motion had appeared in reference to the increase of salaries, their attention had been drawn to the inadequate remuneration of one of the clerks, and it had been his pleasing duty, on a former occasion, to move that an addition should be made to the salary of a most efficent officer, Brother Moss; but when it had been suggested to the board, although they thought it necessary that some increase ought to be made to the salary of that Brother, they also felt it to be their duty to take into consideration the general state of the Grand Secretary's office, and the nature and character of the duty performed by each officer in it. The paragraph in the report contained their opinion upon the matter, and that opinion he should, if called upon, be ready to support in detail, and he was greatly mistaken in the sound sense and business habits of Grand Lodge if they would not approve of the reasons which he would in that case have to bring forward. As he had before observed, the paragraph expressed no more than the opinion of the board, who undertook a very arduous and important duty for the good of the Craft, and it was for Grand Lodge to say whether they would receive it or not, and here he wished to observe that their reception of it would bind them to nothing. Should they determine to act in opposition to it, they would be only in the position of a gentleman who consulted his lawyer and received his advice, but declined to act

upon it. With this explanation, he begged leave to move that the report be received and entered on the minutes.

Bro. Tomkins, P.G.D., seconded the motion.

Bro. the Earl of Carnarvon inquired if the title-deeds of the newly purchased property were perfectly valid?

Bro. Roxburgh replied that the solicitor to Grand Lodge had laid them before counsel, who had approved of them.

Bro. Beadon, in moving the amendment on the paper in his name—viz.,

"That the name of Bro. William Farnfield be specially omitted from amongst those employed in the Grand Secretary's office, to whom the board has recommended that no increase of salary be given; and, further, that it is expedient that the salary of Bro. William Farnfield be increased by a vote of an additional gratuity of £100 per annum, in consequence of the very long and faithful services which he has rendered to the Craft for upwards of thirty-two years, and that such gratuity shall commence from the 3rd day of March, 1858."

wished to observe that it did not appear on the paper in the form in which he had sent it in. He had expressly worded it as an amendment to the report, whereas as it now stood it read as an original motion.

The M.W.G.M. observed that the name of Bro. Farnfield did not occur in the report.

Bro. Beadon was aware of that, and intended that his amendment should remove Bro. Farnfield from the general category of the clerks in the Grand Secretary's office.

Bro. Savage rose to order. It was not, he thought, competent for Bro. Beadon to move an amendment unless the report stated some positive circumstance; but here there was only an expression of opinion.

The M.W.G.M. decided that Bro. Beadon could not put his amendment upon the motion for the reception of the report. On motion for the adoption of the paragraph, he might do so.

Bro. Beadon wished to know how (should Grand Lodge receive the report and commit themselves to the strong opinion it contained) he could, in the face of that fact, move his amendment.

The M.W.G.M.—"The reception of the report will not militate against your motion."

Bro. Whitmore wished to know if the paragraph in question had been adopted unanimously.

The M.W.G.M. replied that the board acted as a body, and therefore the question could not be answered.

Bro. Havers observed that the individual members took a solemn obligation not to disclose what occurred in their deliberations.

Bro. Whitmore next inquired if the proceedings of the board were recorded in a minute-book.

Bro. Havers—"There is no such book which can be produced."

Bro. Whitmore said that the report came before them with a strong expression of opinions which were in opposition to fact, and he thought that one individual ought to be excepted from the category.

The subject then dropped, and the report was received and ordered to be entered on the minutes.

Bro. Roxburgh then moved the adoption of the paragraphs relating to the charity jewel; the restoration of Bro. Packwood; and the reprinting of the Book of Constitutions; which were unanimously agreed to.

The report of the Colonial Committee was about to be read, when

Bro. Beadon again rose and proceeded to move his amendment, but was interrupted by

Bro. Roxburgh, who stated that it was not competent for him to do so, as there was no motion before the chair on which it could be an amendment. Grand Lodge had merely received the paragraph, but had not proposed to take any steps upon it, and until it was so proposed the amendment was out of place.

Bro. Beadon replied that his lordship had stated that the reception of the report

would not militate against his right to move his amendment against the adoption of the clause in question.

Bro. Roxburgh said it was not competent to move any other amendment than that the report be not received. That had not been done, and it was not his intention to move the adoption of the paragraph, the only motion to which Bro. Beadon's amendment could apply. If Bro. Beadon could bring forward his motion as an amendment now it would give the go-by to the rule requiring notice of motion.

The M.W.G.M. had thought that Bro. Beadon's motion might be taken between the reports of the two boards, but the practice of Grand Lodge had been otherwise, and he did not wish to dictate to them.

Bro. Whitmore thought the Grand Master had the power of directing the order in which the motions should be taken.

The M.W.G.M. did not think he had that power, and even if he had he certainly should not exercise it.

Bro. Lord Panmure said it was perfectly clear that the motion could not be brought forward as an amendment to the report, inasmuch as the report did not ask Grand Lodge to take any step. In fact it contained no recommendation.

Bro. Green inquired if it were competent for any other member of Grand Lodge, other than the chairman of the Board of General Purposes, to move the adoption of any portion of the report?

The M.W.G.M. replied that it was.

Bro. Green said that being the case he should now move the adoption of the paragraph in dispute.

Bro. the Rev. G. R. Portal seconded the motion.

Bro. Roxburgh rose to order. He maintained that Bro. Green, not having given the required notice of motion, could not now proceed.

Bro. the Rev. G. R. Portal,—"But the Grand Master has just said that he can."

Bro. Beadon also held that according to the decision of the Grand Master it was competent for Bro. Green to persevere with his motion.

Bro. Roxburgh observed that it must be known to Bro. Beadon there was both statute and common law in Masonry as in the administration of justice in the country. By the Book of Constitutions any Brother might, on notice, bring forward a motion, but by the practice of Grand Lodge, or by the common law of Masonry, none but the chairman of the Board of General Purposes could move the adoption of any portion of the report of the board.

Bro. the Rev. G. R. Portal observed that the Grand Master and the Grand Registrar were at variance.

Bro. Roxburgh said, the worthy Brother did not allow him to finish his sentence, which was, that no Brother, other than the G. Reg., could make such a motion upon the report of the Board of General Purposes without notice.

The M.W.G.M. did not think he could hear Bro. Green's motion, as he had not given notice of his intention of bringing it forward.

Bro. Stebbing, said the Craft were most unfairly dealt with in such a course of shuffling. (Hear, hear.) The chairman of the Board of General Purposes said that he, and he only, had a right to move the adoption of the report. If that were so, and he omitted to move the adoption of any portion of it, he clearly omitted to do his duty. (Hear, hear.) He had himself come up from the country, a distance of one hundred miles, to vote upon a particular motion, and now he was to be told by the G. Reg., "That is a motion which no one can propose but myself, and I won't do it," so that the members of Grand Lodge were deprived of their privileges, and were debarred from expressing their opinion upon a most important subject. The G.M. himself had at the first blush of the thing, and seeing its justice, declared that Bro. Green could proceed with his motion, but the alarm was got up and the whisper in the ear passed on to the chair, and now they were not to be allowed to proceed. That was playing with the rights of Masonry and with the rights of free discussion, which he should ever most emphatically denounce. (Cheers.) If Grand Lodge was to be respected, that kind of nonsense should not be allowed to go on. He had come up from

Southampton by the five o'clock train in order to be in time to attend Grand Lodge, to take part in discussing the motions on the paper, but the time of Grand Lodge had been frittered away by the reading of addresses, communications, and reports; and when at last they came to the motions, they were met with frivolous objections—objections not only frivolous, but absolutely disrespectful to the Masons of England. (Hear, hear.) He objected altogether to such playing at battledore and shuttlecock. He hoped that the Grand Master would carry out the decision at which he had arrived before the whisper had been passed along, as it would be an assurance to Grand Lodge, that some of their privileges remained, and would draw forth the gratitude of the Craft. (Hear, hear.)

Bro. Singer thought the conduct of Bro. Roxburgh the only one which, as men of business, the brethren could approve of.

The M.W.G.M. said that the reasons for not allowing the motion to be then brought forward were so lucid, that it was unnecessary for him to take notice of the warm speech of Bro. Stebbing. It being now past eleven o'clock, the Grand Lodge was closed in ample form and adjourned (emergencies excepted), to the first Wednesday in September.

[A special Grand Lodge is appointed to be held on the 16th, to conclude the business on the *agenda* paper.]

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

WORSHIPFUL SIR AND BROTHER,—I shall be obliged by your informing the members of Grand Lodge, through the columns of your journal, that I had the misfortune to miss the train from Hampshire on Wednesday evening last, and was thus prevented from attending to my duties in Grand Lodge.

I telegraphed immediately to the Grand Secretary, informing him of this, but it appears that he did not read the message until after Grand Lodge was closed, and the Brethren, therefore, were not informed of the cause of my absence.

I am, Worshipful Sir and Brother,

Yours fraternally,

WYNDHAM S. PORTAL, J.G.W.

3, *Wilton Crescent, Belgrave Square,*
4th June.

METROPOLITAN.

APPOINTMENTS.

Wednesday, June 9th.—Lodges, Fidelity (3), Freemasons' Tavern; UnionWaterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, Lambeth; Justice (172), Royal Albert, Deptford; Caveac (205), Star and Garter, Kew; Zetland (752), Adam and Eve, Kensington. Royal Benevolent Institution Committee at 3.

Thursday, 10th.—Lodges, Friendship (6), Thatched House; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish (778), Freemasons' Tavern.

Friday, 11th.—Lodges, Caledonian (156), Ship and Turtle; Bedford (183), Freemasons' Tavern.

Monday, 14th.—Lodges, Domatic (206), Falcon Tavern; Confidence (228), Anderton's Hotel,

Tuesday, 15th.—Lodges, Amity (200), Crown and Sceptre, Greenwich; Camden (1,006), Assembly House, Kentish Town. Chapter, Enoch (11), Freemasons' Tavern. Board of General Purposes at 3.

Wednesday, 19th.—Lodges, United Mariners' (33), White Hart, Bishopsgate-street; St. George's (164), Trafalgar Tavern, Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Beadon (902), Star and Garter, Kew.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

EGYPTIAN LODGE (No. 29).—The last meeting of the season of this Lodge took place on the 3rd instant, at the George and Blue Boar, Holborn, Bro. Marjorum,

W.M., presided. The ceremony performed was passing a competent Brother. It was agreed that a donation of 10*s.* should be given to the fund raising for Mrs. Jemima Lillywhite, and also 10*s.* to a distressed Brother, out of the benevolent fund attached to the Lodge. The other business having been completed, the Brethren partook of an elegant banquet. The visitors were—Bros. John Coggin, W.M. No. 276, and Arliss, P.M. No. 237.

PILGRIM LODGE (No. 289).—This Lodge met at the Old Manor House, Walworth, on the 2nd instant, Bro. Neats, W.M., presided, when 10*s.* were voted to the Lillywhite Fund.

INSTRUCTION.

PROSPERITY LODGE (No. 78).—This Lodge met on Thursday evening, the 6th ultimo, for the purpose of closing the session, Bro. Henry A. Isaacs, the honorary Lecture Master, presiding. The first five sections of the first lecture were worked by the undermentioned Brethren :—1st. A. E. Sydney, No. 218 ; 2nd. H. A. Abrahams, No. 247 ; 3rd. M. Hart, No. 218 ; 4th. A. Vanderlyn, No. 247 ; 5th. Moss, 218. Bro. Sydney then informed the Brethren that at the last meeting a committee had been appointed for the purpose of presenting a testimonial to Bro. H. A. Isaacs, for his efficient services as Lecture Master during the past session ; and he then, in the name of himself and the Brethren, whose names are inscribed thereon, presented Bro. H. A. Isaacs with a very chaste silver tankard, bearing an appropriate inscription, for which Bro. Isaacs expressed his thanks in appropriate terms. The Brethren then repaired to banquet, when the usual loyal and Masonic toasts having been given in a most eloquent manner by the chairman, Bro. Maurice Hart, in a very able and feeling address, proposed the health of the W.M. in connexion with the Prosperity Lodge of Instruction, which was most cordially received by the Brethren, and suitably acknowledged. The healths of the visitors and W.Ms. of the Lodges of Prosperity, Israel, and Euphrates, were then drunk in connexion with those Lodges ; also, the health of the honorary Sec., Bro. Maurice Hart, was proposed by Bro. J. M. Isaacs, and most cordially responded to. Several gentlemen having contributed their vocal talent to the harmony of the evening, the Brethren separated at a late hour, evidently well pleased at the agreeable manner in which they had been entertained.

CONFIDENCE LODGE (No. 228).—The usual meeting of this Lodge was held on Wednesday, June 3, at Bro. Wadeson's, the Bengal Arms Tavern, Birchin-lane, Cornhill. Bro. Solomon presided as W.M. Amongst the Brethren present were: —Austen, Cohen, Hood, Mann, H. Solomon, Handel, Moss, Vanderlyn, Jackson, Stock, Burch, &c. The ceremony of initiation was ably worked by the W.M., Bro. Hester being the candidate. The 4th, 5th, 6th, and 7th sections were then worked: viz., the 4th, by Bro. Anslon ; the 5th, by Bro. Haydon ; the 6th, by Bro. Jackson ; and the 7th by Bro. Haydon. The following new members were admitted :—Bros. Grant, No. 3 ; Nicholson, No. 70 ; Clare, No. 32 ; Connell, No. 70 ; Mills, No. 112 ; Gibbons, No. 35 ; Frost, No. 22 ; and Taylor, No. 18.

THE SOUL OF RELIGION.—Benevolence is the soul of religion. That benevolence which flows forth through the melting tenderness of compassion, and betokens a heart alive to all the deep-seated sensibilities of humanity, is what commends the soul to Heaven's complacent regard, and qualifies for the enjoyment of Heaven's favours.

PROVINCIAL.

BRISTOL.

Appointments.—*Lodges.*—Monday, June 14th, Royal Clarence (81), Freemasons' Hall, at 7; Wednesday, 16th, Colston (886), Freemasons' Hall, at 7; and on Fridays, June 18th, and 25th, at 7½.

CHESHIRE.

Appointments.—*Lodges.*—Wednesday, June 16th, Zetland (782), Monk's Ferry Hotel, Birkenhead, at 4; Thursday, 17th, Unity (334), Macclesfield Arms, Macclesfield, at 7.

DEVONSHIRE.

Appointments.—*Lodge.*—Tuesday, June 15th, Charity (270), King's Arms, Plymouth, at 7.

DORSETSHIRE.

Appointments.—*Lodges.*—Wednesday, June 17th, Amity (160), Masonic Hall, Poole, at 7. *Chapter.*—Faith and Unanimity (605), Freemasons' Hall, Dorchester, at 6.

HAMPSHIRE.

Appointments.—*Lodges.*—Wednesday, June 16th, Royal Sussex (428), Freemasons' Hotel, Portsea, at 7; Thursday, 17th, Southampton (555), Freemasons' Hall, Southampton, at 7.

HERTFORDSHIRE.

Watford.—*Watford Lodge* (No. 580).—There was a full attendance of the members of the Lodge, on Friday, the 4th of June, to do honour to the inauguration of the portrait of the esteemed D. Prov. G.M., Bro. Thomas Abel Ward, painted by Philip Wescott, Esq., at the cost of the members of the Lodge. The picture was acknowledged by all to be a most truthful representation of Bro. Ward. It is of life size, and is a most excellent addition to the handsome hall of the Freemasons of Watford, and forms the third of a series of portraits of the eminent Masons at Hertfordshire which will from time to time permanently decorate its walls. So pleased was the artist with his subject and the satisfaction expressed by the committee, that he decided on becoming a member of the Fraternity, and at once offered himself for initiation. The R.W. the Prov. G.M. is the present Master of No. 580; but the recent death of Lord Ranfurly, his nephew, preventing his attendance, Bro. Francis presided; and, after a ballot, the following four gentlemen were initiated:—Dr. Alfred Thomas Brett, Mr. Philip Westcott, the artist, Mr. Henry Gilham Martin, and Mr. George Annesley. At six o'clock twenty-two Brethren sat down to banquet, the V.W. Bro. Ward. D. Prov. G.M. presiding, supported by the V.W. Bro. George Francis, P.D. Prov. G.M., and P. Prov. G. Reg., Surrey; Bros. Burchell Herne, P. Prov. G.S.W.; Col. Foskett, P. Prov. G.S.D.; Rogers, Prov. G. Treas.; Sedgewick, G. Sec.; How, Prov. G. Dir. of Cers., &c. The cloth removed and due honour paid to the customary loyal and Masonic toasts, Bro. Burchell Herne rose and claimed the privilege of proposing "The health of the W.M. *pro tem.*," and reminded the Brethren that the chief business of that day was the inauguration of the portrait of their most estimable friend and Brother, the D. Prov. G.M., which would transmit to future ages the lineaments of an excellent Mason. To Bro. Ward's indefatigable energy Masonry in Herts was indebted for its prosperity. The Watford Lodge owed him a large debt of gratitude for his long-continued attention to its interests during the whole period of its existence. Bro. Ward, in reply, thanked the Brethren for these additional marks of esteem. On the first establishment of the Lodge, twenty-nine years since, when himself and two

others determined on founding a Lodge in Watford, Bro. Rogers, their esteemed Treasurer, was one of the first initiated, and had continued one of its most valued members; to Bros. Stuart and Marjoribanks the Lodge was indebted for its high position; the condition of the Lodge was most prosperous, and now that they had restored the means of social accommodation, there would follow without doubt such new accessions as they that day witnessed. Bro. Westcott, in responding for "the Initiates," said he was gratified by his reception into the Order, and that at his first interview with Bro. Ward he desired to know him better, and to know something of the institution to which he belonged.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge.*—Wednesday, June 16th, East Medina (204), Masonic Hall, Ryde, at 7.

KENT.

APPOINTMENTS.—*Lodges.*—Monday, June 14th, Provincial Grand Lodge, Maidstone; Wednesday, 16th, Royal Naval (621), Hiscock's Hotel, Ramsgate, at 7; Nelson (1,002), Red Lion, Woolwich, at 6.

LANCASHIRE (EAST.)

APPOINTMENTS.—*Lodges.*—Wednesday, June 16th, St. John's (268), Commercial Hotel, Bolton at 6½; Faith (847), New Inn, Openshaw, at 7; Friday, 18th, Virtue (177), Masonic Rooms, Manchester, at 6. *Chapter.*—Monday, 14th, Perseverance (432), Old Bull, Blackburn, at 7.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Tuesday, June 15th, Sefton (930), Litherland Hotel, Litherland, at 6; Wednesday, 16th, Harmony (845), Wheatsheaf, Ormskirk, at 5; Loyalty (101), Royal Hotel, Prescot, at 6; Thursday, 17th, Ancient Union (245), Royal Hotel, Liverpool, at 6. *Instruction*—Friday, 18th, 42, Duke-street, Liverpool, at 7.

LIVERPOOL.—(*St. John's Lodge*).—This Lodge held its usual monthly meeting at the Caledonian Hotel, Duke-street, on Wednesday, the 2nd of June, Bro. Thornton, W.M., in the chair, who was ably supported by his officers and several distinguished visitors. The Lodge being open, the W.M. initiated one gentleman into the mysteries of the Order, and raised three brethren to the Sublime Degree of Master Mason. This being the night for electing a W.M. for the ensuing year, Bro. Thornton was elected to the chair of K.S. for the third time. A petition from the widow of a deceased brother was received and a small sum voted to her. It was also resolved that a like amount should be contributed each Lodge night for one year. The Lodge being closed, the brethren adjourned to refreshment.

LEICESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, June 17th, John of Gaunt (766), Three Crowns, Leicester, at 7.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodge.*—Friday, June 18, De Loraine (793), Freemasons' Hall, Blackett-street, Newcastle-upon-Tyne, at 7.

NORTH WALES.

APPOINTMENTS.—*Lodge.*—Tuesday, June 15th, St. David's (540), British Hotel, Bangor, at 6.

SOMERSETSHIRE.

APPOINTMENTS.—*Chapter.*—Tuesday, 15th, Royal Cumberland (48), Masonic Hall, Bath, at 8.

HUNTSPILL.—*Rural Philanthropic Lodge* (No. 367).—An emergency meeting was held on the 28th ultimo. In the absence of the W.M. the chair was ably filled by Bro. Wm. Harwood, P.M. Two gentlemen were balloted for as candidates for initiation, and declared elected. Bros. Symons, Hennet, and Elso, were

passed to the 2nd Degree. The Lodge having been closed in due form, the Brethren sat down to an excellent repast, and passed the remainder of the evening in perfect harmony.

STAFFORDSHIRE.

APPOINTMENTS —*Lodges.*—Friday, June 18th, Noah's Ark (435), Navigation Inn, Tipton, at 7. *Chapter.*—Tuesday, 15th, St. Peter's (607), Star and Garter, Wolverhampton.

WOLVERHAMPTON.—*St. Peter's Lodge,* (No. 607.)—The monthly meeting of the Brethren of this Lodge was holden on Thursday, June 3rd. The Lodge was opened in the first and second degrees. Bros. Turton and Cooke underwent the usual examination previous to being raised to the degree of Master Masons. The lodge was opened in the third degree, when Bros. Turton and Cooke were again admitted, and the rank of Master Mason conferred upon them by W. Bro. Warner. The Lodge having been lowered to the first degree, Mr. Joseph Pigott was introduced, and initiated into the mysteries of Masonry, W. Bro. Warner conducting this ceremony also. It was resolved that the Lodge be adjourned until September. A request was made by the Lodge of Honour for permission to use the Lodge-room and furniture for a few months, in consequence of the time they could occupy the old assembly rooms expiring at Midsummer; the request was granted, and ordered to be entered on the minutes. Eighteen Brethren were present on this occasion, including three visitors—viz., Bros. T. James, P.M., 786; Humphrey, 786; Lewis, P.M., 769. The Lodge was also honoured by the presence of the Right Worshipful the Provincial Grand Master, Col. Vernon.

SUFFOLK.

APPOINTMENTS.—*Lodge.*—Wednesday, June 16th, Perfect Friendship (522), White Hart, Ipswich, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, June 16th, Worcester (349), Bell Hotel, Worcester, at 6½; Vernon (819), Old Town Hall, Dudley, at 7.

DUDLEY.—*Vernon Lodge* (No. 819).—The ordinary monthly meeting of the members of this Lodge was held at the Old Town Hall, on the 19th ultimo, under the presidency of Bro. G. H. Deeley, W.M. Mr. Edward Henry Davis, of Newtown, Montgomeryshire, was initiated into the 1st Degree, by the W.M., the ceremony being admirably performed. The charge was impressively delivered by Bro. the Rev. E. A. Gwynne, *B.A.* (P.M., Prov. G. Chap., Staffordshire), the Chaplain to the Lodge. The Lodge was honoured by the attendance of the R.W. the Prov. G.M., Bro. Vernon, who spoke well of the working of the Lodge, and hoped the W.M. would always be well supported by his Officers. In reference to Bro. Sheridan and the Ionic Lodge (referred to in the *Magazine* a week or two since) the W.M. said he had received a communication from the Vernon Lodge, through the Secretary, containing an appeal to Grand Lodge. While eulogising the forbearance and Masonic feeling displayed by this Lodge in the matter, he would yet withhold that document for a time, inasmuch as he had spoken to eminent Brethren in town who, he thought, would be able to arrange all difficulties, and prevent the unpleasantness of an appeal to the Board of General Purposes. He hoped that if the Ionic had been doing wrong for thirty years past, that this Lodge would be the means of making them do right in future. On the motion of Bro. Wigginton (in the absence of Bro. Hollier), the by-law relating to the fines at the committee meetings was abolished. Two candidates for initiation were unanimously elected.

STOURBRIDGE.—*Lodge of Stability* (No. 824).—The members of this Lodge assembled in force at the Talbot Hotel, on the 25th ultimo. The Lodge was opened by Bro. B. Brooks, the W.M., who initiated Mr. Wm. Hughes, of King's Winford, into the mysteries of the 1st Degree. The ceremony was well performed, and gave great satisfaction to the members. Amongst the visitors we noticed

the following Brethren:—J. Willincroft, P.M. No. 838; W. Sheppard, S.W. No. 313; T. Burton, J.W. No. 313; W. Wigginton, Sec. No. 819; Chandler, Sec. of the Howe Lodge No. 857; W. Bowker, Sec. No. 838; T. Roberts, No. 313; T. Morris, P.M. No. 113, &c. The Brethren afterwards adjourned to a banquet, and separated at an early hour.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodge.*—Tuesday, June 15th, Camalodunum (958), Freemasons' Hall, New Malton, at 7.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Thursday, June 17th, Harmony (874), Freemasons' Hall, at 7. *Instruction.*—Fridays, 18th, and 25th, Griffin Hotel, Leeds, at 8.

ROYAL ARCH.

PROVINCIAL CHAPTERS.

WOLVERHAMPTON.—*St. Peter's Chapter* (No. 607).—In consequence of the next regular day of meeting of this Chapter happening on the day when the Queen will visit this locality, the Companions have obtained the consent of the Prov. Grand Superintendent to hold the next meeting on June the 22nd, instead of Tuesday, June the 15th.

THE ANCIENT AND ACCEPTED RITE.

PROVINCIAL.

NEWCASTLE-UPON-TYNE.—*Royal Kent Chapter of Rose Croix.*—This Chapter was opened in the Freemasons' Hall, on Friday, June 4, by the M.W. Sov. John Barker, assisted by the P.M.W.S. William Berkeley, as Prelate; P.M.W.S. Frederick P. Jonn; Henry Bell, 1st Gen.; Henry Hotham, 2nd Gen.; C. J. Bannister, as Grand Marshal; Andrew Gillespie, Recorder; and other S.Ps. The following candidates were then proposed and balloted for, viz.—John Theodore Hugh, Charles O. McAllum, James J. Wilson, and Rev. James Milner, and all four being in attendance, were duly received and installed as S.P.R.C. of H. by the M.W. Sovereign presiding, ably assisted by the officers named. The S.Ps. on the conclusion of the business of the day, adjourned to Bro. Rogerson's, the Central Exchange Hotel, where they partook of a very excellent dinner.

SCOTLAND.

EDINBURGH.

Lodge of Edinburgh, Mary's Chapel (No. 1).—On Friday evening, the 4th instant, this Lodge held a special meeting for initiation, when five gentlemen were admitted members of our ancient Craft. It is gratifying for us to record the

prosperity of this ancient Lodge, as well as to notice the prosperous condition of all the other Lodges in the Province. A great number of gentlemen have been admitted members of the Craft within the last few weeks, and we trust that many more will be added to the list before the laying of the foundation stone on the 24th instant.

ROYAL ARCH.

EDINBURGH.—*Canongate Kilwinning Chapter* (No. 56).—This Chapter held a meeting on Friday evening, the 4th instant, for exaltation. Bros. Hall and Miller received the Mark Degree, passed the chair, and, with Bros. Stewart and Pender, had conferred upon them the degree of Excellent Master, and were finally exalted to the Royal Arch, E. Comps. Drybrough, as Z., Dodd, H., and Maccullum J. Owing to the lamented death of the late E. Comp. Henry M'Vitie, the working of the Mark, Past and Excellent degrees devolved upon E. Comp. Law.

COLONIAL.

CAPE OF GOOD HOPE.

LAYING THE FOUNDATION STONE OF THE LIBRARY AND MUSEUM AT CAPE TOWN.

The ceremony of laying the foundation stone of the library and museum about to be erected in the government gardens, was performed by His Excellency the Governor, on Tuesday, the 23rd of March. About twelve o'clock a procession was formed on the ground in front of Government House.

The Masonic procession was commenced with the Tylers, Stewards, banners, &c., of the Craft Lodges; it then consisted of:—

Companions of Royal Arch and Scotch Masters, with their banners.
Chevaliers de L'Orient, with their banners.
Knights Rose Croix, with their banners.
Knights Kadosh, with their banners.
The Masters and Officers of the Chapter, Bros. Tromp, De Gier, and J. King.
The banners of the Chapter.
Bro. J. Tromp, bearing the box containing the inscription and coins.
The Bible, borne by Bro. J. H. Redelinghuys.
The W.M. of Lodge Goede Hoop, carrying the cornucopia and square.
The W.M. of Lodge Goede Trouw, carrying silver ewer, with wine, and level.
The W.M. of the British Lodge, carrying silver ewer, with oil, and plumb.
The W.M. of the Hope Lodge carrying a trowel on a cushion, and mallet.
(The four Masters walking abreast.)
His Excellency the Governor and suite, &c. &c.

The procession on entering the Botanic Gardens, proceeded through the main avenue to the reserved portion of the ground, where a dais had been erected for his excellency, and where the stone was suspended, prior to being lowered into its place.

His Excellency received from Bro. Tromp a box, which contained an inscription setting forth that his excellency Sir George Grey laid the foundation stone of the library and museum buildings on the 23rd March, 1858; also the names of the committee and office-bearers of the library and museum; the colonial newspapers and all the current coins of the realm. The box having been deposited in a cavity in the lower stone, a silver trowel was presented to his excellency by Bro. Fairbridge, who said, "I am deputed by the Masonic Brethren of this city to present your excellency this trowel, to be now used in laying the foundation of the future museum and library, and which you

will be pleased to retain as a memorial of this pleasing and important event." A Fellow Craft attended, carrying some fine mortar, which his excellency, with the trowel, spread over the stone where the box was deposited. The upper stone was then slowly let down, and having been properly placed, his excellency applied successively the square, the level, and the plumb, to prove that the stone was properly adjusted. His excellency then said, "I declare this work to be well-formed, true, and trusty."

The W.M. of the Goede Hoop Lodge (Bro. P. A. Brand) then, taking the cornucopia, poured out corn upon the stone, saying, "In the name of the Great Jehovah, to whom be all honour and glory, I dedicate this building to art." The W.M. of the Goede Trouw Lodge (Bro. P. A. J. Kirsten) poured, out of a silver cup, wine upon the stone, saying, "In the name of the Great Jehovah, to whom be all honour and glory, I dedicate this building to science." The W.M. of the British Lodge (Bro. J. S. Rowe), pouring out oil upon the stone, said, "In the name of the Great Jehovah, to whom be all honour and glory, I dedicate this building to literature."

The W.Ms. of the four Lodges then knocked upon the stone three times with the mallet; and, the work having been finished, Bro. Brand offered up a prayer, saying, "We invoke the blessing of the Great Architect of the universe upon this building; and trust this work, thus begun in order, be continued in peace, and closed in harmony. So mote it be!"

The volunteer artillery and royal rifle corps then fired a *feu de joie*, the band playing the National Anthem.

The ceremony having been concluded, his excellency retired to the dais, and addressed the large assembly as follows:—Gentlemen who compose the committee and body of subscribers to the library of Cape Town, and the committee and body of the subscribers to the museum of Cape Town,—I beg to congratulate you on the auspicious event which we have this day had the pleasure of witnessing; namely, the laying of the foundation stone of what may well be thought a noble building—an institution which will prove of the greatest advantage to South Africa for all time. Gentlemen, nature has done everything for us in this site. We have here a beautiful valley, embosomed in magnificent hills. Our progenitors in this colony collected for us a noble library, and the present inhabitants of the colony—amongst whom are many gentlemen distinguished in science—have collected the nucleus of an excellent museum; whilst in these gardens we have had gathered for us, since the time of Van Riebeek, the most valuable plants from all portions of the globe. Everything, therefore, seems here united to give us a spot for a library and a museum, such as is almost unequalled in the world. Then, gentlemen, we must not be forgetful of our geographical position. We must be aware that we possess a position which, isolated as it may at first sight appear, must be regarded as the most central in the world, which lies half way between the rising kingdom of Australia and the important countries of America. The importance of this position must increase with the progress of the human race; and the number of ships resorting to this port must necessarily still go on increasing. And we want to offer to those strangers visiting our shores, an asylum which might at once afford much in the way of improving their minds, and delighting them with the aspect of beautiful nature. We want, in fact, to preserve that old hospitality of the Cape for which it has become so memorable. There are those amongst us here to-day, the descendants of those old colonists (Mr. Brand amongst others) who rendered themselves for ever celebrated in the memoirs of Captain Cook, for the kindness with which they received him and his companions. We who are Englishmen may well feel grateful to the people of that period, who offered a home and friendship to our distinguished countryman. And then, again, gentlemen, look at our position with regard to the continent of South Africa. We must feel convinced that to the European races trading with the interior, every day this point of South Africa must become of greater and greater importance, and be the school in which future generations of the inhabitants of this part of the continent of Africa must be educated. All therefore seems to unite in pointing to this spot as that whereon to raise an institution, not for the present alone, but for future time. We hope that there will be many indi-

viduals who, after having had the pleasure of reading in the library, and having their minds stored with knowledge, will wander in these beautiful gardens, and after their reflections, perhaps, will deduce good for mankind from the books which they have been reading in the building now to arise. We may be all entitled to hope, furthermore, that whilst this museum and library occupy one end of the gardens, the other portion being now brought under cultivation may contain a great college, in which may be students, not only from all parts of South Africa, but India, and other countries in the world, who may receive as good an education as can possibly be procured on this earth. (Hear, hear.) I believe, gentlemen, that if these intentions are carried out—when a great library will arise here, and when the rest of the gardens are brought under cultivation and ultimately will be laid open for the inhabitants of this town—I do freely confess that in no other spot in the world, there will be offered to the inhabitants an institution so well calculated to improve the mind or recruit the body by the recreation which may be obtained here. (Applause.) Earnestly hoping, therefore, that Divine Providence may benignly look upon this institution, the foundation stone of which we have been laying this day, I must conclude with again congratulating you on the interesting event which we have witnessed."

His Excellency was greeted, on the conclusion of his remarks, with three hearty cheers from the assembly.

The procession was then re-formed (the order being reversed), and returned to Government House. Here his Excellency and staff, with the civil commissioner of the Cape division, received the masonic and other bodies, bowing repeatedly to their salutes as they passed. The volunteer infantry and cavalry having formed in line on the lawn, his Excellency addressed those present, and said:—"Brother masons and gentlemen, I wish to thank you for the assistance which you all have rendered on this occasion. As masons, you are always employed in the performance of worthy objects, and the good work in which you have been engaged this day, is one which you always rejoice to engage in. You, gentlemen of the volunteer corps, I also warmly thank for your services. To all those gentlemen, who have aided us with their presence to-day, I also return my thanks." His Excellency was again greeted with three hearty cheers, after which, the masonic and other bodies present dispersed.

The trowel used by his Excellency during the performance of the ceremony is of colonial work, and was manufactured by Bro. Williams, who liberally presented the silver. The handle is made of the beautiful black or ironwood of Namaqualand, equal to the finest ebony. The front of the trowel is wrought with a flowered and diapered pattern; on one side is inscribed "South African Library," on the other "South African Museum," in the centre, "First Stone laid by his Excellency Sir George Grey, K.C.B., March 23rd, 1858. Wm. Kohler, Architect." These inscriptions are in mediæval letters. On the reverse are engraved his Excellency's arms, crest, and motto, surrounded with the insignia of the Bath. The whole of the engraving, which is most artistically executed, was performed by Bro. Hopkins.

CANADA.

MONTREAL.—*Zetland Lodge* (*No.* 15, *Registry of Canada*).—At a recent meeting the members of this Lodge presented the R.W. Bro. John Helder Isaacson, a P.M. of the above Lodge, and Deputy District Grand Master for the District of Montreal, with a very handsome and elaborately finished Past Master's jewel, in testimony of their fraternal esteem and regard. The jewel, which is of gold, was manufactured in this city, by Bro. A. Hoffnung, and bears the following inscription:—"Presented by Zetland Lodge, No. 15, C.R., F. and A.M., to R.W. Bro. J. H. Isaacson, P.M. and D.D.G.M. of the G.L. of Canada, in testimony of its appreciation of his invaluable and indefatigable services in promoting its best interests."

KNIGHTS TEMPLAR.

KNIPTON.—*Hugh de Payens Encampment.*—On the 14th May, was held the annual assembly of this Encampment. Frater James Hill Rowan, E. Com. elect, was

installed by V.E. Frater James A. Henderson, the Grand Sub-prior of England and Wales, and E. Frater the Prov. G. Chancellor of Canada, Samuel D. Fowler. The following are the Officers of this the oldest Encampment in Canada:—Fratres John Kerr, 1st Captain; John Boyes, 2nd Captain; Ellory W. Palmer, Registrar; Robert Sellars, Treasurer; William Ford, Almoner; G. F. La Serre, Expert; W. H. Pouton, Beauséant Standard Bearer; W. B. Simpson, Red Cross Standard Bearer; S. W. Stevenson and James Fitzgibbon, Heralds; Samuel Boyden, Equerry. Frater Henderson, who is a P.E.C. of this Encampment, has been honoured by the Supreme Grand Master, with the appointment of representative from the Grand Conclave of England and Wales to the Grand Encampment of the United States. After the transaction of the several matters of importance to the Encampment, the assembly was closed. The Fratres were hospitably entertained by the E. Com. Rowan. The "loving cup" passed round, and due honour done, the Fratres parting at an early hour.

AMERICA.

[From the New York *Masonic Mirror and Keystone.*]

NORTH CAROLINA.

GRAND LODGE OF SOUTH CAROLINA.

We have before us a copy of the published proceedings of the Grand Lodge of South Carolina, at its several communications from the 29th of January, 1857, to March 3rd, 1858. The Grand Lodge is engaged in amending its Constitution. The important part of the printed pamphlet is the Grand Secretary's report, which is substantially a report on foreign correspondence. Bro. Mackey states that in his report he presents "the most important events that have occurred in our sister jurisdictions since the last annual communication of this body." In referring to Missouri, which Grand Lodge by special resolution required one of its subordinates "to obey the edicts of the Grand Lodge in the matter of Bro. Parker, by at once restoring him to all the privileges of membership in said Lodge, or that their charter be immediately arrested,"—Bro. Mackey says, that "in defence of the doctrine that a Grand Lodge has the prerogative of restoring an expelled or suspended member to membership in his Lodge, as well as to the right and privileges of Masonry," he stood for many years almost solitary and alone. That is the doctrine we were taught and have always advocated, that "when a Lodge wrongfully deprives a Mason of his membership, the Grand Lodge may interfere and redress the wrong by restoring him to his rights, of which he has been wrongfully deprived." Bro. Mackey urges the compilation of a history of Freemasonry in South Carolina. His views as to the "right of visit," agrees with our teaching, that the right is absolute and positive, and inured to every Mason. The master, however, may deny the admission of a visitor or member, if in his opinion it would impair the harmony of the Lodge; but the reasons for such refusal must be good and satisfactory, and of a Masonic character.

Bro. Mackey argues well and convincingly against the religious qualification of candidates as adopted by the Grand Lodge of Texas, viz.—"That a belief in the divine authenticity of the Holy Scriptures is an indispensable pre-requisite to Masonic admission, although such resolution is not intended to exclude the Israelite." The report of Bro. Mackey, the Grand Secretary, is a highly valuable and excellent document, but candour compels us to say, that we think his opinions on Canadian matters have not been carefully considered. History proves that some of his deductions are not correct.

The finances of the Grand Lodge appear to be ample, as exhibited by the Grand Treasurer, John H. Honour. The Grand Lodge acted with a commendable spirit on the subject of purchasing Mount Vernon, the home of Washington. We

will in our next lay before our readers the proceedings of the Grand Lodge of South Carolina, and recommend every other Grand Lodge to follow her meritorious example.

NORTH CAROLINA.

GRAND LODGE OF NORTH CAROLINA.

The address of Bro. Pleasant A. Hall, M.W.G.M., read before the Grand Lodge of North Carolina, at its last annual communication, is a choice Masonic production. His remarks in regard to the "injudicious policy," as he terms it, of "multiplying Lodges," are well worth the consideration of the Craft. They are applicable to every other jurisdiction as well as North Carolina. He also discourses most eloquently upon those growing evils which prevail all over the land, that of "making Masons according to the principles of manifest destiny," as well as a hastiness of Lodge procedure, which he remarks, "is a sort of young Americanism that is becoming incorporated into the practical workings of subordinate Lodges. * * * As if it was necessary that everything should be controlled by the same laws which govern locomotion through the influences of steam or the transmission of intelligence by the operations of the telegraph." The address altogether is a most excellent one. The G.M. declined a re-election, expecting to remove out of the jurisdiction.

The President of the Board of Trustees of St. John's College made an interesting report in relation to the building, in which he informed the Grand Lodge that it was completed. The report made by the G. Sec., William T. Bain, is full of valuable information. He states having received up to the meeting for Lodge dues, &c., 1,717 dols. 75 c. He also informs us that nine Lodges were chartered at the former annual communication, and that the Grand Master granted six dispensations for new Lodges.

COLUMBIA.

GRAND LODGE OF DISTRICT OF COLUMBIA.

We are in the receipt of a copy of the proceedings of the Grand Lodge of the District of Columbia, had at the several communications from May 7th to December 27th, 1857, for which we are indebted to the politeness of the R.W.G. Sec. Bro. G. A. Schwarzman. At the semi-annual communication in May, the M.W.G.M. Bro. Geo. C. Whiting, delivered an admirable address, in which he solemnly enjoined the necessity of a strict examination of the character of all applicants, and gave it "strictly in charge" to let every candidate for Masonry approach our doors of his own free will and accord, and unbiassed by the slightest word of solicitation, inducement, or advice. He suggested, and upon the report of the committee appointed to examine the address, a committee was appointed consisting of Bros. B. B. French, Y. P. Page, and J. W. Nairn, to prepare a history of the Grand Lodge, to which committee was added Bro. W. J. Rhees, who had already taken steps to prepare a history of the Grand Lodge. A charter was granted at this communication to a number of good and worthy Brethren for a new Lodge, called the Dawson Lodge. A special communication was called on the 26th of May to attend the funeral obsequies of the lamented P.G.M. Bro. Chas. S. Frailey, on which occasion Bro. B. B. French made a most eloquent and feeling address.

On the morning of June 24th a special communication was held for the purpose of repairing to Mount Vernon and celebrating the day at the tomb of Washington, where M.W.P.G.M., B. B. French, delivered a chaste and beautiful address, which was published in our columns, and Rev. Bro. A. F. N. Rolfe also delivered an address, both of which are printed with the proceedings. The annual communication was held on the 3rd of November, at which a full representation was present. The Grand Master delivered an address, in which he gives a brief sketch of the life of P.G.M. Frailey, and pays a well-merited tribute to his virtues and his worth. He also alludes to the noble and manly character of Bro. Samuel F. Rand, R.W.S.G. Deacon, who was buried with Masonic honours on the 16th of August, for which purpose a special communication of the Grand

Lodge was convened. The Grand Secretary made an able report, in which he furnishes valuable statistics, prepared from the copy made at the Grand Visitations, the financial portion agreeing with the statement of the Grand Treasurer. The report on Foreign Correspondence is from the pen of the Grand Secretary, G. A. Schwarzman. He reviews the proceedings of twenty-nine Grand Lodges. His selections are made with much discrimination and judgment. A code of by-laws for the government of subordinate Lodges was submitted, which are published with the proceedings, which lies over until the next semi-annual communication. The standing resolutions of the Grand Lodge, now in force, are also published with the proceedings. The full membership of the subordinate Lodges are published, and the arrangement of the proceedings reflects much credit upon the intelligent Grand Secretary. There are no better Freemasons, nor any who appreciate more highly the principles of Freemasonry, than the Craft of the district of Columbia.

LOUISIANA.

GRAND LODGE OF LOUISIANA.

The Grand Secretary of the Grand Lodge of Louisiana, Bro. Samuel G. Risk has placed us in possession of the proceedings of the Grand Lodge. The G.M., in his address, makes the following remarks: "Although made a part of my duty on this occasion to report to you the general condition of Masonry, I deem, it unnecessary to say much on the subject. Even were you less familiar with Masonic periodicals, the report of your standing committee on foreign correspondence and Masonic information now ready to be presented to you, would bring to your notice everything of importance going on in the Masonic world." He also remarks, "Candour compels us to admit that our strength has not been increased in proportion to our numbers, and that we annually introduce into the edifice material that ought be rejected."

The G.M. alludes at length to the Lodges which have withdrawn from the jurisdiction of the Grand Lodge. None of these Lodges have returned their charters. The report of the Grand Treasurer shows the finances of the Grand Lodge to be good. A debt of 12,000 dollars, which matured on the 4th of March, and which the Officers seemed apprehensive there would be a difficulty in meeting, was paid, as the Grand Secretary observes, without borrowing one dollar. Another debt of 12,485·03 dollars, which matures on the 4th of March, 1859, when paid, will leave the Grand Lodge in possession of property worth at the lowest estimate 60,000 dollars. The Grand Secretary's report gives a history of the transactions for the past year. There are in the jurisdiction 112 Lodges.

Louisiana Relief Lodge is doing its work of mercy, making glad the hearts of the poor and destitute in relieving their wants. The poor of all nations, the widows and orphans of deceased Brethren, all are the recipients of its benevolence. The amount of relief granted during the year 1857 was 2,372,80 dollars. The "Committee on work and returns of Lodges under dispensation," in the report show the almost annihilation of time by some Lodges, and their by-laws as containing some curious provisions. The Grand Lodge has a "Grand Translator," who receives fifty dollars per month. Portraits of George Washington and Jacob R. Poinsett were presented to the Grand Lodge by Marion Lodge, No. 68. The following resolutions were adopted:—

Resolved, "That the Permanent Committee on Work, and the Lodges of this jurisdiction be, and are hereby instructed, that this Grand Lodge expects and requires that uniformity in the following particulars shall be both taught and practised, viz.:

"1. In all the means of recognition.

"2. In the ties which bind them together as Masons."

Resolved, "That this Grand Lodge does hereby authorize the establishment of a Lodge of Instruction, composed of Masters and Wardens of Lodges, and such other Master Masons as may choose to join it, in New Orleans, for the purpose of giving instruction and lectures on the various forms and symbols of the three Symbolic Degrees, and to investigate, in connection with the Special

Committee on Work, the various means of recognition, and the ties which bind us together as Masons ; and that said Committee report the result of their investigation to the Grand Lodge at its next annual communication."

A GREAT MASONIC SECRET.—First, a word on a new discovery. Why is it that the present century is so far inferior to the centuries of the dark ages in the harmony and sublimity of its architecture? For a long time it has been an opinion that the singular harmony which reigns in the proportions of the architectural monuments of that age was not the result of mere accident, and that there must have been some mathematical secret unknown to the present age. This secret a German, Mr. Henzlemann, has found. It was a secret which belonged to antiquity as well as to the Greek and Roman epochs. It presided as well at the construction of Solomon's Temple as at the Parthenons of Rome and Athens. The discovery of Mr. Henzlemann was the result of study. With the plumb-line, square, and compass, he travelled through Germany, Italy, France, and England, measuring and calculating, and finding in all the structures of the different ages of the past the same harmonious lines. He has demonstrated, beyond contradiction, the co-relation of the Greek with the middle-age architecture. This secret, which was the property of brother Masons (Freemasons of the present day) from the time of the building of Solomon's Temple down to the fifteenth, perhaps even to the sixteenth, century, was at last lost by them, and the sublime art of architecture entered its age of decadence. The Greeks and Hebrews took great pains to keep this secret. Pythagoras in Greece, and Moses, David, and Solomon among the Israelites, were of the number of its possessors. The Freemasons, who are the descendants of the Israelite Masons, were undoubtedly the heirs of the art of Hiram, the great architect, but unfortunately they have lost it. In the *Paralipomenes* we see David giving to his son the plans and descriptions which he had received from God, to raise to him a temple at Jerusalem ; and in the proportions and forms indicated by the different books of the Bible, we can trace the elements of the harmonious system recognized by Mr. Henzlemann. The discovery of the German architect has excited so much interest in France that Mr. Lenoir, an architect of that city, has made a report on the subject to the Minister of Public Instruction and Worship. This gentleman not only approves of the discovery of Mr. Henzlemann, but he supports its truth and correctness with additional proofs.—*Paris Correspondent of New York Times.*

THE WEEK.

The Queen, with the younger branches of the royal family, remained at Osborne until Friday, when her Majesty, acompanied by Prince Arthur, Prince Leopold, and the Princesses Alice, Helena, Louisa, and Beatrice, left Osborne for Buckingham Palace. In the evening her Majesty visited the Haymarket Theatre. On Saturday there was a court at Buckingham Palace, and in the evening her Majesty paid her first visit to the new Royal Italian Opera, Covent-garden. A telegraphic despatch from Berlin, of the 4th, says :—"The Prince Consort of England was received this morning early at the Grossbeeren station of the Anhalt Railway by his son-in-law, Prince Frederick William. Their royal highneses immediately left in a carriage for the château of Babelsberg, near Potsdam, where they arrived at eight o'clock in the morning. The Prince of Prussia was there to receive his august visitor." The prince having visited his daughter the Princess Royal of England has since returned home.——In the House of Lords, on Monday, the amendments to the Oaths Bill were insisted upon, a spirit of concession however being shown, which it is supposed will lead to a settlement of

the Jew question, by allowing each house of parliament to determine for itself the form of oath to be taken by members, thus there will be the curious anomaly that a Jew may sit in the House of Commons but not in the Lords, should one ever be ennobled. On Tuesday there was a discussion relative to the speech of Mr. Disraeli at Slough, which the Earl of Derby warmly defended. On Thursday the Parochial Registrars' Bill and a bill for regulating the proceedings of the Court of Chancery were read a second time, the Sale of Poisons Bill, and the Stamp Duty on Passports Bill being advanced a like stage on Friday. In the House of Commons, on Monday, the Chancellor of the Exchequer said, that the release of the two English subjects by the Neapolitan government had been perfectly unconditional; that the question of compensation was still pending; and the Sardinian subjects among the crew of the steamer were still kept in prison by the Neapolitan authorities. After some further discussion on the speech at Slough the House went into a committee of supply. On Tuesday, Captain Vivian called the attention of the House to the necessity of more clearly defining the responsibilities and duties of the various military departments, and moved the following resolution: "That, although the recent consolidation of the different departments of ordnance, commissariat, and secretary at war has to a certain extent improved the general administration of military affairs, a divided responsibility still exists; and that, in order to promote greater efficiency, the departments of the Horse Guards and War Office should be placed under the control of one responsible minister;" the resolution was carried by a majority of 106 to 104. Mr. Roebuck called the attention of the House to the subject of the Suez Canal, and moved "That in the opinion of this House the power and influence of this country ought not to be used in order to induce the Sultan to withhold his assent to the project of making a canal across the isthmus of Suez;" the motion was, after some discussion, negatived by a majority of 290 to 62. On Wednesday, Mr. Wilks, the proprietor of the *Carlisle Examiner*, having apologized, was released from custody. The Property Qualification Bill was committed. On Thursday the India Bill was further postponed; the House decided by 140 to seventy-seven to proceed with the Joint Stock Banking (limited liability) Company's Bill; and the Property Qualification Bill was read a third time. On Friday, Lord John Russell inquired what was the present state of our relations with China. The Chancellor of the Exchequer said, up to the present time they had no positive information that Lord Elgin was even aware of the change of government, although of course many communications had been sent out to the noble lord by the government. Under these circumstances the government had thought it right to extend to Lord Elgin the same discretion which the noble lord had received from the late government. A communication had been received by Lord Elgin directing him to go to Canton to meet the Emperor's plenipotentiary, but he went north, and no doubt he took a wise course, although the government had not received any official information on the subject. He could not, therefore, inform the noble lord what was the answer of the Chinese government, further than recommending Lord Elgin to return to Canton. The government had given an intimation to Lord Elgin that these misunderstandings ought to be put an end to as soon as was compatible with the commercial and political interests of the country and those of our allies.——By intelligence from India, it appears that on the 8th of May, Sir Colin Campbell, with 16,000 men and forty guns, was close on Bareilly, which there is little doubt is now in his hands. It is reckoned there are yet 150,000 men in arms against the English.——A degree of feverish agitation is said to prevail throughout France, having its origin in the desire of the army for active employment. It is also said that at a cabinet dinner at the Tuileries on Tuesday, at which the Emperor presided, it was decided to withdraw the hospital circular; the charity trustees having disproved the statement in it that their property at present only produced from one to two-and-a-half per cent., may, it is supposed, have had some effect in causing the withdrawal of the circular.——Discussions relative to the affairs of Montenegro have taken place between the representatives of the Porte and England, at the residence of Count Buol, in Paris.——The *Espana* announces that the negotiations between the two branches of the family of Braganza have been broken off, as Dom

Miguel will not acknowledge Dom Pedro V. as King of Portugal.——Mr. Buchanan, the new minister from the Court of England to that of Spain, has arrived at Madrid. M. de Cueto, the new minister from Spain to Austria, had been received with all due form by the Emperor.——The demand from the Belgian Chambers of a grant for the purpose of strengthening the fortifications of Antwerp is said to have caused some coolness between the cabinets of Paris and Brussels.——According to news from Naples, the governments of Sardinia and Naples have come to an agreement to submit their dispute to the arbitration of Russia, the Court of St. Petersburgh professing equal friendship for both.——A circular has been issued by the Wurtemburgh minister of the interior establishing some new rules respecting passports, according to which no person will be admitted into the Grand Duchy of Baden from France without a visa and payment of five francs duty for it; but the natives of other states who come from France, and whose passports do not emanate from the French authorities, will not be required to get the visa nor pay the duty.——M. Lindhal, a Stockholm journalist, has been convicted of publishing a malicious libel, and sentenced to have his hand struck off; and the advocate who undertook his defence, believing him to be innocent, has been sentenced to a month's imprisonment for defending him.——By the steamer *Anglo-Saxon*, arrived at Liverpool, we have dates from Quebec to May 22nd. The "seat of government" question was still before the Legislative Council, and a resolution was adopted requesting her Majesty to re-consider her choice, and to make Montreal the capital of the province.——The Shrewsbury peerage case has been decided in the House of Lords. Lord Cranworth concluded an elaborate judgment, by saying that Lord Talbot had satisfactorily made out that he was the heir male of the first Earl of Shrewsbury, and that he had substantiated his claim. Lords St. Leonards, Wensleydale, Brougham, and Redesdale concurred with Lord Cranworth. Lord and Lady Talbot, at the close of the proceedings, were congratulated by several of their friends.——A case came before the Court of Queen's Bench on Friday, involving the privileges of the press. The question at issue was whether the *bonâ fide* publication of a true and faithful account of an investigation before a magistrate on a criminal charge was privileged. The learned judge said the court thought they were at liberty to hold that the publishing a correct and impartial report of a public proceeding was lawful.——Mr. D'Eyncourt has imposed a fine on three young men for pulling off large boughs of May and other trees in Victoria Park. Great destruction is continually being committed in the various parks, and it is well that those who commit these acts should be warned of the danger of so doing. Three young women have also been fined for plucking flowers in Battersea Park.——The railway companies seem to be stirring themselves to put down smoking in carriages. The London and Brighton company have just secured a conviction and penalty of one pound against two travellers, at Greenwich police-court, for the practice in one of their carriages.

PUBLIC AMUSEMENTS.

There has been no novelty at Her Majesty's Theatre during the past week.——On Tuesday Ronconi made his first appearance for the season at the Royal Italian Opera House, in "Lucrezia Borgia," and was most fervently received. The little *divertissement*, entitled "La Bresilienne," was revived after the opera. It introduced a new *danseuse* of the name of Zina, from St. Petersburgh, an artist of considerable attainment, and one not unlikely to become popular. On Saturday, the "Barbiere di Siviglia" was produced, Ronconi enacting the barber, Madame Bosio, *Rosina*, and Mario, *Count Almaviva*. The house has been very indifferently attended.——Drury Lane. The opera of "Rigoletto," on Wednesday night, introduced a new Italian tenor, one Naudin, who promises to be an acquisition to the *troupe* now working out the "cheap opera" experiment at this theatre. The new tenor made a decided impression upon the audience, who not only applauded him vigorously and frequently, but encored him in all the principal passages—the "Donna e mobile," not, of course, being forgotten. Mdlle. Fumigalli, who per-

sonated *Gilda*, is a very excellent soprano, and will doubless be worthy of transplanting to operatic theatres of more pretence when her stage experiences are greater.——The double attraction of a new comedy from the pen of Mr. Tom Taylor, and the occasion of Mr. Robson's benefit, drew a brilliant and crowded audience to the Olympic Theatre, on Saturday. "Going to the Bad" is the title of the piece, which, we should observe, is in two acts, although it occupied two hours and a half in the representation, the time usually allowed for a regular five-act comedy. The piece was eminently successful, though not equal to some of Mr. Taylor's former works.——At the Strand, Miss Swanborough is doing every thing in her power to insure success. A new burlesque of the wildest description has been produced under the title of the "Bride of Abydos." The principal characters are played by Mr. Chas. Young, Miss Swanborough, Miss Oliver, and Miss M. Ternan. On the first night the applause was frequent and enthusiastic, and at the fall of the curtain it rose to a demonstration, in the midst of which the four principal performers were summoned before the curtain to receive a final acknowledgment of their merit.——The Adelphi being finally closed, Mr. Webster and his company have migrated to the Surrey.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 are now ready, price 1*s.* 6*d.* A few volumes may also be had, price 14*s.* 6*d.* each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

TO CORRESPONDENTS.

"POTTER."—The Lodge is not justified in withholding the certificate under the circumstance stated.

"J. W."—The apron of a W.M. and a P.M. is the same. The Brother was entitled to wear it from the moment he was installed. The Masonic clothier who stated otherwise evidently does not know his business.

"P. M." can never read the *Magazine* or attend Grand Lodge. Bro. W. Gray Clarke is Grand Sec., and Bro. Wm. Farnfield Asst. Grand Sec.

"X. Y. Z."—We will inquire.

"P. P."—We cannot insert your communication without receiving your name—in confidence, of course.

"INQUIRER" writes, "I have taken the Rose Croix Degree, and was given to understand it was the 33rd Degree. Will you kindly inform me whether I was rightly informed?"—It is only the 18th,

No. XXIV.—JUNE 16, 1858.

THE HISTORICAL DEGREES;

OR, THE SUBLIME AND INEFFABLE DEGREES OF THE ANCIENT AND ACCEPTED RITE.

A SERIES of papers, published in the *Freemasons' Magazine*, of 1857, presented our readers with an historical sketch of the Ancient and Accepted Rite; and specified the several degrees according to the nomenclature adopted by our transatlantic Brethren. The designation, as used by the "Supreme Council of the 33rd Degree for England and Wales and the Dependencies of the British Crown," differs as regards six of these, but in practice we believe them to be the same, or but slightly altered. The degrees are stated as thirty-three in number, the first three being the symbolic, viz., the Entered Apprentice, Fellow Craft, and Master Mason. The Mason who is possessed of the certificate of these last-named is, according to the present usage, admissible to all degrees included below the 18th degree, which is the Sovereign Prince Rose Croix of Harodim. This must undoubtedly appear to the Brother who has been exalted to the Royal Arch, and who has gone through the long course required to reach the chair of a Craft Lodge, to be a wholesale mode of conferring rank. We conceive that, according to strict rule, none but a regularly installed Master of a Craft Lodge is eligible to these degrees; in fact, the certificate of the Council begins by "certifying and acknowledging the Brother to be an expert Master and Past Master of the Symbolic Lodges." In other countries we understand the Supreme Council claim the right to confer the rank of Past Master; but in England no attempt is made to interfere with the functions of the Grand Lodge, or to infringe its constitutions.

As this rite is receiving a good deal of attention, and as the numbers admitted into it yearly increase, we propose in this paper to give a slight notice of its several degrees, reminding our readers that, under the English constitution of the rite, it is not the rule to practise any of them below the 18th degree; hence our explanations, being derived from a variety of sources partly written and partly oral, may not be considered precisely agreeable to some authorities, but in the main they will not be found to differ very widely.

Our highly endowed Brother, the Rev. Dr. Oliver, speaking upon this subject, says:—"The Ineffable degrees are little known or

esteemed in this country; for the evidences on which they rest are of doubtful authority; nor are these evidences essential to the well-being of Freemasonry, because the system is perfect without them, and they contain no typical references of any value either to improve the morals or amend the heart." We cannot in this matter entirely agree with our reverend Brother, since we find that at this time the two degrees most practised, viz., the Rose Croix and the Kadosh, are both well known and highly estimated; and as to the evidences of the degrees we are about to describe, although the greater part are certainly derived from sources not entirely trustworthy, some few have as certain an origin as other traditions the authenticity of which we do not dispute; and in answer to Brother Oliver's last objection, we quote a small portion of one of the lectures:—

"What is the disposition of an Elect, Perfect, and Sublime Mason?—To keep his heart divested of jealousy, revenge, and every other evil passion; to be always ready to communicate benefits; and to have a tongue of good report.

"What kind of behaviour is recommended to you?—The most profound respect and submission to authority.

"Why are all Masons considered to be on equality?—Because they are equally subject to that Divine Being who is represented in our Lodges by the Sacred and Ineffable Name, and by the Equilateral Triangle."

The address which belongs to the Ineffable degrees, derived from Bro. Dalcho, is, as Brother Oliver himself allows, worthy of being adopted in the symbolic degrees. The Craft Masons use it in a Royal Arch Chapter, and, slightly altered, it is adopted by the Mark Masters—

"Brethren, you are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments forget not the duties you have heard so frequently inculcated and forcibly recommended in the Lodge. Be, therefore, diligent, prudent, temperate, and discreet. Remember also, that around this altar you solemnly and repeatedly promised to befriend and relieve, with unhesitating cordiality, so far as shall lie in your power, every brother who shall need your assistance; that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character when wrongfully accused: suggest in his behalf the most candid, favourable, and palliating circumstances, when his conduct is justly reprehended; that the world may observe how Masons love one another. These generous principles are to extend farther — every human being has a claim upon your kind offices; so that we enjoin it upon you to do good unto all, while we recommend it more especially to the household of the faithful. By diligence in the duties of your respective callings, by liberal benevolence, and diffusive charity, by constancy and fidelity in your friendships, by uniformly just, amiable, and virtuous deportment—discover the beneficial and happy effects of this ancient and honourable institution. Let it not be

supposed that you have here laboured in vain, and spent your strength for nought; for your work is with the Lord, and your recompense with your God. Finally, brethren, farewell: be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with and to bless you."

From our description of the several degrees, our readers will discover that in some the canon of Scripture is the authority, in others, the apocryphal books; hence, if no other advantage is derived from a knowledge of the rite, at least it opens a vast field of inquiry to the diligent Mason. The Brother who is admitted to the Ancient and Accepted Rite derives, in foreign Lodges, great benefit from its acquisition. Without the Rose Croix, a Mason is held in but little esteem on the Continent. We must remark, that there are two systems adopted in France, the one being identical with that practised in England, the other is more usually designated "the French Rite." This latter consists of seven degrees, three symbolic and four higher: viz., the three first, Craft; the fourth, the "Elect;" the fifth, the "Scotch Master;" the sixth, the "Knight of the East;" and the seventh, the Rose Croix. This rite is also practised in Brazil. It was founded in 1786, by the Grand Orient of France, which has since changed its character and mode of proceeding.*

With this introduction we shall now proceed to give some account of each degree, commencing with the fourth degree of the Rite, which is the first conferred by the Council, and is called—

Secret Master. In it is explained the mystic signification of those things which are contained in the *sanctum sanctorum* of the Tabernacle and the Temple; viz., the altar of incense, the golden candlestick, and the table of shew bread; and also, within the second veil, the ark of the testimony and its lid and cover, called "the mercy seat." For the forms of these holy things we have, besides the lucid description in the twenty-fifth chapter of Exodus, the authority of a bas-relief on the Arch of Titus at Rome, which was doubtless copied from the originals taken to that city by the triumphant army of the conqueror, after the destruction of Jerusalem: and although the ornaments which adorned the Temple of Solomon became a prey to the Chaldeans—if they were not, as is highly probable, all restored by Cyrus on the return of the Jews to their native land, it is certain that those used in the service of the second Temple were of a like pattern. The Master in this degree, as in the symbolic, represents Solomon, who now comes to the Temple to elect seven experts, or skilful practised Masons, to replace the loss of an illustrious character. The Master is styled Most Powerful; there is one warden, who represents Adoniram, the overseer of the workmen on Mount Lebanon, and who was the first Secret Master. The Lodge is clothed in black, and illuminated by eighty-one lights. The badge is white, with a black edging, having a blue flap, on which an all-seeing Eye is placed. The jewel of the degree is an ivory key,

* See p. 434 of our last year's volume.

suspended from a white ribbon edged with black; on the key is engraved the letter Z, referring to Zadoc, who was the high priest in the reigns of David and Solomon.

The fifth degree is that of *Perfect Master*, and may be said to be a continuation of the preceding, being a tribute of respect to the worthy departed Brother. In this the Right Worshipful Master represents Adoniram; he has also but one warden, who is called "Inspector." The deacon, or "Conductor" as he is called, represents Zabdiel, who was the father of Jashobeam, the first captain of the guards, (1 Chron. xxvii. 2.). The badge is white, in the centre of which is embroidered within three circles a square stone or cube, on which the letter "J" is placed; the flap of the apron is green, symbolically to remind the Perfect Master that, being dead in vice, he must hope to revive in virtue. The jewel is a compass, extended sixty degrees, to teach him to act within measure, and ever pay due regard to justice and equity.

The Perfect Master's degree is founded on this traditional event. At the death of Hiram Abif, Solomon, being desirous of paying a tribute of respect to his friend, requested Adoniram, the Grand Inspector, to make arrangements for his interment. The latter erected a superb tomb and obelisk of black and white marble, which he finished in nine days. The entrance to the tomb was between two pillars, supporting a square stone surrounded by three circles, on which was engraven the letter "J." The heart of the deceased was inclosed in a golden urn, to the side of which a triangular stone was fixed, inscribed with the letters "J.M.B." within a wreath of cassia. The urn was placed on the top of the obelisk. Three days after the interment, Solomon visited the tomb, and with solemn ceremonies, in the presence of the Brethren, offered up a prayer, and with hands and eyes elevated to heaven, exclaimed, "It is accomplished!"

The sixth degree is the *Intimate Secretary;* in this there are only three officers who represent Solomon, Hiram of Tyre, and a captain of the guards. The ceremonial and legend are intended to preserve the remembrance of an instance of unlawful curiosity, the due punishment of the offender being averted only in consideration of his previous fidelity. Our Brethren will readily perceive that these three degrees are a kind of commentary upon the historical traditions of the M.M. degree, all having some reference to the event symbolized in that degree. The collar and apron are black with red lining; on the badge are emblems of tears.

In the degree of Intimate Secretary, the two persons who represent Solomon and Hiram of Tyre are clothed in blue mantles lined with ermine, with crowns on their heads, sceptres in their hands, and seated at a table on which are two naked swords, a roll of parchment and a human skull. The rest of the Brethren are considered only as Perfect Masters, and are termed Guards. They wear white aprons, lined and embroidered with crimson, and strings of the same, with crimson collars, to which is suspended a solid triangle. The degree relates to circumstances that occurred between Hiram and Joabert,

when the fidelity of the latter was rewarded by Solomon with advancement to this rank.

The candidate is invested in open Lodge, and thus addressed by his superior, "My brother, I receive you as an Intimate Secretary, on your promise to be faithful to the order into which you have just been admitted, and I trust that your fidelity will be proof against every temptation. I present you with a sword as a weapon of defence against the attacks of those who may try to extort from you the secrets which I am now about to communicate."

There is a tracing-board which is thus explained:—"The window in the clouds represents the vault of the temple, and the letter 'J' which you see inscribed therein, indicates the Tetragrammaton, or sacred name of God. The door represents the principal entrance from the palace; the tears symbolize the repentance of Joabert in Solomon's chamber of audience, and are also emblematical of the lamentations of the king in the apartment hung with black, where he used to retire to lament the unhappy fate of Hiram Abif; and here it was he received the King of Tyre."

Provost and Judge is the seventh degree. Traditional history relates its foundation by King Solomon for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the temple. The presiding officer of the Lodge represents Tito, who was the first of the three hundred overseers called *Harodim*, a Hebrew word which signifies "princes" or "provosts" (See 1 Kings, v. 16.) In this degree there are six lights which are so placed as to form a double triangle. The badge is white lined with red and has a pocket; the collar is red, to it is suspended the jewel, a golden key, on the wards of which is engraved the letter "A." This degree appears out of place, as it has reference solely to the very first preparations for building the Temple; whereas those preceding it are connected with its construction and completion. Connected as these four degrees are with the historical traditions of the third degree, with the exception of the anachronism to which we are about to refer, they are unobjectionable and somewhat instructive. Are these traditions to be found in Preston's four sections of the third degree? Whence is derived the cognomen *Tito?*—it is clearly Latin or Italian. *Provost* comes from the Latin *præpositus*, which denotes the chief of any society or community; the French word *prévôt* comes nearest to the form of the word, and the English expression "provost marshal," an officer attached to the army whose duty it is to seize and punish offenders against military discipline, has been adopted from the French *prevôt des maréchaux*, an officer who has similar functions. It has been suggested as probable that this degree was instituted among the Masonic crusaders, as it has more especial connection with military government. The word "provost" is in England rarely used, we believe the only instances are those of the heads of certain colleges, &c.; in Scotland, it designates the chief magistrate in corporate cities as the Lord Provost of Edinburgh, Glasgow, &c.

The eighth degree is called *Intendant of Buildings*, or "Master in Israel." The chief officers are a Thrice Puissant who represents King Solomon, the Senior Warden representing Tito the chief of the Harodim, and the Junior Warden who represents Adoniram. This arrangement of the wardens would seem anomalous, as "Adoniram was set over the levy" of thirty thousand men sent by Solomon to Lebanon, while the Harodim were the three hundred overseers. The historical legend of this degree also affirms that the object of its institution was to supply the loss of Hiram Abif. The badge and collar are red. An Intendant of Buildings, we are told, must have made "the five steps of exactness, penetrated the inmost part of the Temple, and beheld the Great Light containing the three mysterious characters." The Intendant of Buildings, according to the modern acceptation of terms, is, doubtless, a most important office; but that post was filled most ably by Adoniram, and as there was but one building, the Harodim were under his control. Thus viewed, without better foundation than we are at present possessed of, the degree seems unsatisfactory.

Elect of Nine is the ninth degree. At this point we observe, for the first time, that the body is termed a "chapter." The chief officer is called Most Powerful, he represents King Solomon; there is but one warden. The object of this degree is to exhibit the mode in which certain overseers, who, in order prematurely and improperly to obtain the knowledge of a superior degree, engaged in an execrable deed of villainy, received their punishment. It exemplifies the truth of the maxim that the punishment of crime, though sometimes slow, is ever sure; and it admonishes us, by the historical circumstances on which it is founded, of the binding nature of our Masonic obligation. The symbolic colours in the regalia are white, red, and black; the white being emblematic of the purity of the knights, the red of the atrocious crime committed, and the black of grief for its results. In the French rite which, as we before observed, consists of seven degree, this is the fourth, the Rose Croix being the seventh.

Elect of Fifteen, sometimes termed the "Illustrious Elected of Fifteen." The tenth degree also holds its meetings under the designation of "chapters," and in this the historical traditions, comprising the continuation and conclusion of the punishment inflicted on the traitors who, just before the completion of the Temple, had committed a crime of the most atrocious character, is more completely developed. The three principal officers are a Most Illustrious, a Grand Inspector, and a Junior Warden. The symbolic colour of the badge and collar is black strewed with tears.

The eleventh degree is that of *Sublime Elect*, sometimes called "Twelve Illustrious Knights." This would appear to designate a new era in Masonry; as after vengeance had been taken upon the traitors mentioned in the preceding degrees, Solomon, to reward those who had remained faithful to their trust as well as to make room for the exaltation of others to the degree of Elect of Fifteen,

appointed twelve of these latter, chosen by their companions, to constitute a new degree, on which he bestowed the name of Sublime Elect, and endowed them with a certain command over the workmen, who were, in imitation of the tribes of Israel, divided into twelve companies. These Sublime Elect rendered to Solomon daily an account of the work that was done in the Temple by their respective companies, and received the payment for them. The assembly is called a "grand chapter;" the presiding officer represents King Solomon, whose name he bears as Thrice Puissant; his two chief officers are a Grand Inspector and a Master of Ceremonies. The apron is white, with a black border and lining, and on the flap a heart in flames; there is also a black sash suspended from the right shoulder to the left hip, and on it is also a flaming heart. The costume resembles very closely that of the Knights Templar, differing only in the emblem. The room or place of meeting is hung with black. We believe this degree is included with two others in the fourth of the French rite. The title of Knights naturally suggests the idea that this degree could not have been formed before the Christian era, and is favourable to the suggestion that it was instituted by the military orders in Palestine.

Grand Master Architect is the twelfth degree. In this the principles of operative Masonry become prominent; it is a purely scientific degree, in which the rules of architecture and the connection of the liberal arts with Masonry are dwelt upon. Although the lectures on the Fellow Craft Degree illustrate architecture from the same point of view, the subject is susceptible of great extension, and under the "Grand Master Architect" numerous details illustrative of the Temple dedicated to the Most High by the wisest man might be worked out. In the absence of distinct information upon many points, there is some exercise for the imagination in furnishing a complete description of the Temple of Solomon, which we must conclude was an astonishing and magnificent work for the time in which it was built; and it seems to have been distinguished from all other temples of remote antiquity by its sumptousness of detail. The officers of this degree are the Master, who is denominated Most Powerful, and two Wardens. The Chapter is decorated with red and white hangings; the ornaments are the columns of the five orders of architecture, and a case of mathematical instruments. The jewel is a gold medal, on both sides of which, in high relief, the five orders are represented; this is suspended by a stone coloured ribbon.

We think that every Mason who carefully studies the subject, will agree with us that this degree ought not to be laid aside; if it is not in its present state so full of interest as might be desired, the works of Josephus, Strabo, Calmet, and others afford abundance of illustrative materials of which the compilers of the Fellow Craft lecture have made no use. The degree might also become a useful school of instruction in practical architecture, and by diffusing a correct taste among the fraternity, and through them among the world at

large, prevent the execution of unsightly structures and confusion of styles.

The thirteenth degree is denominated the *Master of the Ninth Arch*, and sometimes, the "Ancient Royal Arch of Solomon." The historical traditions of this degree are represented as affording copious information on certain points in which the sacred volume is not entirely free from obscurity, and these have reference to the mode in which Enoch, notwithstanding the destruction caused by the deluge and the lapse of ages, was enabled to preserve important secrets that eventually were to be communicated to the first possessors of this degree. The Book of Enoch is one of the Hebrew scriptures designated apocryphal, that is, hidden books, from the fact that after the destruction of the Temple at Jerusalem by the Romans, the Jews, having established their sacred archives at Tiberias, hid there in a cell such books as it was considered expedient to withdraw from public inspection. The scriptures now known as canonical, were deposited in a new chest, or ark of the covenant; but those holy books which were not included in this receptacle, and which at the close of the first century were suppressed by the Jews, and thus concealed, were called "the Apocrypha." The motive for this proceeding is said to be, that the predictions of the Messiah's advent and reign on earth contained in the Book of Enoch, are so direct and incontrovertible, that it was on this account concealed. The Book of Enoch appears to have been read by both Jews and Christians in the apostolic age; and this is seen in that passage of St. Jude's writings in which he says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." The Book of Enoch existed until the eighth century, when it unaccountably disappeared, save some fragments, until, in 1774, Bruce brought from Abyssinia three complete and beautiful copies of what was asserted to be the long-lost book. One of these he presented to the Bodleian library, and from this, in 1826, Dr. Lawrence, Professor of Hebrew, afterwards Archbishop of Cashel, produced a complete translation. The subject matter of the book consists chiefly of relations of Enoch's prophetical and celestial visions, in the most remarkable of which the angel Uriel shows to the prophet various mysterious scenes in heaven, including a survey and explanation of the solar and lunar revelations, according to the ancient astrological theory. Eusebius tells us that the Babylonians acknowledged Enoch as the inventor of astrology, and that he is the Atlas of the Greeks, who communicated to that people the knowledge of astronomy and the celestial globe. Tertullian endeavours to show that the Book of Enoch was preserved by Noah during the deluge. There have been many treatises by the learned on this book, but it must be allowed that although occasionally religious and moral precepts are enjoined, all sense of propriety

is shocked by such preposterous combinations as continually appear in what is presented to us as the Book of Enoch; so that in comparison, even the metamorphoses of the pagan mythology appear to be rational. This explanation we consider necessary, as although the thirteenth degree is represented as most interesting and impressive, yet if its ritual be based upon the authority of the work described, we, as English Masons, cannot admit it to be of any great value.

The Officers of this degree (which in France is called *Arche Royale*) are—a Most Potent Grand Master who represents King Solomon, a Grand Warden representing King Hiram, a Grand Inspector, Grand Treasurer, and Grand Secretary. The badge is white and yellow, having on it a triangle. The jewel, a gold medal, has a representation of two people letting down a third through a square opening into an arch.

Grand Scotch Knight is the name given in England to the fourteenth degree, but it appears to have been first called in the Scotch rite, "Grand Elect, Perfect, and Sublime Mason;" in the United States it is designated "Perfection," while in France it is called "Grand Scotch Mason of the Sacred Vault of James VI." The degree is considered to be the ultimate rite of ancient Masonry, as it is the last of the Ineffable degrees that refer to the first Temple; its officers are a Most Perfect Master, who represents King Solomon, two Grand Wardens, a Grand Treasurer, and Grand Secretary. The apron is white, with red flames, bordered with blue, and bearing the jewel on the flap. The jewel is a pair of compasses extended on an arc of ninety degrees, surmounted by a crown, with a sun in the centre. Mackay gives the following history of this degree:—

"By the completion of the Temple, the Masons who had been employed in constructing it acquired immortal honour. Their order became more uniformly established and regulated than it had previously been. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and dispersing themselves among the neighbouring nations, instructed all who applied and were found worthy in the sublime degrees of ancient Craft Masonry.

"The Temple was completed in the year of the world, 3000. Thus far the wise King of Israel had proved worthy of his great office, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. The Lord, who had appeared to Solomon in a dream after the dedication of the Temple, assured him he had accepted the building to be his house of sacrifice. He promised to bless him and his posterity, if they were constant in his worship; if they did not remain faithful, he would certainly punish them, and destroy the sacred edifice. The reign of Solomon was most prosperous, peace and plenty blessed the land; he extended the commerce of the country, and fitted out a

fleet with which, aided by mariners from Tyre, he traded to Ophir for valuable commodities and the precious metals. His extended power and influence at length corrupted his virtue; he plunged into all manner of licentiousness, and the latter actions of his life inflicted a deep disgrace on his character: he took wives and concubines from among the idolatrous nations around him, who perverted his heart so that he worshipped Ashtoreth of the Sidonians, Moloch of the Ammonites, and Chemosh of the Moabites, to whom he built temples on the Mount of Olives; and the people, following his example, soon neglected the worship of the true God for that of idols. The Grand Elect and Perfect Masons saw this, and were sorely grieved, afraid that his apostacy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had before defied. The day of the vengeance of the Most High did come; Jeroboam headed a rebellion against the King; and thirty years after the completion of the Temple Solomon died, and Rehoboam, his son by one of his Ammonite wives, succeeded; ten of the tribes revolted, and Shishak, King of Egypt, came with an army, carried off the treasures of the Lord's house and all the King's gold and silver, laying waste the whole country. After the lapse of four centuries from the death of Solomon, Nebuchadnezzar, the King of Babylon, sent his general Nebuzaradan with an army which desolated Judæa with fire and sword; they took and sacked Jerusalem, razed the wall of the city, and destroyed the Temple. The conquerors carried the people captives to Babylon, leaving only a remnant of the lower class to till the land. The holy things of the Temple, its gold and silver vessels, were borne away."

All the degrees which we have thus described are in the United States conferred in a body called the Lodge of Perfection. In England they are acknowledged by the Supreme Council when the the Rose Croix is given, and included in the certificate of that degree. It is scarcely necessary for us to mention that the Royal Arch degree, as such, forms no part of the Ancient and Accepted Rite, but its principles are doubtless to be found in the 13th and 14th degrees; and although the present ritual differs very much from that in use previous to 1813, the Royal Arch, as far as we can discover, has for a very long period formed part of Masonic ceremonial in Great Britain.

In the Degree of Perfection, as practised in the United States, among the decorations of the Lodge room is a transparency, placed behind the chair of the Master, representing a burning bush enveloping a triangle, and the letters יהוה in the centre of the fire. In the west is a pillar of beauty. The pedestal is formed from the fragments of Enoch's pillar, which, being found in the ruins, were put together for that purpose. Other curious things, which were also found there, are disposed in convenient situations. The position of the companions, when seated, forms a triangle; and the twenty-four lights are placed three and five in the west, seven in the south, and nine behind the Master's chair.

The so-called historical lecture of this degree contains the following passages:—"At the death of Solomon, his kingdom was rent asunder, and ten of the tribes severed from the dominion of his son. But the evil did not rest here; for the fascinations and pleasures of the latitudinarian system which had so long prevailed under the influence of Solomon's pernicious example, had become so agreeable to his subjects, that the whole ten tribes soon become confirmed idolators; nor did Judah and Benjamin escape the infection." * * * When the time arrived that the Christian princes determined to free the Holy Land from the infidels, virtuous Masons voluntarily offered their services, on the condition that they should have a chief of their own election, which was granted. The valour and fortitude of those Elected Knights was such, that they were admired by all the princes of Jerusalem, who, believing that these mysteries inspired them with courage and virtue, were desirous of being initiated. The Masons complied with their request; and thus the Royal art became popular and honourable, was diffused throughout these various dominions, and has continued to spread, through a succession of ages to the present time. * * * Whenever a Lodge of Perfection was held, nine Knights of the Ninth Arch tiled the nine arches which led to the sacred vaults, and so on in regular progression, the youngest taking his station at the first arch, which was near the apartment of Solomon. None were suffered to pass without giving the pass-words of the different arches. There were living at that time several ancient Masters, who, excited by jealousy at the honours conferred upon the twenty-five Brethren, deputed some of their number to wait upon Solomon, and request that they might participate in those honours. The king answered, that the twenty-five Masters were justly entitled to the honours conferred on them, because they were jealous and faithful; and gave them also hopes that one day they would be rewarded according to their merits. This answer was not satisfactory, and one of the deputies warmly observed: "What occasion have we for a higher degree? We know that the word has been changed, but we can still travel as Masters, and receive a Master Mason's wages." Solomon mildly replied, that those whom he had advanced to the Degree of Perfection had wrought in the difficult and dangerous work of the ancient ruins, had penetrated the bowels of the earth, and brought thence treasures to enrich and adorn the Temple of God; and desired the petitioners to go in peace, and aspire to perfection by good works. The deputies returned and reported their reception to the Masters. These Masters, displeased at the refusal, unanimously determined to go to the ancient ruins and search in the bowels of the earth, that they might have good pretext for making a reapplication to Solomon for the required honours. The very next morning they removed the cubical stone, and descended into the cavern with a ladder of ropes by the light of torches; but no sooner had they all arrived at the bottom than the whole nine arches fell in upon them. The king hearing of this accident, sent Joabert, Giblim and Stolkin to make inquiries into the circumstance. At break of

day they went to the place, but saw no remains of the arches, nor could they learn that any one of those who had descended had escaped to tell the tale. They carefully examined the spot, but found nothing except a few pieces of marble inscribed with hieroglyphics, by which Solomon discovered that these fragments formed a part of one of the pillars of Enoch."

In our brief account of these degrees, of course we leave the Brethren to form their own conclusions as to the value of any part of them; but since we know the source of this fourteenth degree, and as its contriver's name is rather conspicuous in the Masonic history of the last century, the introduction here of a notice of a remarkable individual will not appear out of place. The Chevalier Ramsay was born at Ayr, in Scotland, in 1686; and in early life went to France, where he became the intimate friend and associate of the celebrated Fénélon. He is said to have been a man of most extensive erudition, and to have cultivated most of the known sciences. Being of a restless and ambitious disposition, he engaged actively in political intrigues, and particularly devoted himself to the cause of the exiled princes of the house of Stuart, and conceived the idea of making use of the Masonic association to subserve the interests of their party. With this end in view, he endeavoured to obviate the objections of the French *noblesse* to the mechanical origin of the institution, at which their pride revolted, by asserting that it arose in the Holy Land during the crusades, as an order of chivalry. His theory was that the first Freemasons were a society of knights, whose business it was to rebuild the churches which had been destroyed by the Saracens; that the infidels, with the view of preventing the execution of this pious design, sent emissaries among them, who, disguised as Christians, became confounded with the builders and paralyzed their efforts; that the knights having discovered the existence of these spies, became in future more careful, and instituted signs and words for the purpose of detection; and that as many of their workmen were newly converted Christians, they adopted symbolic ceremonies with a view of instructing their proselytes more readily in the new religion. Finally, upon the Saracens gaining the upper hand, the Knights-Masons were compelled to abandon their original occupation; but being invited by the King of England to remove into his dominions, they had accepted the offer, and in this secure retreat devoted themselves to the cultivation and encouragement of architecture, sculpture, painting, and music.

In 1728, Ramsay attempted to lay the foundation of this new, and according to his idea improved, system of Masonry, and proposed to the Grand Lodge of England to substitute in place of the three ancient degrees others of his own invention, but which he pretended had been practised for time immemorial in the Lodge of St. Andrew, at Edinburgh. His views being rejected in London, he carried them to Paris, where they were adopted, and gave rise to those degrees since known by the name of the Ancient Scottish Rite, but which form what is termed the Ancient and Accepted Rite.

Knight of the Sword and the East is the fifteenth degree. This would appear to be one of very considerable interest, as it is founded on the circumstance of the assistance rendered by Darius to the Jews, who, liberated from their captivity, had been prevented by their enemies, after the death of Cyrus, from achieving their purpose of rebuilding the Temple.

In this degree the meetings are designated "councils": and an important change takes place in the symbolic colours adopted; the hangings of the council chamber are water-green, in allusion to a circumstance hereafter referred to. The chamber is illuminated by seventy-two lights, in memory of the seventy-two years' captivity. The sash is a green watered ribbon, worn across the body from the right shoulder to the left hip, the figure of a bridge being in the front, having on it the letters Y and H; there are also sometimes other emblems painted on the ribbon. The apron is white, lined with red and bordered with green, and has on it emblems of war and its consequences. There are five officers: Cyrus, or Sovereign; Nehemias, or Grand Keeper of Seals; Sathrabazenes, or Grand General; Mithridates, or Grand Treasurer; and Sidrus, or Minister of State. From scripture and tradition are derived the following legend of this degree. The Knights of the East derive their origin from the captivity, when the whole land was "a desolation and an astonishment," and the nation did "serve the King of Babylon seventy years." And when the seventy years were accomplished, the Israelites were restored to liberty by Cyrus, in fulfilment of the prophecy of Jeremiah. This prophecy was very remarkable, for it not only fixed the date for the return of the Hebrew people to their own land, but also for the overthrow of the Babylonian monarchy. "It shall come to pass when the seventy years are accomplished, I will punish the King of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it a perpetual desolation." And the last words of the prophet declare—"Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

But to return to the historical events said to be connected with this degree. Cyrus permitted the Jews to return to Jerusalem for the purpose of re-building the Temple, and he caused all the holy vessels and ornaments which had been carried away by Nebuzaradan to "be restored and brought again unto the Temple which is at Jerusalem, every one to his place, and place them in the house of God. (Ezra vi. 5.) The king committed the charge of the holy vessels, as well as of the returning captives, to Sheshbazzar, the prince of Judah." This is the Babylonian name of Zerubbabel, who was of the royal line of David, and a direct ancestor of our Lord Jesus Christ. When the Israelitish captives were assembled they numbered 42,360, exclusive of slaves and servants amounting to 7,337.

This traditional history relates that Zerubbabel, for the protection of his people, armed 7,000 Masons, and placed them in the van to repel such as should oppose their march to Judea. Their march was unimpeded as far as the banks of the Euphrates, where they found

an armed force opposed to their passage. A conflict ensued, and the enemy was cut to pieces or drowned at the passage of the bridge. The emblematic colour of the degree is in allusion to this circumstance. The journey occupied four months, and in seven days from their arrival the work of restoring the Temple was commenced. The workmen were divided into classes, over each of which a chief, with two assistants, was placed. Every degree of each class was paid according to its rank, and each class had its distinctive modes of recognition. The works had scarcely commenced before the workmen were disturbed by the neighbouring Samaritans, who were determined to oppose the reconstruction of the edifice. Zerubbabel therefore ordered, as a measure of precaution, that the Masons should work with a sword in one hand and a trowel in the other, that they might be able at any moment to defend themselves from the attacks of their enemies.

The second Temple occupied forty-six years in its construction, and was consecrated in a like manner to that of the Temple of Solomon. Those Masons who constructed it were created by Cyrus Knights of the East, and hence the title of this degree. In the French rite the sixth degree, called "Chevalier de l'Orient," resembles it very closely.

Grand Prince of Jerusalem, which is the sixteenth degree, is founded on certain incidents which took place during the rebuilding of the second Temple, at which time the Jews were much annoyed by the attacks of the neighbouring nations, as mentioned in the legend of the fifteenth degree.

We find the following passage in Ezra iv.—"The people of the land weakened the hands of the people of Judah, and troubled them in building." It goes on to say that these enemies obtained a letter from king Artaxerxes, saying, "Give ye now commandment to cause these men to cease, and that this city be not builded until another commandment shall be given from me." And "so it ceased until the second year of the reign of king Darius," when the Israelites sent an embassy to that potentate to implore his protection and permission to resume the work, and succeeded in gaining the object of their petition.

The meetings of this degree are also called "councils." The officers are—a Most Equitable, who represents Zerubbabel; a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary. The emblematic colour of the degree is yellow, the apron, which is white, being bordered and lined with that colour, the flap is yellow, having on it a balance on which are the letters D and Z. The jewel is a gold medal with a like emblem, and on the reverse a two-edged sword and five stars.

The first Grand Council of Princes of Jerusalem of which we find any record was formed at Charleston, in the United States, in 1788, and took the control of all subordinate degrees up to the fifteenth. This council is not adopted in the rite as practised in England.

Knight of the East and West, which is the seventeenth degree, is

entirely chivalric, and makes no pretence in its history to ancient Freemasonry. Its inventors asserted that it was organized by the Knights engaged in the crusades; that in 1118—the same year that the Order of the Temple was instituted—eleven Knights took the vows of secrecy, friendship, and discretion, between the hands of Birinus the patriarch of Jerusalem. The presiding officer is called Most Powerful; the two Wardens and twenty-one Knights, are termed Worshipful Ancients; the rest of the members are Worshipful Knights. The badge is white lined with red, having for its emblem a two-edged sword. The jewel is a heptagon of silver, having at each angle a golden star, in the centre is a lamb on a book with seven seals; the reverse has a two-edged sword between the scales of a balance.

The practice and legend of this degree is founded upon the revelation of the seven seals. Bro. Dr. Oliver in his "Historical Landmarks," gives the ceremonial of opening the seven seals as followed in this degree, which we consider so decidedly objectionable, that we do not think any apology for its omission needed. The idea of dramatizing so sublime a mystery ought to be condemned by every Mason. Bro. Oliver expresses his disapprobation of this irreverent travesty in the work above mentioned.

THE PROGRESSIVE PRINCIPLE.—There is in the heart of every man a chord which vibrates in harmony with the better feelings of humanity and attracts him toward his fellow-man. From the highest to the lowest developed intellect, there is an attraction, a magnetic sympathy in man for those of his kind within the social sphere in which he moves. In every plane of life, from those whose spiritual natures, unfolded by the divine characteristics of love and wisdom, connect them in the link of immortal intelligences with the angel throng of the invisible world—down to those in the scale who are scarce a remove above the animal—this instinctive feeling of affinity is manifest. Man is a gregarious animal and will attract within the circuit of his sphere those who are developed upon the same plane with himself. This is and always has been the case in every ramification of society. Man, as a social being, will be attracted toward those of his kind whose habits, thoughts, and affections are congenial to his own. There is also a principle in man, which, if its impulses are listened to, impels him to advance continually out of the circle in which he moves to higher planes. This principle, however dormant it may appear in the masses, nevertheless exists in every man; it is inherent to created intelligences. To advance, to progress intellectually, socially, morally, is a law of his being, a fundamental principle of the life power in man. If man does not obey the impulses of his nature and advance onward, he retrogrades. He cannot remain stationary. Time passes on, which if not improved can never be made up. The deed done can never be recalled; the incipient progress of forming habits or affections fixed may be overcome, the time lost, never. Onward or backward man ever moves; onward is his destiny, and onward he would ever go, but the surounding of circumstances beyond his control, for which he is not responsible, propel him to a different course; as the germ of divinity is in him he will ultimately come to that plane from whence progression onward and upward commences.—*American Mirror and Keystone.*

A DOUBTING HEART.

[From "Legends and Lyrics," a new volume of poems by Miss ADELAIDE ANNE PROCTER.]

I.

WHERE are the swallows fled?
Frozen and dead,
Perchance upon some bleak and stormy shore.
O doubting heart!
Far over purple seas,
They wait, in sunny ease,
The balmy southern breeze,
To bring them to their northern home once more.

II.

Why must the flowers die?
Prisoned they lie
In the cold tomb, heedless of tears or rain.
O doubting heart!
They only sleep below
The soft white ermine snow,
While winter winds shall blow,
To breathe and smile upon you soon again.

III.

The sun has hid its rays
These many days;
Will dreary hours never leave the earth!
O doubting heart!
The stormy clouds on high
Veil the same sunny sky,
That soon (for spring is nigh)
Shall wake the summer into golden mirth.

IV.

Fair hope is dead, and light
Is quench'd in night.
What sound can break the silence of despair?
O doubting heart!
Thy sky is overcast,
Yet stars shall rise at last,
Brighter for darkness past,
And angels' silver voices stir the air.

OUR ARCHITECTURAL CHAPTER.

THE *Freemasons' Magazine*, as a faithful record of Craft news, embalms in its last number a dissertation by a Paris correspondent of the *New York Times*, on the alleged discovery by a Mr. Henzlemann, a high Dutchman, of a lost Masonic secret. According to Mr. Henzlemann and his believers, there was one grand mathematical secret which guided the great works of Jewish art, of Greek architecture, of Roman and of mediæval architecture. This secret was known to architects and to Masons down to the fifteenth, perhaps to the sixteenth, century, and was then lost by them.

The ingenious promulgator of this doctrine has either set down too little or too much. The word or secret, which he has recovered from the tomb, was divinely communicated to Moses, David, Solomon, and Hiram, and by them graciously transmitted to Pythagoras and others, and so handed down to the mediæval monks; but whether the secret had worn out, or its divine or inspired originators had not adequately provided for its continued transmission, Mr. Henzlemann has not explained; but unluckily the secret was lost. When?—at the very period when it would best have worked—at the grand epoch of the revival of art and learning. This is passing strange; but then Mr. Henzlemann, alone and uncompanioned, proceeds north, east, south, and west, to recover the lost secret, or it may be to find a new one, and this he affirms is the right one.

Such is the trash which is put into circulation by visionaries to the discredit of the Masonic Order, and many a worthy man is kept from knocking at the door by the belief that such impostures and hallucinations are an integral part of Masonry. On the strength of the reputation enjoyed by the Craft, and on the evidence that whatever mysteries are held by it are in worthy keeping, there are persons who think that any concoction of false facts, false dates, and false reasoning can be foisted on the public faith, on the assertion that they are connected with Masonic mysteries.

In reference to this performance of Mr. Henzlemann, it may be as well to remark that he has no foundation for his assertion that there was such a mathematical secret in architecture or Masonry influencing the various eras of art, and which has been lost, or that Freemasonry has been unfaithful to its trust, and lost any secret which had been confided to it by Hiram or any one else. Those who are so ready—as the French authorities are supposed to be—to admit Mr. Henzlemann as the authentic recoverer of this secret may as well inquire by what mission Mr. Henzlemann has gained the inheritance or representation of the Masonic brotherhood throughout the world, and is commissioned to divulge the secret so recovered to the profane. It will readily occur to the Minister of Public Works, that had Mr. Henzlemann so discovered this secret on Masonic inspiration, it would have been his first duty to restore it to his Brethren; and the minister would have inquired of the illustrious Grand Master of France, or of the Grand Orient, whether Mr. Henzlemann had so restored to the Order its lapsed prerogative—a service which the highest ranks of the French ritual would not be found too high to acknowledge. It is scarcely necessary to say that the Grand Orient of France know nothing of the new interpreter and promulgator of Masonic mysteries.

No decent student of architecture is so ill-informed as not to know there is no mathematical secret which gives a singular harmony to the works of the Jewish, the various Greek, the Roman, the Byzantine, the Norman,

the Lombard, and the several mediæval styles, and the want of which leaves the architecture of the present century so far inferior to the centuries of the dark or any other ages in harmony or sublimity. The assertion broadly is, that the Masonic secret was lost by the Lodges in the fifteenth or sixteenth centuries, and that from that period architecture has been wanting in harmony and sublimity. Now, to give effect to this assertion, we must admit that St. Peter's and St. Paul's are wanting in harmony and sublimity, and that Bramante, Michael Angelo, and Wren could not compass those attributes. We say nothing as to other buildings and other architects, for we have given our architectural and non-architectural readers a sufficient rule to measure the Henzlemann doctrines.

As we have not the full discussion of these valuable doctrines we do not know how the great hierophant Henzlemann deals with the Saracenic and Moorish works; whether, until the fifteenth century, they participated in the harmonious and sublime; and in what way the modern works of the Moslems in India have acquired the same characteristics as those of their predecessors. Perhaps the alleged Masonic Orders of the east may have been more successful than those of the west in preserving this individual secret, though they have not maintained the preponderance in other respects.

The alleged discovery of Mr. Henzlemann is fudge, and so is the encouragement it has received from the French authorities. It is not true that this is an age of architectural decadence, but it is one of revival, and this revival Mr. Henzlemann will not help by any discovery or invention resting on such representations as his. France and England, Paris, London, Berlin, and Munich attest that this is an age of architectural progress, and in no age was the art more cultivated than in this, in which have been successfully completed some of the greatest structures of olden times, and so many noble monuments have been added to the catalogue of treasures. It is rather late to talk of the decadence of architecture when the Tuileries and Louvre have been completed, a city of art has been created at Munich, the Palace of Westminster built in rivalry with mediæval works, and a new example of construction given in the Crystal Palace; when the seas and rivers have been spanned by bridges of dimensions and of materials the Greeks never dreamed of, and which surpass all former human efforts. The Britannia bridge, the Tamar bridge, and the Niagara bridge assuredly are not wanting in the attributes of the sublime.

The report in the *Magazine* of the laying the first stone of the Cape Town Museum and Library, with Masonic honours, is not unworthy of comment. The old museum and library are of time-honoured date, and it is deserving of notice that, until a late period, the fine library was one of the few free libraries in the empire. For a district at one time so remote it is a noble institution, and with the progress of the new parliamentary system in the Cape it is not surprising measures that should be taken for its extension.

In the programme of the procession it will be seen that after the Lodges came the higher degrees, according to the Scotch, or rather the French Imperial ritual, as adopted in Holland when it was annexed to the French empire, except that the Royal Arch Companions were united with the Scotch Masters, or Maîtres Ecossais. The Masonic functions were performed by the Worshipful Masters of the Lodges of the several rites in Cape Town.

We are promised another like celebration on the occasion of the Grand Lodge of Scotland laying the foundation of the new Masonic Hall in Edinburgh; and it were to be wished such celebrations were more rigidly observed, so as to maintain the connection of Freemasonry with an art

which owes much to it, and belongs, as it were, to its domain. We observe that the deputation from England, named by the Most Worshipful Grand Master, includes the Grand Director of the Ceremonies and the Grand Secretary, but the suitable member, the Grand Superintendent of Works, is omitted. Unless Bro. S. W. Daukes were unable to attend, he is the functionary to whose province architectural proceedings should be referred.

A very important arrangement has been made by the government departments, in virtue of which the South Kensington property passes from the direct control of the government, and reverts to the Great Exhibition Commissioners, who pay back the government advance of £180,000, It is understood, from the declaration of the Chancellor of the Exchequer. that this puts a stop to any attempt to remove the National Gallery to South Kensington, and, it is to be presumed, to the removal of any of the British Museum collections to South Kensington. Under these circumstances very material alterations are to be expected at the National Gallery and British Museum. That the National Gallery must have more space is admitted, but the question remains, whether the Royal Academy is to remain in Trafalgar-square or not. The expense of any extension of the National Gallery is so enormous, and the barracks constitute an obstacle so difficult to deal with, as almost to preclude the hope of any material increase of that building; so that the result will most likely be the maintenance of that building in *statu quo*, and the emigration either of the Royal Academy or National Gallery—the abiding institution occupying the whole building.

It is easier to extend the British Museum, but still very costly, and the government hesitates at undertaking any such expense at this time, burthened as the country is with the Indian war and with the impending fear of a French invasion. The difficulty of finding space for the growing collections will very likely be met by causing some of the collections to migrate to other museums, as advocated by the Right Hon. Wm. Gladstone.

Among the wants of the British Museum is a better opening to New Oxford-street for its *façade*, as the line of Great Russell-street is quite inadequate to give effect to a building of that importance. The approach from Oxford-street, by Museum-street, is most miserable, the street being narrow and ill-built, while at that point of Oxford-street there is considerable space in the large streets which there meet—Oxford-street, Holborn, Hart-street, and High-street—and the church of St. George's, Bloomsbury, with all its defects, is a commanding building, which should be laid open.

In consequence of the agitation promoted by the Society of Arts for a new great exhibition in 1861, the question of the site is being already canvassed. The *Building News* again puts forward the old plan for placing the exhibition building in Battersea Park, which in 1849 was brought before the House of Commons, and very nearly carried, when the opposition to the appropriation of Hyde Park was very strong. The *Times* advocated Battersea Park strongly. The proposition has now many advantages, for Mr. Page's new bridge, the park, esplanade, and the West-end and Crystal Palace Railway having been completed, all objections are removed and great facilities of access obtained. It is represented that a new Crystal Palace to the westward of the bridge would be a great ornament to the river, and a noble object for a considerable distance round, as the district is open and flat. His Royal Highness the Prince Consort rode over the bridge on Thursday, and made himself acquainted with the site. He is supposed to be prepossessed in favour of holding the great exhibition at South Kensington; but he is also a

great admirer of Battersea Park, in which he has taken a deep interest, and it is possible he may give his adhesion in favour of Albert Palace being erected there. If so, all chance of South Kensington being selected will be at an end.

The National Discount Office, in Cornhill, has now made such progress, that its highly decorative character and elegant proportions can be recognized, the more particularly as every day the tools of the sculptors bring out some rich ornament. The passers by now daily stop to see it in the sheen of its new stone. From Throgmorton-street it shows as a large building; but its fenestrated front there appears too much cut up, and, in fact, the line of Royal Exchange Buildings, full of windows, exaggerates this characteristic, but from about the middle of the area at the east end of the Royal Exchange, the Discount Office shows in fine proportions. It is one of the finest examples we have as yet, of the French type of Italian which is now coming into so much favour.

There is a controversy, and not without reason, in consequence of the Jenner statue being placed in Trafalgar-square. The seated statue of that great benefactor instead of being regarded as placed in a Walhalla of worthies, is treated as disturbing still further the monumental character of the square, and giving it the title of an *omnium gatherum*. There can be no want of sites for the statue of one so noble as Jenner, and it is deeply to be regretted such a mistake should be made. When the statue of the great Havelock comes on the other side of the Nelson column the ill effect of the arrangement will be the more ~~obvious~~.

W A R.

BY BRO. CHAS. JAS. KILPIN.

I.

"Ah lovely maid, why heaves thy breast
With many a thrilling sigh—
Why pants thy heart with grief oppress'd—
What dims thy lovely eye?

II.

"I go unto the battle-field
To fight for Britain's fame,
And if I die I'll leave to thee
A bright unsullied name."

III.

He ceased—the maid whom he ador'd
Then spake a last farewell;
He, fighting for his country's cause,
In battle nobly fell.

III.

She sought him 'midst the din of war,
And found him cold in death;
And, praying o'er his gory corse,
She then resigned her breath.

Margate, June, 1858.

GENERAL ARCHITECTURAL CONGRESS IN OXFORD.

During the week an Architectural Congress, composed of architects and archæologists from various parts of the kingdom, has been held in Oxford, under the auspices of the Oxford Architectural Society. The first meeting of the series was held on Wednesday afternoon, in the society's rooms, Holywell, the chair being taken by the Very Rev. the Dean of Christ Church (Dr. Liddell), when the objects of the conference were explained, and information given as to the arrangements that had been made for carrying out those objects. The congress has been exceedingly well attended; amongst those present during the several days of meeting we noticed—Viscount Dungannon; the Ven. T. Thorp, Archdeacon of Bristol; Beresford Hope, Esq., M.P.; Sir Stephen Glynne, Bart., the Bishop of Quebec; the Ven. Archdeacon Clerke, Ven. Archdeacon Harrison; Sir Henry Dryden, Bart.; the Hon. F. Lygon, M.P.; the Rev. the Vice-Chancellor; Professor Donaldson, of University College, London; G. G. Scott, Esq.; S. S. Teulon, Esq.; — Skidmore, Esq.; J. E. Street, Esq.; M. Francisque Michel, of Bordeaux, Professor de Faculté, and correspondent of the Institute of France, and Mme. Michel; Edwin Lees, Esq., F.L.S., Worcester; Rev. G. S. Robinson, Leamington; Rev. J. D. Simpson, Stoulton, near Worcester; Rev. S. W. Hall, Kirk Ellas, Yorkshire; T. Barkworth, Esq.; Rev. E. Hill, Skering Rectory, Essex; Rev. E. Turner, Stonesfield, Sussex; Mr. and Mrs. M. Frost, St. John's House, Chester; H. Harrington, Congleton; T. Clarke, Godalming; Rev. H. J. Briggs, Rockingham, Northamptonshire; Rev. T. J. Joyce, of Strathfieldsaye, and Mrs. Joyce; Rev. A. Pownall, South Kibworth Rectory, Leicestershire; Rev. T. Butler; Charles Faulkner, Esq., F.S.A., Deddington; Rev. A. Hoskins, Rev. C. A. Houghton, Rev. S. Standen, A. P. Bean, Norwich; W. H. Dykes, York; J. C. Nightingale, Wilton; C. Brown, Chester, and the Misses Brown; Rev. E. J. Hillier, Cardington, Beds.; Rev. F. W. Becker, Averbury Vicarage; Rev. J. Parker, Boxwell Vicarage, North Shropshire; E. P. Hall Esq., Oxford; Alderman Sadler, R.W. Bro. Alderman Spiers, Oxford; R. P. Spiers, Esq., of King's College, London; George J. A. Walker, Norton, near Worcester; J. B. Rudd, Tollerley Hall, Yorkshire; F. Preedy, Esq., Worcester; Rev. J. Baron, of Upton Scudamore, Wilts; Rev. J. Clutterbuck, the Rector of Exeter, the Warden of Wadham, Dr. Heurtley, Dr. Jacobson, Dr. Bloxham, Rev. Canon Stanley, Rev. Mr. James, R. A. Freeman, Esq., Rev. G. A. Poole, M. H. Bloxam, Esq., &c. &c.

The Very Rev. the Dean of Christ Church, having taken the chair, said it became his duty, in the absence of their president, the Vice-Chancellor, which, on all accounts, was much to be regretted, to state very briefly the objects for which that congress had been convened. The object of the congress was to enable them to form some idea of the progress of architecture in the middle ages, especially as it was exhibited in recent works in Oxford. The question might be asked, why should Oxford be selected as the place for holding such a meeting in preference to any other town; but it was evident that some particular place must be selected for the purpose, and there were several reasons why Oxford should be chosen. He believed that the first architectural society that was established came into being in Oxford. At the time of its establishment the principles of

mediæval architecture were comparatively speaking unknown, but in later days great progress had been made. The works of Butler, the elder Pugin, and Rickman were in existence, but there was lacking a general and intelligent interest in the matter. For that reason it was thought desirable to have the opportunity of examining the several parts, and comparing them with each other, and all the parts with the whole; and the special object, therefore, which the society had in view was that they might examine the models of mediæval architecture in Oxford as compared with its state twenty years ago. One substantial reason why Oxford had been selected as the place for holding the congress was that there was a larger number of modern buildings existing more closely together, and more readily in view, than in any other city in England. It was needless for him to refer to the new buildings and churches in the neighbourhood, which to a great extent had been repaired under the superintendence of the Oxford Architectural Society. They formed an item in the progress of the society, and would be viewed by the gentlemen present in the course of the meeting. It was needless to mention the rich and elegant chapel which had been recently built at Balliol College, or the splendid building in course of erection at Exeter College, which promised to rival the noblest specimens of collegiate chapels. (Cheers.) But there was another matter in which mediæval architecture was being carried out in a higher degree in Oxford than elsewhere, namely, its application to the uses of modern society. He did not mean its application to private dwellings and the purposes of private life, but he referred to the new museum which was in course of erection on the confines of the city. (Cheers.) He was not in Oxford when the new museum was first entered upon, but he remembered that a great outcry was raised when it was proposed to apply Gothic or mediæval architecture to a building of that character. How far the architect had succeeded in adapting the building to the purposes for which it was designed he would not pretend to say; that part of the subject would be descanted upon by Professor Acland in the course of the afternoon; but he wished to refer for one moment to the application of metal to scientific purposes, and the manner in which the architect had adapted it to fulfil those purposes. It was quite plain to them all that iron was becoming more and more used in its application to habitations. They were told of "the wooden walls of old England," and yet, in the present day, both as regarded the commercial and steam navy, the use of iron was fast superseding wood; and in the Great Exhibition, seven years ago, they had not only seen iron applied to the purposes of strength, but also contributing to the elegance of the building. In the erection of the new museum both these objects had been kept in view—they had not only made use of iron as an article of strength, but also of ornament. (Cheers.) After a few more remarks, the Rev. Chairman sat down, inviting any gentleman present to address the meeting.

The Rev. Mr. James, Secretary of the Northamptonshire Archæological Society, next addressed the meeting. Referring to the progress of architecture in Northamptonshire, he said the number of restored churches was every year greatly increasing, but he thought it was necessary that they should keep a watchful eye on what was called "restoration." (Cheers.) He believed that a great deal of mischief had been done under the plea of restoration, and expressed a decided opinion that the less the fabric of the church was touched the better. (Cheers.)

E. A. Freeman, Esq., concurred with Mr. James that every effort should be made to stop the torrent of destruction that was going on under the guise of restoration. Some people seemed to think that they had done no

good until they had pulled down the old church and built a new one. If a capital was in danger, another was put in its place, and it was a great advantage to think that one was nothing like the other (laughter); but if they went on in this way no genuine specimens of the middle ages would be left. He had no objection to people building new churches and new museums if they thought proper to do so, and as beautiful and ornamental as they could make them, but all he hoped was that they would leave the old buildings alone if they were ever so rugged.

Sir H. Dryden expressed his gratification at hearing the sentiments of the two previous speakers on the so-called system of "restoration." Some years ago he endeavoured to put the drag on, when people were being goaded to make those restorations, pulling down windows and removing doorways, and few persons would deny that more damage had been done to ecclesiastical architecture during the last twenty years than in the whole of the 17th century. It had not been the want of money that had done the harm; indeed, he thought where the greatest amount of money had been spent the most harm had been done. After expressing his opinion that architects were not so conservative as they ought to be, he warned the meeting against the use of green elm, citing the case of a church in the neighbourhood of Oxford, built under the superintendence of the diocesan architect, where green elm had been used for the internal fittings, so that no man could go in or out without everybody in the church knowing it in consequence of the creaking of the wood. (Laughter.) At Carlisle Cathedral the east window had been pulled down in consequence of its dilapidated state, and another had been put up, made of stone which in the course of a few years would be as much crumbled as the old one.

The Rev. G. A. Poole next spoke, and alluded to the interest he took in the formation of two societies in Northamptonshire and Yorkshire, about ten years after the commencement of the Oxford Architectural Society.

N. H. Bloxam, Esq., of Rugby, said he was called upon three years ago to make a report upon the condition of Kirkstall Abbey, near Leeds, at which time some persons had offered to take a lease of the fine old ruin for the purpose of forming a tea-garden and dancing-room near the site. He was happy to say that he was enabled to make a report not for its restoration, but for its maintenance in its present position, and that the proposed scheme was defeated. It was now maintained in a condition which would prevent it going to ruin, and was accessible to strangers on the payment of a small sum. He also referred to the neat and orderly manner in which burial-grounds were now kept up, as compared with the slovenly appearance which they presented some years ago. (Cheers.)

Shortly before four o'clock the preliminary meeting was brought to a close, and the company proceeded to visit the new museum in the park. On their way thither they paid a visit to Wadham College, and inspected the large and beautiful Hall, erected in the time of James I., which was briefly described by Mr. J. H. Parker. The party, having reached the museum, were at once conducted through the broad and commodious corridor to the lecture-room, where Professor Acland delivered an interesting lecture on the architectural design and arrangements of the building. He explained at some length the objects which the university had in view in erecting the museum, and its adaptation to various purposes in connection with the study of the natural sciences. The artistic features of the building were also referred to and defended, particularly the grand central area, with its iron pillars, ornamented with foliage, flowers, &c., illustrative of different peculiarities of natural history. It was proposed to erect thirty statues of

the great founders and improvers of natural knowledge, both ancient and modern, of which eleven had been already promised. The Professor entered into a variety of details, and concluded by reading a letter from Mr. Ruskin, in which he explained and defended the principles of Gothic architecture. Several passages in the letter were warmly applauded, and at the conclusion of his remarks, the thanks of the company were unanimously accorded to the eloquent and accomplished Professor, and the party then proceeded to inspect the building.

In the evening a meeting was held in the Architectural Society's rooms, under the presidency of E. A. Freeman, Esq., who took the chair, in the unavoidable absence of the Dean of Christ Church. A paper on photography was read by the Junior Proctor, illustrated by a series of beautiful photographs, kindly lent for the occasion by Messrs. Spiers and Son, Messrs. Shrimpton, Mr. Hills, and other gentlemen, as well as a selection by the Junior Proctor. The Rev. J. Baron, of Upton Scudamore, Wilts, gave a lecture on the "Scudamore organ," and played a selection of music on the instrument; after which, Sir H. Dryden made some further remarks in connection with the observations he made in the morning, observing that he was glad to be able to agree with Mr. Baron in many important points. A discussion followed, conducted by several members of the associated societies, after which the meeting was adjourned.

The whole of Thursday was spent by the members of the congress in visiting the colleges, churches, and public buildings, through which they were conducted by J. H. Parker, Esq., F.S.A., who explained, in a concise manner, the various points of interest. The party started at eleven o'clock, and visited in succession New College, the Schools and the Bodleian Library, Divinity Schools, Radcliffe Library, St Mary's Church, Magdalen College, Merton College, Corpus Christi College, Oriel College, and All Souls' College, at which place a sumptuous luncheon was provided for the party in the Hall, the post of honour being occupied by the Hon. F. Lygon, M.P. At its conclusion, several appropriate toasts were given and responded to, including "Success to the Oxford Architectural Society," coupled with the health of Mr. J. H. Parker, who acknowledged the compliment; "The Associated Societies," responded to by Archdeacon Thorp; "The Architects," acknowledged by Mr. E. G. Scott, the chairman, &c. The company afterwards visited Christ Church, Pembroke College, the new Debating Room of the Oxford Union Society, St. Michael's Church, St. John's College, the Martyrs' Memorial, St. Giles's Church, Balliol, Exeter, Jesus, Lincoln, and Wadham Colleges.

In the evening a *conversazione* was held in the Society's room, which was attended by a brilliant assemblage. A splendid collection of mediæval and modern works in the precious metals, and in iron and brass, was exhibited, to which contributions were sent by New College, Corpus Christi, Magdalen, Exeter, Oriel, Queen's, Jesus, Wadham, and Lincoln. The city plate, and the much-abused and neglected corporation mace, occupied a prominent place in the exhibition. The exhibition also contained contributions from the following artists:—Mr. Skidmore, of Coventry; Mr. Hart, Wych-street, London; Mr. Keith, Westmoreland-place, London; Mr. Singer, of Frome Selwood; Mr. Carter, of Oxford; Mr. Payne, of Oxford, and the Rev. J. Baron. The Vice-Chancellor presided, and the subject selected for the evening's conversation was "Metal Work," in which Mr. Skidmore, Mr. Hart, Mr. Street, and the Rev. Mr. Baron, and other gentlemen took part.

On Friday the members started at ten o'clock on an architectural excursion in the neighbourhood of Oxford, visiting Forest Hill, celebrated

for its connection with the poet Milton, the new church at Wheatley, the college and church at Cuddesdon, the latter an interesting example of the architecture of the twelfth and thirteenth centuries. By the kind permission of the Lord Bishop of Oxford the members were admitted to the palace and grounds. Great Milton, Haseley, Dorchester, Sandford, and Iffley were also visited in succession.

The proceedings of the congress were brought to a conclusion on Saturday, when the twentieth anniversary of the Oxford Architectural Society was held, and a report read on the proceedings of the society, and the Progress of Gothic Architecture in Oxford and the neighbourhood.

THE TRUE PRINCIPLES.—The principles which govern Freemasonry are those which proceed from the highest aspirations of man. In the days of *antiquity* ere the mind of man was engrossed in the continued pursuit of adding to his store of wealth, and the gold power forced the labour of necessity, virtue was considered meritorious, and those whose spiritual aims were elevated above the grosser scenes of earth developed a system of principles for the well being of the race in their progress through the present sphere to that of a higher. These principles had for their object the perfection of man's nature, the physical and spiritual. In the excitement of life's pursuits the outer and inner senses are engrossed, and gold or bread are the objects, to gain which exercise the brain to its utmost capacity. There is little time to think and less inclination to pursue those objects which unfold the spiritual nature. However, the principles of Freemasonry which were developed by the pious sages of old, and which are founded upon the moral and spiritual necessities of man's better self, were in all ages of the world treasured up in faithful breasts, and communicated to those whose inward perceptions of the glory of man's immortality unfolded the affectional nature, and elicited the characteristics of Deity in the sincere and grateful love for their fellow beings. These principles, from the earliest stages of civilization through the continuous stream of time to the present day, have always operated upon and influenced the human family in their propress to the high attainments at which they have arrived in this nineteenth century. It is, however, the application of these principles in the every day life by the Masonic fraternity that conduces to the well being of the race. With Freemasons, that is, the good and virtuous, for, alas, all are not, so, these principles are not as by the people of the outer world, mere theories or speculative propositions, but are practised, demonstrated and exemplified in their social relations and communions with their fellow men. The highest duty of man is to love his fellow man. This duty Freemasonry teaches, its principles inculcate, and he who does not manifest a love for his fellow beings in his connections and intercourse with the world is not a Freemason, though he were initiated twenty times over in all of the degrees. If Freemasons are true to their obligations, and heed the lessons which they are taught in the several degrees, they cannot do otherwise than love their fellow man, for Freemasonry has no other aim, it pretends to nothing less than to influence its recipients to the practices of those duties which brothers should perform towards their fellow brothers, and the practice of these duties constitute the essential principles of Freemasonry.

"OF GOOD REPORT."—There is nothing which adds so much to the beauty and power of man as a good moral character. It is his wealth—his influence—his life; it dignifies him in every station, exalts him in every condition, and glorifies him at every period of life. Such a character is more to be desired than everything else on earth. It makes a man free and independent. No servile tool—no crouching sycophant—no treacherous honour-seeker, ever bore such a character—the pure joys of truth and righteousness never spring in such a person.

REVIEWS OF NEW BOOKS.

[Publishers are requested to send works for review addressed to the Editor of the *Freemasons' Magazine*, 74-5, Great Queen-street, Lincoln's-Inn-fields.]

School Days of Eminent Men, by JOHN TIMBS, F.S.A., Author of "Curiosities of London," &c. London: Kent & Co. (late Bogue), Fleet Street. — Mr. Timbs is one of those writers whose works are always acceptable—not so much for their original views or depth of thought, as for what to general readers is far more valuable,—the bringing together in the most agreeable form, and in the clearest language, facts and matters of interest which, spread over a library, are likely to be overlooked as comparatively unimportant, or which the majority of mankind have not the leisure to collect for themselves. Often as Mr. Timbs's various works have come under our notice, there are none which we have consulted with greater pleasure than this, which certainly goes far to prove the adage that "the boy is father to the man," though that the rule is not without exception is also shown by its pages.

The plan of the work is so admirably explained by the author himself, that we make no apology for presenting it to our readers :—

"The present volume is divided into two sections. The first is historical as well as biographical: it sketches the *Progress of Education*, commencing with the dark age of our history, when knowledge was wrapt in the gloom and mysticism of the Druidical grove; and thence the narrative travels onward and upward to the universal teachings of the present time. In this section are pourtrayed the *education of each sovereign*, his early habits and tastes, which often exercised powerful influence upon the people. In each reign I have described the foundation of the great schools, and sketched the educational customs of the period. The teaching of its illustrious men is also incidentally recorded; and wherever such men have proved benefactors by the proposition or establishment of special schools or sytems of education, their lives and plans are narrated with fuller detail. How fraught with pious memories and hallowed associations are those great institutions of this great country — her public schools! How consecrated are their localities — how illumined by the bright lights of centuries — whether around an ancient college nestling at the hill-foot—fit home for the tender young—as at Winchester; whether amid picturesque spires and towers, as in 'the watery glade' of Eton; or in the kindred regal munificence of Christ's Hospital and Westminster — in the olden cloister and cell peopled with busy sons of learning and earnest expounders of the reformed faith; or where citizenship and philanthropy have kept pace with kingly dispensation, raising within many a city, town, and hamlet, homes for the orphan and friendless,—where the good seed might be sown, and tiny child trained up in the way he should go.

"Each of these foundations has its history, relics of its celebrated sons, and fond memorials of their worth. For centuries after the victory of Agincourt, were shown the rooms in which was reared Henry V. at Oxford; to this day, Dryden's autograph in wood is preserved at Westminster; and with each returning summer is renewed the leafy shade beneath which Addison loved to meditate at Magdalene.

"Among the incidental varieties of this section are the descriptions of the changes in manners and customs, the old usages and quaint forms, ceremonies and observances, of a more picturesque age than the present.

"Nor, in journeying through these byeways of local history have I passed

by those ancient seats of learning where the solemn church, the stately hall, and the embellished depositories of the wisdom of past ages, have been reared with pious feeling, and endowed by the gratitude of those who became, walking in the paths of duty and honour, rich in this world's wealth. How much of England's greatness has been nurtured in these magnificent seats of academic glory, and matured amidst the congenial repose of their groves and gardens!

"The second section of the work is devoted to *Anecdote Biographies*, or sketches of the early lives — the school and college days — of eminent men who, by their genius, learning, and character, have shed lustre upon their name and country. In these brief memoirs I have recorded the incidents of their birth, boyhood, and education, until they have entered upon the world-wide field of action.

"That by narrating the circumstances under which these eminent men have severally reached their excellence — that the number and variety of suggestive points in this volume may exercise a beneficial influence, and not only interest the reader, but induce him to emulate their examples,—is the sincere wish of the author."

We can bear a willing and truthful testimony to the conscientiousness with which Mr. Timbs has discharged his self-imposed duty, and we cordially recommend the work to the attention of all our readers. As a specimen of Mr. Timbs's "Anecdote Biographies" as he styles them, we subjoin two relating to Brethren, who, in opposite spheres, have each cast a lustre upon our Craft, though we by no means consider them the best in the volume :—

"SIR CHRISTOPHER WREN AT WESTMINSTER AND OXFORD.

"Thousands of the indwellers of the capital which Sir Christopher Wren has adorned with no fewer than forty public buildings, are, probably, unacquainted with the extent and variety of the abilities and acquirements of this great architect and excellent man. Seldom has the promise of youth been well redeemed as in Wren. He was born in 1632, at East Knoyle, in Wiltshire, of which parish his father was then rector. He was a small and weakly child, whose rearing required much care. He was educated at home by his father and a private tutor, until he was placed under the special care of Dr. Busby. at Westminster School, having at the same time Dr. Holder as a mathematical tutor. Aubrey describes young Wren as 'a youth of prodigious inventive wit,' of whom Holder 'was as tender as if he had been his own child, who gave him his first introduction into geometry and arithmetic; and when he was a young scholar at the University of Oxford, was a very necessary and kind friend.' The first-fruits of young Wren's inventive faculty was put forth in 1645, in his thirteenth year, by the production of a new astronomical instrument, which he dedicated to his father with a dutiful Latin address, and eighteen hexameter verses. This invention was followed up by an exercise in physics, on the origin of rivers, and by the invention of a pneumatic engine, and a peculiar instrument in gnomonics. His mind ripened early into maturity and strength; he loved the classics; but mathematics and astronomy were from the first his favourite pursuits.

"In his fourteenth year, Wren was admitted as a gentleman commoner at Wadham College, Oxford, where, by his acquirements and inventions, he gained the friendship of Dr. Wilkins, Seth Ward (Bishop of Salisbury), Hooke, whom he assisted in his 'Micrographia,' and other eminent scientific men, whose meetings laid the foundation of the Royal Society. In his fifteenth year, he translated Oughtred's 'Geometrical Dialling' into Latin; and about this time he made a reflecting dial for the ceiling of a room, embellished with figures representing astronomy and geometry, with their attributes, tastefully drawn with a pen. He next took out a patent for an instrument to write with two pens at the same time; and he invented a weather-clock, and an instrument wherewith to write in the dark.

"In 1654, Evelyn visited Oxford, and went to All Souls, where he says, 'I saw

that miracle of a youth, Christopher Wren.' He ranked high in his knowledg of anatomical science; he made the drawings for Dr. Wilkins's 'Treatise on the Brain;' and he was the originator of the physiological experiment of injecting various liquors into the veins of living animals. In 1653, he was elected a Fellow of All Souls; and by the time that he had attained his twenty-fourth year, his name had gone over Europe, and he was considered as one of that band of eminent men whose discoveries were raising the fame of English science. In 1657, he was appointed Professor of Astronomy at Gresham College; three years later, Savilian Professor at Oxford; and received the degree of D.C.L. in 1661. It was after delivering his lecture on astronomy at Gresham College, on November 28, 1660, that the foundation of the Royal Society was discussed; and its archives bear the amplest testimony to his knowledge and industry, as exhibited in his commentaries on almost every subject connected with science and art. His inventions and discoveries alone are said to amount to fifty-three.

"Wren's scientific reputation probably led to his being, in 1661, appointed assistant to Sir John Denham, the surveyor-general; and, in 1663, he was commissioned to survey and report upon St. Paul's Cathedral, with a view to its restoration, or rather, the rebuilding of the body of the fabric. The great fire decided the long-debated question whether there should be a new cathedral. He was the worst paid architect of whom we have any record: his salary as architect of St. Paul's was only £200 a year; his pay for rebuilding the churches in the city was only £100 a year; and it is related that on his completion of the beautiful church of St. Stephen Walbrook, the parishioners presented his wife with twenty guineas!

With all these architectural pursuits, Wren found time to preside at the Royal Society, and take part in experiments: many great men have shed lustre upon its chair; few to a greater degree than Sir Christopher Wren."

"ROBERT BURNS, 'THE AYRSHIRE PLOUGHMAN.'

"Robert Burns, whom his countrymen delight to honour as the Shakspeare of Scotland, was born in 1759, in the parish of Alloway, near Ayr. His father was a poor farmer, who gave his son what education he could afford. Burns tells us that 'though it cost the schoolmaster some thrashings,' he made an excellent English scholar; and by the time he was ten or eleven years of age, he was a critic in substantives, verbs, and particles. In his infant and boyish days, too, he was much with an old woman who resided in the family, and was remarkable for her ignorance, credulity, and superstition. She had the largest collection in the country of tales and songs concerning demons, ghosts, fairies, brownies, witches, kelpies, elf-candles, dead-lights, wraiths, apparitions, cantraips, giants, enchanted towers, dragons, and other trumpery. This cultivated the latent seeds of poetry, but had so strong an effect on Burns's imagination, that after he had grown to manhood, in his nocturnal rambles he sometimes kept a sharp look-out in suspicious places, and it often took an effort of philosophy to shake off these idle terrors. He says: 'The earliest composition that I recollect taking pleasure in was, "The Vision of Mirza," and a hymn of Addison's, beginning, "How are thy servants blest, O Lord!" I particularly remember one stanza, which was music to my boyish ear:—

"For though on dreadful whirls we hung
High on the broken wave."

I met with these pieces in Mason's "English Collection," one of my school-books. The two first books I ever read in private, and which gave me more pleasure than any two books I ever read since, were "The Life of Hannibal," and "The History of Sir William Wallace." Hannibal gave my young ideas such a turn, that I used to strut in rapture up and down after the recruiting drum and bagpipe, and wish myself tall enough to be a soldier; while the story of Wallace poured a Scottish prejudice into my veins, which will boil along there till the flood-gates of life shut in eternal rest.'

"While Burns lived on his father's little farm, he tells us that he was, perhaps, the most ungainly, awkward boy in the parish. He continues: 'What I knew of

ancient story was gathered from Salmon's and Guthrie's "Geographical Grammars;" and the ideas I formed of modern manners, literature, and criticism, I got from the "Spectator." These, with Pope's Works, some Plays of Shakspeare, Tull and Dickson on "Agriculture," the "Pantheon," Locke "On the Human Understanding," Stackhouse's "History of the Bible," Justice's "British Gardener's Directory," Bayle's Lectures, Allan Ramsay's Works, Taylor's "Scripture Doctrine of Original Sin," a Select Collection of English Songs, and Hervey's "Meditations," had formed the whole of my reading. The Collection of Songs was my vade-mecum. I pored over them driving my cart, or walking to labour, song by song, verse by verse—carefully noting the true, tender, and sublime, from affectation and fustian. I am convinced I owe to this practice much of my critic craft, such as it is.'

"Burns's father was a man of uncommon intelligence for his station in life, and was anxious that his children should have the best education which their circumstances admitted of. Robert was, therefore, sent in his sixth year to a little school at Alloway Mill, about a mile from their cottage: not long after, his father took a lead in establishing a young teacher, named John Murdoch, in a humble temple of learning nearer hand, and there Robert and his younger brother, Gilbert, attended for some time. 'With him,' says Gilbert, 'we learned to read English tolerably well, and to write a little. He taught us, too, the English Grammar. I was too young to profit much from his lessons in grammar, but Robert made some proficiency in it; a circumstance of considerable weight in the unfolding of his genius and character, as he soon became remarkable for the fluency and correctness of his expression, and read the few books that came in his way with much pleasure and improvement; for even then he was a reader when he could get a book.' Gilbert next mentions that 'The Life of Wallace,' which Robert Burns refers to, 'he borrowed from the blacksmith who shod our horses.'

"The poet was about seven years of age when (1766) his father left the *clay bigging* at Alloway, and settled in the small upland farm at Mount Oliphant, about two miles distant. He and his younger brother contined to attend Mr. Murdoch's school for two years longer, when it was broken up. Murdoch took his leave of the boys, and brought, as a present and memorial, a small compendium of English Grammar, and the tragedy of Titus Andronicus; he began to read the play aloud, but so shocked was the party at some of its incidents, that Robert declared if the play were left, he would burn it; and Murdoch left the comedy of the 'School for Love' in its place.

"The father now instructed his two sons, and other children; there were no boys of their own age in the neighbourhood, and their father was almost their only companion. He conversed with them as though they were men; he taught them from Salmon's 'Geographical Grammar' the situation and history of the different countries of the world; and from a book-society in Ayr he procured Derham's 'Physico and Astro-Theology,' and Ray's 'Wisdom of God in the Creation,' to give his sons some idea of astronomy and natural history. Robert read all these books with an avidity and industry scarcely to be equalled. From Stackhouse's 'History of the Bible,' then lately published in Kilmarnock, Robert collected a competent knowledge of ancient history; 'for,' says his brother, 'no book was so voluminous as to slacken his industry, or so antiquated as to damp his researches.' About this time, a relative inquired at a bookseller's shop in Ayr for a book to teach Robert to write letters, when, instead of the 'Complete Letter Writer, he got by mistake a small collection of letters by the most eminent writers, with a few sensible directions for attaining an easy epistolary style, which book proved to Burns of the greatest consequence.

"Burns was about thirteen or fourteen, when his father, regretting that he and his brother wrote so ill, to remedy this defect sent them to the parish school of Dalrymple, between two and three miles distant, the nearest to them. Murdoch, the boys' former master, now settled in Ayr, as a teacher of the English language; he sent them Pope's Works, and some other poetry, the first they had an opportunity of reading, except that in the English Collection, and in the 'Edinburgh Magazine' for 1772. Robert was now sent to Ayr, 'to revise his English grammar with his former teacher,' but he was shortly obliged to return to assist

in the harvest. He then learned surveying at the parish-school of Kirkoswald. He had learned French of Murdoch, and could soon read and understand any French author in prose. He then attempted to learn Latin, but soon gave it up. Mrs. Paterson, of Ayr, now lent the boys the 'Spectator,' Pope's Translation of Homer, and several other books that were of use to them.

"Thus, although Robert Burns was the child of poverty and toil, there were fortunate circumstances in his position. His parents were excellent persons; his father exerted himself as his instructor, and, cottager as he was, contrived to have something like the benefits of private tuition for his two eldest sons; and the young poet became, comparatively speaking, a well-educated man. His father had remarked, from a very early period, the bright intellect of his elder-born in particular, saying to his wife, 'Whoever may live to see it, something extraordinary will come from that boy!'

"It was not until his twenty-third year that Burns's reading was enlarged by the addition of Thompson, Shenstone, Sterne, and Mackenzie. Other standard works soon followed. The great advantage of his learning was, that what books he had, he read and studied thoroughly—his attention was not distracted by a multitude of volumes, and his mind grew up with original and robust vigour; and, in the veriest shades of obscurity, he toiled, when a mere youth, to support his virtuous parents and their household; yet all this time he grasped at every opportunity of acquiring knowledge from men and books.

"Burns, says Mr. Carruthers, came as a potent auxiliary or fellow-worker with Cowper, in bringing poetry into the channels of truth and nature. There were only two years between the 'Task' and the 'Cotter's Saturday Night.' No poetry was ever more instantaneously or universally popular among a people than that of Burns in Scotland. There was the humour of Smollet, the pathos and tenderness of Sterne or Richardson, the real life of Fielding, and the description of Thompson—all united in the delineations of Scottish manners and scenery by the Ayrshire ploughman. His masterpiece is Tam o' Shanter: it was so considered by himself, and the judgment has been confirmed by Campbell, Wilson, Montgomery, and by almost every critic.

In closing our notice we should not omit to mention that the volume is of that compact form admirably adapted for the railway, and it is illustrated by a number of excellently executed woodcuts.

Poems: by an ARCHITECT. London: Robert Hardwicke, Piccadilly.—To be a good architect a man must have an eye for the chaste and beautiful, and if not a poet in verse be at least a poet in feeling. Who our present Architect may be we know not, but the little volume lying before us proves him to be a gentleman possessed of more than ordinary ability as a poetic writer—far above those verse-spinners, whose writings are only published to be laughed at, laid down, and forgotten. Of the longer poems in the book (though all are comparatively short) we most admire "The Monk in the Desert," and "Karin, a Swedish Story." "The Dying Magdalen," which we here present to our readers, will lose none of its force or tenderness because it somewhat reminds us of Hood's "Song of the Shirt," and may, we believe, be taken as a faithful index to the thoughts of many a poor dying creature whom treachery and circumstances, more than innate sin, have brought within the scope of the "social evil:"—

"THE DYING MAGDALEN.

"A woman lay in a filthy bed,
And look'd like the ghost of sin;
All glory from her form was fled—
Pale, haggard, lorn, and thin:
The loathsome thing now gasping there
Had not long since been passing fair.

"Her face was hid in her claspèd hands,
Through which hot tears were starting,
Dissolving life's fast loosening bands;
'Twas soul and body parting;
And the words she spake were fitful and low,
Like one who suffer'd from deathly woe.

"'I loved, oh! how I loved; but now
My love is turned to shame,
My soul is dead, my heart is low;
Do not, ah! do not blame.

"'Daily, nightly, do I weep,
And bitterly repent;
But little longer shall I keep
A life so waurly spent.

"'Time was, he said he loved me well,
And ever would be mine;
But black-dyed falsehood did he tell,
And now alone I pine.

"'Alone; and for the cursed gold,
I doubly kill my heart,
Which sin hath made both hard and cold:
Then let me now depart.

"'My little darling child is gone,
And then I hoped to die;
But to his grave he went alone,
The greater misery!

"'I, too, have wander'd once, a child,
'Mongst scenes of happiness and love,
Where kindly voices on me smiled,
And skies were blue above.

"'Now in a noisome den I sink,
No friend, no love, to cheer me:
Though none on me with pity think,
Yet thou, O Lord, wilt hear me.

"'Thou judgest not as judge mankind,
Thou know'st the troubles of my heart;
Thou who art merciful and kind,
Oh, let me now depart!'

"Weeping, she died:
Speak gently o'er her grave,
Ye by temptation never tried,
Ye virtuously brave.
Long years of woe, for weakness more than sin,
Well might some tears from even seraphs win."

CORRESPONDENCE.

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

THE BOARD OF GENERAL PURPOSES.

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

SIR AND BROTHER,—It will probably be in the recollection of some of your readers, that at the last meeting of Grand Lodge, I thought proper, in the exercise of my privilege as a member of that assembly, to criticise a part of the report of the Board of General Purposes; and on asking a question with the view of ascertaining the degree of unanimity with which a certain clause in that report had been adopted, I was somewhat peremptorily called to order by a Brother on the dais, who, in a style not remarkable for excess of courtesy, expressed his surprise that I—having been a member of the Board of General Purposes—should be ignorant of the fact, that the members of it were sworn to secrecy, and could not therefore reveal what took place at their meetings.

Now, sir, as I never have been a member of that board, and as I have not taken any active part in Masonry for several years past, it is but natural that I should have become somewhat diffident as to my present knowledge of the laws of the Craft; and therefore it was that I bowed with, I hope, becoming submission both to the decision of the Grand Master—who declared I was out of order—and also to the doctrine of the Brother who interrupted me.

But diffidence does not mean conviction, and feeling uneasy on the subject, I resolved by further investigation to ascertain and determine the precise extent of my declared irregularity. And what has that investigation proved? Why that I was perfectly in order in asking the question I did, and that it was quite competent for any member of the board to have answered it if he had thought proper; and I may state that within the last twenty-four hours, I have been assured by a very intelligent Brother, who has had a seat at that board for many years, that he individually should have felt no difficulty or hesitation in doing so. The obligation taken by every member of the Board of General Purposes, is in the following terms:—

"That the individual opinion of any member upon any subject or proceeding before the board, shall on no account be divulged at any time; nor shall the proceedings of the board upon any question or matter under consideration be divulged, *before the decision shall have been pronounced thereon.*"

Now, sir, if I understand the English language at all, this obligation requires *continued secrecy* as regards individual opinion upon a question, but as regards the question itself, secrecy only until it shall have been disposed of by the board, *and no longer.* My interrogatory was not

directed to a matter of individual opinion, but to a matter of fact, in respect of which the board had already pronounced its decision; and therefore I maintain that although any member of the board in the exercise of his discretion might decline to answer it, he was not prevented doing so either by his oath or by any other moral obligation. One word more and I have done: I do not complain that my question was not answered, because I know that it was very inconvenient to do so, but what I complain of is, that a Brother so erudite in Masonry, so exalted in Masonic rank, and of such reputed Masonic influence, as the Brother I have before referred to, should rise in his place in Grand Lodge, and deliberately pervert (I will not say ignorantly, because I will not insult his understanding, I cannot say knowingly, because he is a Brother, but I may say under the influence of some extraordinary hallucination) the real meaning and purport of an obligation which he, of all men, must have perfectly well understood.

I remain, Sir and Brother,
Yours fraternally,
J. WHITMORE.

125, *Oxford Street*,
June 9th, 1858.

PASSING AWAY.—A man lay on his sick bed—the pulse had almost ceased to beat—his breathing, which was at long intervals, was scarcely perceptible—friends stood around him with watchful, anxious, and woeful countenances, as if they would arrest, if it were possible, and prevent, the approaching dissolution and separation of the spirit from its earthly tenement. Who that has witnessed the death-scene was not impressed with the impotence of man? How futile and fruitless the effort to oppose the grim monster! His approaches are steadily and certain, he will gain his end, and will not be thwarted. As death advances and finally secures his victim, sorrow and grief fill the hearts of those around him. They look astounded to see the form once active with life, now lie helpless, inanimate, before them. From the beginning of the world such scenes have been witnessed, and yet man has not accustomed himself to the passing away from the earthly life. Friends near and dear, loved ones, are continually falling around us, yet, each one as they go, feelings of a similar nature arise. Why is it that we cannot accustom ourselves to an occurrence so common, from which no one can be exempt, according to the laws of nature? We see the approach of winter in its appointed season, the trees stripped of their foliage, the decay of all vegetable matter, yet we know that in another season the trees will again appear clothed in all the beauty of the foliage, the peculiar dress which distinguishes each, and earth will be arrayed in its manifold coloured carpet, ornamented with bright, gay, and beautiful flowers. Nature appears in renewed life after the passing away of the cold season of death, and shall it not be so also with the spirit after, in its appointed season, it is divested of its earthly dress? The spirit is a higher creation than earth, and when the cold winter of death has laid its icy fingers upon the tenement of clay, the spirit, in its proper ethereal element, will appear with renewed life, as the flowers in the spring, and each one in the distinctive character which characterized his individuality while in the earthly form. The oak and the maple, no more than the rose and the lily, change their organization. They may be cultivated to develope more highly and more distinctly their individuality, and in proportion to their cultivation they develope a more perfect organization, but the distinctive peculiarities of each are always retained. So is it and so will it be with man. He developes in the earth form his individuality. He may progress to the ultimate of perfection, yet as he progresses this individuality will be more distinctly and clearly defined.—*Noel.*

THE MASONIC MIRROR.

METROPOLITAN.

APPOINTMENTS.

Wednesday, June 16th.—Grand Lodge (Emergency). Lodges, United Mariners' (33), White Hart, Bishopsgate-street; St. George's (164), Trafalgar Tavern, Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Beadon (902), Star and Garter, Kew.

Thursday, 17th.—Chapters, Pilgrim (745), Manor House, Walworth; Yarborough (812), George, Commercial-road, East. House Committee Girls' School, at 4.

Friday, 18th.—Lodge, Prosperity (78), White Hart, Bishopsgate-street. Chapter, Moira (109), London Tavern.

Saturday, 19th.—Lodge, Panmure (1,017), Pembury Tavern, Lower Clapton.

Monday, 21st.—Lodge, Panmure (1,022), Swan Tavern, Stockwell. Chapter, Joppa (223), Seyd's Hotel, Finsbury.

Tuesday, 22nd.—Lodges, Industry (219), Dick's Coffee House; Prince of Wales (324), Thatched House.

Wednesday, 23rd.—Lodges, Antiquity (2), Freemasons' Tavern; Mount Moriah (40), Freemasons' Tavern; United Pilgrims (745), Manor House, Walworth. Chapter, Union of Waterloo, (13), Woolwich. Lodge of Benevolence, at 7.

Thursday, 24th.—Lodges, Peace and Harmony (72), London Tavern; Shakspeare (116), Albion Tavern. Chapter, Domatic (206), Falcon Tavern, Fetter-lane. General Committee, Girls' School, at 12.

Friday, 25th.—Chapter, Friendship (6), Thatched House Tavern. House Committee, Boys' School, at 4.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

GLOBE LODGE (No. 23).—An emergency meeting of this Lodge took place at the Freemasons' Tavern, on Monday, June 7, Bro. W. Watson, P.M., presiding for the W.M. Bro. Rebbeck, who was unavoidably absent. Lodge being duly formed and declared open, a ballot was taken for the admission of Mr. J. Salamons, which, being unanimous in his favour, he was introduced, and received the introductory steps to the science of Freemasonry; after which Bro. Watson addressed the newly-made member, assuring him that the true principles of Masonry were "brotherly love, relief, and truth," and it was only by carrying out those principles that they were rendered worthy of the institution to which they belonged. Bro. Hinton, of the Lodge of Industry, was then, by permission of the W.M. of No. 219, under pressing circumstances, allowed to take the 2nd Degree in Craft Masonry, for which he tendered his acknowledgments.

CRYSTAL PALACE LODGE (No. 1,044).—Thursday last, June 10, being the third anniversary of the opening of the Crystal Palace, was specially set aside by a number of the Brethren (many of whom are connected with that building) who have recently obtained a new charter for a Lodge under this title for its consecration. The Lodge is held at Bro. Sewell's, Longton Hotel, Sydenham, one of the most delightful of suburban retreats, which requires only to become known to render it a favourite resort for summer festivals of the Craft and their friends. The consecration was appointed to take place at two o'clock, and shortly after that hour the chair was taken by Bro. Wm. Watson, P.M. of No. 23 and various other

Lodges ; Bro. Crawley, P.M. No. 15, acting as S.W., and Bro. Blackburn, P.M. No. 169, as J.W. There was a large number of Brethren present, amongst whom we observed Bros. J. W. Adams, P.M., No. 169 ; Morbey, P.M. No. 169 ; Blackburn, sen., P.M. No. 25 ; Potter, P.M. No. 10 ; Bass, P.M. No. 29 ; Potter, jun., P.M. No. 902 ; Clements, P.M. No. 25, and many others. The Lodge having been opened in the three degrees, and a voluntary performed on the harmonium by Bro. G. F. Taylor, Bro. Watson proceeded with the ceremony of consecration,—and certainly we have never met with any other Brother who performs it more effectively. The various anthems, which add so much to the effect, were rendered by Bros. G. F. Taylor, E. Hart, J. Adams, and other Brethren, in a style of excellence which greatly enhanced the solemnity of this most beautiful ceremony. At the conclusion of the consecration, Bro. Ralph Milward Smith, the W.M. named in the warrant, was presented by Bro. Morbey, P.M. No. 169, and Bro. Watson proceeded to instal him according to ancient custom. The new W.M. having been duly saluted, invested his officers as fellows :—Bros. P. Purbrook, S.W. ; Handford, J.W. ; Palmer, S.D. ; Thompson, J.D. ; Oliver, I.G. ; Hill, as Treas., and W. Blackburn, P.M. No. 23, as Sec. Eleven Brethren were elected joining members, and the ballot taken for six candidates, four of whom were afterwards most ably initiated by the new Master, who showed himself capable of fulfilling the duties of his high office, so as to reflect honour on the Craft ; and we have rarely attended a Lodge where the officers were upon a first night so well able to discharge their respective duties. The gentlemen initiated were Messrs. E. E. Humphreys, J. Bertram, J. Smith, and G. Smith. The other business having been disposed of, five new candidates were proposed for initiation, and several Brethren for joining. It was then resolved that a vote of thanks should be entered on the minutes of the Lodge to Bro. Watson, for the admirable manner in which he had performed the ceremonies of consecration and installation, and that he should be enrolled an honorary member. The Lodge was then closed, and adjourned to the first Thursday in August—it being understood, however, that a Lodge of emergency would be called in the course of July for the admission of some of the new candidates. The Brethren having separated for about an hour, during which they amused themselves by strolling about the neighbourhood, and enjoying the splendid scenery by which the Longton is surrounded, re-assembled shortly after seven, when they sat down to a magnificent dinner, well put upon the table by Messrs. Sawyer & Strange, of the Crystal Palace, Bro. Sewell, of the Longton, supplying the wines, which were most excellent. On the removal of the cloth, the W.M. gave the usual toasts with great good taste, and Bro. Watson proposed "The Health of the W.M. and Success to the Crystal Palace Lodge." He believed that no Lodge had ever commenced under more auspicious circumstances, or was likely more rapidly to grow into importance, so intimately connected as it was with that beautiful structure—the Crystal Palace, many of the officers of which he was happy to see present as members of the new Lodge. He was well aware, before he entered that room, of the great Masonic abilities of the W.M., but the W. Brother certainly had surpassed all that he had expected by the excellence of his work. He was much obliged to the Brethren for the opportunity which had been afforded him of taking part in the proceedings of the first meeting, and he hoped to be amongst them long enough to see the Lodge assuming the proudest position in the Order. The W.M. appropriately replied, and assured the Brethren that no efforts would be wanting on his part—and he thought he might say as much for his officers—to insure the stability and prosperity of the Lodge. After various other toasts, in the course of giving which the claims of the *Freemasons' Magazine* to support were gracefully urged by the W.M., the Brethren separated, those residing in town returning home by train shortly after eleven o'clock.

INSTRUCTION.

St. John's Lodge (No. 196).—The fifth annual festival of this Lodge was held on Thursday, the 10th instant, at the Holly Bush Tavern, Hampstead. The Lodge was

opened at four o'clock, in the three degrees, and at half-past four the working of the lectures commenced. Bros. T. A. Adams, W.M.; H. Collard, P.M. No. 209, as S.W.; Thomas Allen, W.M. No. 276, as J.W.; S. Aldrich, P.M. and Sec.; W. Johnson, W.M. No. 196, as P.M., and about twenty more Brethren were present at the commencement; others arrived during the business, and there were about seventy ere the work was ended. The lectures were worked by the Brethren as follows:—First lecture, Sec. 1. T. Frost, No. 276; 2. W. Shury, P.M. No. 196; 3. G. Hart, S.D. 196; 4. D. R. Farmer, P.M. No. 745; 5. T. Anslow, No. 15; 6. R. Collard, P.M. No. 209; 7. T. Tyrrell, P.M. 168. Second lecture, Sec. 1. Thos. Allen, P.M. No. 276; 2. W. Gladwin, No. 25; 3. G. Smith, No. 196; 4. J. R. Smith, No. 196; 5. J. Thomas, P.M. No. 745. Third lecture, Sec. 1. T. Anslow, No. 15; W. Shury, P.M. No. 196; 3. D. R. Farmer, P.M. No. 745. The whole of the sections were worked most excellently, and although in consequence of the absence of some Brethren, in three or four cases the working was undertaken without notice, in no instance was there failure. The successful efforts of two very young Masons, Bros. G. and J. R. Smith, were especially deserving of praise, and Bro. Adams complimented them on the correctness of the sections they had undertaken, and many new members were introduced at the close of the business. It is quite unnecessary for us to say a word of praise on the manner in which Bro. Adams discharged his duty, his working being well known throughout the metropolis. The Lodge being closed, the Brethren, at seven o'clock, repaired to an excellent banquet served in the spacious and lofty ball-room of the Holly Bush. Bro. Adams presided, supported on the right by Bros. F. Adlard, P.M. No. 7, and Prov. G. Dir. of Cers. Essex; Thistleton, P.M. No. 2, and Prov. G. Reg. Essex; How, Prov. G. Dir. of Cers. Herts; S. Aldrich, P.M. and Sec. No. 196; T. E. Davis, P.M. No. 812 and 830; Davis and Maney, No. 201, &c.;—on the left by W. Johnson, W.M., and Hazard, P.M. and Treas. No. 196, &c. Bros. H. Collard was the S.W., and Allen the J.W. The cloth removed, the W.M. briefly gave "The Queen," "The M.W.G.M.," "The D.G.M. and the rest of the Grand Officers." Bro. Johnson proposed the health of the W.M. of the evening. He said that it was through Bro. Adams's untiring labours that this Lodge of Instruction had been formed, and so successfully went on. The admirable working the Brethren had that day witnessed was the result of his efforts, and he therefore was sure of a hearty greeting to "The health of Bro. Adams, and many years of happiness to him!" The applause that followed having subsided, Bro. Adams rose and said, that when he was Master of the St. John's Lodge he saw the need the members had of instruction, the distance from town, and the difficulty of getting home, preventing their attendance at the Lodges of Instruction in London. The attendance that day, and successful result of the instruction it afforded, was the most satisfactory proof that could be afforded of its utility. He tendered his thanks for the reception given to him, and assured the Brethren that his efforts should never flag to preserve the Lodge in its palmy state. The W.M. then proposed the health of Bro. Johnson, W.M. of No. 196, whom he had initiated and passed to all the degrees—a worthy Mason and most excellent gentleman. Bro. Johnson, in reply, said he was much gratified at seeing so goodly a meeting, and especially so large an attendance of the Brethren of No. 196; he was particular pleased at seeing two brothers whom he had initiated, Bros. Smith, so efficient at this their first appearance in such important duties. The W.M. then proposed the healths of the Treas. and Sec., paying those Brethren their due meed of praise; to Bro. Hazard for his careful preservation of their funds, and to Bro. Aldrich for his uniform and regular, as well as anxious, attention to the business which devolved upon him. "The Officers and Brethren who had assisted in the business," and the closing toast, "To all poor and distressed Masons," ended this most satisfactory assemblage, and we may say, in conclusion, a large share of the pleasure was the result of Bro. Aldrich's admirable arrangements.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges.*—Wednesday, June 23rd, Royal Sussex (221), Freemasons' Hall, at 7; Friday, 25th, Instruction, Freemasons' Hall, at 7½. *Chapter.*—Tuesday, 22nd, Beaufort (120), Freemasons' Hall, at 7.

BUCKINGHAMSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, June 21st, Buckinghamshire (861), White Hart Tavern, Aylesbury.

CHESHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, June 24th, Industry (465), Norfolk Arms, Hyde, at 7; Saturday, 26th, Fidelity (623), White Hart, Flowery Field, at 4.

CORNWALL.

APPOINTMENTS.—*Lodge.*—Wednesday, June 23rd, Cornubian (659), Crotch's Hotel, Hayle, at 7.

DERBYSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, June 21st, Devonshire (908), Norfolk Arms, Glossop.

DEVONSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, June 24th, Friendship (238), Lord Hood, Devonport, at 6.

DORSETSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, June 24th, St. Mary's (1,009), Bull Inn, Bridport, at 7.

DURHAM.

APPOINTMENTS.—*Lodge.*—Thursday, June 24th, Restoration (128), The Fleece, Darlington, at 7.

ESSEX.

APPOINTMENTS.—*Lodges.*—Tuesday, June 22nd, Angel (59), Three Cups Hotel, Colchester, at 7; Thursday, 24th, Good Fellowship (343), White Hart, Chelmsford, at 7; Chigwell (663), King's Head, Chigwell, at 3.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, June 23rd, Foundation (97), Freemasons' Hall, Cheltenham, at 5.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, June 23rd, Phœnix (319), Private Rooms, Portsmouth, at 7; Thursday, 24th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge.*—Tuesday, June 22nd, Ryde (999), Masonic Hall, Ryde.

KENT.

APPOINTMENTS.—*Lodge.*—Tuesday, June 22nd, Emulation (376), Bull Inn, Dartford. *Chapter.*—Wednesday, 23rd, Union of Waterloo (13), Red Lion, Woolwich, at 4.

PROVINCIAL GRAND LODGE.

The Prov. Grand Lodge was held in the Town Hall, Maidstone, on Monday, June 14th, the R.W. Prov. G.M. Bro. Charles P. Cooper presiding. The usual formalities having been gone through, the officers for the ensuing year were appointed as follows:—Bros. C. T. Cooke (P.M. No. 741), Prov. S.G.W.;

Spencer (P.M. No. 91), Prov. J.G.W.; Batchelor (P.M. No. 216), Prov. G. Chap.; J. Stanet (P.M. No. 149), Prov. G. Reg.; Langdale (P.M. No. 376), Prov. S.G.D.; Orford (W.M. No. 741), Prov. J.G.D.; Stock (P.M. No. 816), Prov. Supt. of Works; A. Cooley (W.M. No. 216), Prov. Dir. of Cers.; Bates (W.M. No. 184), Prov. Assist. Dir. of Cers.; Fox (J.W. No. 34), Prov. G. Org.; Samuel Morris (P.M. No. 216), Prov. G. Sword Bearer; Ross (P.M. No. 709), Prov. G. Purs.; Reynolds, No. 34; W. Everist, No. 91; Green, No. 184; R. Day, No. 741; G. A. Everist, No. 91; and Thorpe, No. 1011, Prov. G. Stewards.

The Grand Lodge then formed into procession, headed by the depôt band playing a new Masonic march founded on "The Entered Apprentices" air (which, from what we heard of it, we predict will become generally used on all Masonic occasions), and proceeded to All Saints' Church. The Grand Chaplain, the Rev. Bro. Batchelor, delivered a most interesting sermon based on the story of Ebed-melech, in Jeremiah xxxviii. v. 7, and xxxvix. v. 10.

On leaving the church, the Brethren mustered on the green, in front of the palace, which, by the kind permission of Lady Frances Riddell, was placed at their disposal. The procession then returned to the Town Hall, when votes of thanks were passed to the mayor, the Rev. D. D. Stewart, incumbent of All Saints', the Grand Chaplain, &c.

The Brethren afterwards adjourned to banquet at the Corn Exchange, but owing to the crowded state of our pages, we are compelled to postpone the detailed account of the proceedings to our next number. We may, however, state that, on the whole, we never attended a Grand Lodge festival where the arrangements were better conducted.

MAIDSTONE.—*Belvidere Lodge* (No. 741).—A special meeting of this Lodge was held on Monday last, June 14th, when Mr. John Angles who is about to proceed to New Zealand in a high official capacity, was initiated into the order, the W.M. performing the ceremony in a most impressive manner, and Bro. Pike, P.M. giving the usual charges.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges.*—Wednesday, June 23rd, Limestone Rock (481), Brownlow Arms, Clitheroe; St. John's (434), Three Tuns, Bolton, at 6½; Friendship (344), Angel Inn, Oldham, at 7; Thursday, 24th, Samaritan (358), Green Man, Bacup, at 7; Perseverance (432), Old Bull, Blackburn, at 8. *Chapter.*—Thursday, 24th, Virtue (177), Masonic Rooms, Cross-street, Manchester, at 5. *Encampment.*—Friday, 25th, Hugh de Payens, Old Bull, Blackburn, at 7.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Wednesday, June 23rd, Loyalty (101), Royal Hotel, Prescot, at 6; Harmony (845), Wheatsheaf, Ormskirk, at 5; Derby (1,026), Derby Arms, Bootle, at 5; St. John's (407), Rose and Crown, Pendleton, at 6½; Thursday, 24th, Downshire (864), Crown, Lime-street, Liverpool, at 6. *Mark.*—Thursday, 24th, Keystone (Scottish), Adelphi Hotel, Liverpool, at 7.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, June 24th, Shakspere (617), Town Hall, Spilsby, at 6.

NORFOLK.

APPOINTMENTS.—*Lodges.*—Monday, June 21st, Faithful (100), Exchange Rooms, Harleston, at 7; Thursday, 24th, Perseverance (258), Lamb Inn, Norwich, at 8.

NORWICH.—*Social Lodge* (No. 110).—This flourishing Lodge held its monthly meeting in the large room of the Royal Hotel, on Tuesday, the 8th instant, Bro. Sir Henry J. Stracey, Bart., W.M., in the chair. Bros. Albert John Collins, S.W.; Arthur Foster Morgan, J.W.; John Ellis, S.D.; Edward Bignold, J.D. The ballot having been previously taken for Mr. Donnald Steward, he was initiated in the 1st Degree by the W.M. Bro. Claude Lorraine Mersey was passed to the 2nd Degree by Bro. Cresswell, the immediate P.M. of the Lodge, after which Bros. Henry Hardinge Stracey and Arminger Ibbot Hubbard were raised to the Sublime Degree of Master Mason by the W.M., assisted by Bro. William Rant

Redgrave, P.M. The attendance of members and visitors was numerous, which nearly filled this handsome and spacious Lodge-room, in which was displayed the splendid new furniture, banners, and collars of the Order. The thanks of the Lodge are due, for its rapid improvement, to the W.M., who is always punctual to to time at the meetings of the Lodge, not having been one night absent since his installation to the chair. After the Lodge was closed, more than forty of the Brethren surrounded the social board, and spent a joyous evening under the presidency of the W.M.

NORTHAMPTONSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, June 21st, Fidelity (652), Talbot Inn, Towcester, at 6.

NORTHUMBERLAND.

APPOINTMENTS.—*Mark.*—Wednesday, June 23rd, Newcastle and Berwick (Immemorial), Freemasons' Hall, Newcastle, at 7. *Chapter.*—Thusday, 24th, De Swinburne (24), Freemasons' Hall, Newcastle, at 7. *Encampment.*—Royal Kent, Freemasons' Hall, at 7.

OXFORDSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, June 28th, Cherwell, (873), Red Lion, Banbury, at 7; Tuesday, 29th, Alfred (425), Masonic Hall, Oxford, at 7; Wednesday, 30th, Apollo University (460), Masonic Hall, Oxford, at 4.

SHROPSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, June 23rd, Salopian of Charity (135), Lion Hotel, Shrewsbury, at 7.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, June 23rd, Brotherly Love (412), Chough's Inn, Yeovil; Friday, 25th, Rural Philanthropic (367), Highbridge Inn, Huntspill, at 1.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges.*—Tuesday, June 22nd, Abbey (907), High-street, Burton-on-Trent, at 6½; Wednesday, 23rd, Sutherland (660), Town Hall, Burslem, at 6; Thursday, 24th, St. Martin's (115), Freemasons' Arms, Burslem, at 6; Friday, 25th, Sutherland of Unity (674), Castle Hotel, Newcastle-under-Lyne, at 7.

WOLVERHAMPTON.—*Lodge of Honour* (No. 769).—Friday, June 11th, was the festival of St. John and installation of Master for the ensuing year. Bro. Gough, the W.M. elect, was presented by W. Bro. Warner to Bro Lewis, P.M., who presided in the absence of the W.M., and conducted the ceremony. The Treasurer and Tyler were elected and the other Officers appointed. The W.M. reminded the Brethren that the Lodge in future would be held at the Star and Garter, in St. Peter's Lodge-room.

SUFFOLK.

APPOINTMENTS.—*Lodges.*—Thursday, June 24th, Virtue and Silence (417), Lion Hotel, Hadleigh, at 7; Unity (84), Suffolk Hotel, Lowestoft, at 7.

SUSSEX.

SUSSEX.—*Royal Brunswick Lodge* (No. 1,034).—The first regular monthly meeting of the above Lodge took place at the Old Ship Hotel, on Thursday, June 10th last. The by-laws were read and confirmed, and referred to the Provincial Grand Lodge for approval. Bro. G. E. Pocock, P.G.S., was unanimously elected an honorary member, and three candidates for initiation were proposed to be balloted for at the next meeting.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Tuesday, June 22nd, Stability (824), Talbot, Stourbridge, at 6½; Wednesday, 23rd, Perseverance (838), Swan Inn, Dudley, at 6.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges.*—Wednesday, June 23rd, Minerva (311), Masonic Hall, Hull, at 7; Friday, 25th, North York (876), Station Hotel, Middlesboro', at 7. *Chapters.*—Friday, 25th, Humber (65), Freemason's Hall, Hull, at 8; Minerva (311), Masonic Hall, Hull, at 8.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Thursday, June 24th, Harmony (342), Masonic Hall, Huddersfield, at 7; Three Grand Principles (251), Masonic Hall, Dewsbury, at 6; Fidelity (364), Freemasons' Hall, Leeds, at 7; Friday, 25th, St. George's (298), Town Hall, Doncaster, at 7; Holme Valley (937), Victoria Hotel, Holmfirth, at 7. *Instruction.*—Friday, 25th, Griffin Hotel, Leeds.

SHEFFIELD.—*Britannia Lodge* (No. 162).—The usual monthly meeting of this Lodge was held on Thursday, the 10th instant, at the Music Hall, Bro. Bailes, P.M., in the absence of the W.M., presiding. The business of the evening consisted in passing Bro. Atkinson to the 2nd Degree, the ceremony was performed by Bro. Bailes in his usual able and impressive manner. The Lodge having been closed in due form, the Brethren sat down to a plenteous repast, and the evening was spent in a manner at once fraternal, social, and agreeable, being much enlivened by several excellent songs contributed by the Brethren present.

ROYAL ARCH.

PROVINCIAL CHAPTER.

NORWICH.—*Perseverance Chapter* (No. 258).—A quarterly convocation of this Chapter was held on the 3rd instant, at the Lamb Inn, St. Peter's, Mancroft. Owing to the unavoidable absence of the first Principal, the Chapter was opened by Comp. J. Hawes, P.Z., assisted by Comps. W. Cooper, as H.; W. Wicks, P.Z., as J.; J. N. Cawburn, S.E.; and H. J. Mason, P.S. There were eight Master Masons proposed for exaltation. The room used for the meetings of this Chapter being limited in its dimensions, and the number for exaltation being considerable, an adjournment to the 9th instant was proposed and carried, the Chapter then to be held at the large room of the Royal Hotel used by the Social Lodge, No. 110, for their meetings. On the day appointed the Chapter assembled under the able presidency of Comps. S. W. Young, M.E.Z; W. Cooper, H.; J. Hawes, J.; W. Wicks, E.; E. Hyams, N.; and H. J. Mason, P.S. There was a good attendance of members besides visitors. The Chapter was opened in due form and with solemn prayer, after which the following Brethren were balloted for and duly elected, viz.:—Sir Henry Josiah Stracey, Bart., W.M. of the Social Lodge, No. 110; Albert John Collins, S.W., and Arthur Foster Morgan J.W., of the aforesaid Lodge; John Plowman Ward and Charles Lucroft Chipperfield, of Friendship Lodge, No. 117, Great Yarmouth; and George William Minns, formerly of No. 103. The six Brethren were then exalted to the Sublime Degree of the Holy Royal Arch. Afterwards, the P.S., Comp. H. J. Mason, P.Z., by particular request, delivered the symbolic and mystic lectures in a manner highly satisfactory to all present. Comp. Reuben Widdows, M.E.Z. of the British Chapter, No. 419, Cape of Good Hope, expressed a wish before the Chapter closed to testify to the great delight he had that evening experienced in witnessing the very able and perfect manner in which the whole ceremony was performed. The Chapter being closed, the Companions partook of an excellent supper. During the evening the health of Comp. Sir H. J. Stracey, in conjunction with that of the newly-exalted Companions, was proposed by Comp. W. Wicks, P.Z. In returnings thanks, Sir Henry expressed his extreme satisfaction and delight in becoming a Royal Arch Mason, and said that it would ever be his earnest endeavour to promote the extension not only of this very beautiful degree, but of the Order generally.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

DUDLEY.—*Richard de Vernon Encampment.*—A convocation of the Knights was holden at the Hotel, on Wednesday, June 9th. The minutes of the last meeting were confirmed, and the accounts for the past year audited. Several candidates were on the list for installation, but only one of them, Comp. Stanway, was present; he was admitted in due form, and installed a Knight of the Order by the E.C. Thos. James. The ballot was taken for Comps. Anslow, Belliss, and Hayley, of Chapter No. 875, who were declared to be unanimously elected. The next business was to install Sir Knight Macefield the Eminent Commander for the ensuing year. This ceremony was ably performed by the Prov. Grand Commander for Staffordshire, Sir Knight Vernon. The E.C. then appointed his officers. No other business being on the summons, the Sir Knights adjourned to banquet, and enjoyed a social evening. The usual toasts were given and responded to, and a few choice songs contributed to the general harmony.

SCOTLAND.

EDINBURGH.

The following is the official programme of the regulations to be observed by the members of the Grand Lodge of Scotland, the Masters of Lodges and Brethren, &c., upon the occasion of the procession on Thursday, the 24th June, 1858, at laying the foundation stone of the Freemasons' Hall of Scotland at Edinburgh :—

1. The members of the Grand Lodge, deputations from sister Grand Lodges, stranger Brethren of distinction, and the Masters and Wardens of Lodges holding of the Grand Lodge, will assemble in the picture gallery, Palace of Holyrood, at twelve o'clock, where the Grand Lodge will be opened in ample form.

2. The Brethren in general will assemble in the Palace Yard at the same hour.

3. Grand Lodge being adjourned, the members will put themselves under the immediate direction of the Chief and Deputy Grand Marshals; and the other Brethren will be arranged according to their seniority on the roll by the marshals, and under the superintendence of the Masters and office-bearers of their respective Lodges.

4. The procession will, upon a given signal, move off in the following order :—band of music, guard of lancers, the subordinate Lodges three abreast—junior Lodge in front, band of music, members of the Grand Lodge, viz :—Masters or proxies and their wardens, in the like order; the office-bearers of the Grand Lodge, accompanied by their proper officers; rear guard of lancers.

5. The route of procession will be by the Canongate and High-street to St. Giles's Cathedral, from thence by the Mound, Princes-street, Castle-street, George-street, to the site of the hall.

6. When the junior Lodge shall have arrived at the entrance to St. Giles, it will halt, take open order, and the whole of the Lodges in the rear shall follow the like example, so that the Grand Lodge may pass through the ranks to the gallery, attended by the Masters, and Wardens only of each Lodge present—the Lodges following, according to seniority, into the centre aisles.

7. On leaving St. Giles's, the order of procession will be the same as on leaving

Palace Yard, and the Brethren are particularly requested to keep by the marshal in charge of their division.

8. Having arrived at the site, the Brethren will take open order, as directed in paragraph 6, in order that the Grand Lodge may pass through their ranks to the foundation stone.

9. The ceremony being over, the procession will be re-formed, and return in inverted order by George-street, St. Andrew-square and street, Waterloo-place, and the Regent-road, to the picture gallery of Holyrood Palace, where the Grand Lodge will be closed. The Brethren will then separate.

10. Costume. Full dress—black with white gloves.

11. Bands brought by Lodges to consist of not less than eight, and to be under the complete control of the director of music as to their place in the procession.

COLONIAL.

CANADA.

GRAND LODGE OF CANADA.

A meeting of the committee of Officers of the Grand Lodge of Canada, specially convened by order of the M.W.G.M., was held at Hamilton, on the 7th and 8th days of May, A.L. 5858, for the purpose of considering certain correspondence and suggestions which had been received on the subject of a permanent union of all the Lodges in the Province under one Grand Lodge. There were present the Most Worshipful Grand Master, Bro. Wm. M. Wilson, presiding; the R.W. Bros. W. C. Stephens, Capt. Thompson Wilson, James Daniels, Richard Bull, Thos. B. Harris, John Osborne, Charles Magill, John R. Holden; and the V.W. Bros. F. J. Rastrick, H. Crouse, and H. Grist.

The M.W.G.M. submitted for the consideration and opinion of the committee a letter he had received on the 4th instant, from R.W. Bro. T. G. Ridout, which enclosed a copy of "Proposed Articles of Union between the Grand Lodges of Canada, submitted for the consideration of the Craft, by R.W. Bro. T. D. Harington;" which proposal Bro. Ridout expressed his belief "was well adapted to the wants of the Craft under the Antient Grand Lodge," and suggested "that if the Grand Master of the Grand Lodge of Canada was of opinion that the Grand Lodge of Canada would accept the same as a satisfactory basis upon which to found a union, that the sense of the whole Craft under the two jurisdictions should be taken at a special meeting of each body, to be summoned for that purpose at an early day."

The committee having read the letter from Bro. Ridout, and the suggested articles of union, and having likewise read an address to the Grand Lodge of Vermont, from the M.W. Bro. P. C. Tucker, its Grand Master, which appeared in the printed proceedings of that Grand Lodge in January last, and also a report to the Grand Lodge of South Carolina, by W. Bro. Albert G. Mackay, its Grand Secretary, which appeared in the printed proceedings of that Grand Lodge in December last, and also various other documents and letters relating thereto, and having likewise read letters from R.W. Bro. A. Bernard, P.D.G.M., R.W. Bro. W. B. Simpson, D.G.M., and R.W. Bro. Kivas Tully, the representative of the Grand Lodge of Ireland, expressive of their opinions on the subject, which were carefully considered and discussed, and it was unanimously resolved:—

"That the committee are fully aware that the members of the Grand Lodge of Canada, whilst themselves actuated by a sincere desire for the welfare of the Craft in the Province in their action in the organization of the Grand Lodge of Canada in 1855, readily concede an equal sincerity of motive to those Brethren

who considered that the proper time had not then arrived for taking the final step which was to sever their connection with their mother Grand Lodges—without further efforts being first made to obtain the necessary concessions from the Grand Lodge of England for ameliorating the condition of the Canadian Craft.

"That the prompt recognition of the Grand Lodge of Canada by one of its mother Grand Lodges—the Grand Lodge of Ireland—and by nineteen other Grand Lodges, affords abundant confirmation of that action having been taken in strict accordance with Masonic law and usage.

"That the desire for union so fraternally expressed, not only in the communications referred to the consideration of this committee, but also by the Brethren generally, of itself shows that on that point no diversity of opinion exists between the members of the Grand Lodge of Canada and those Brethren, who at the time did not concur in its formation, and that whether the proper time for taking such a step had or had not then arrived, which has been confessedly the only point of difference, such doubt has now been removed, and all are agreed that Masonry in Canada should possess its one Grand Lodge.

"The Committee therefore hail with pleasure the prospect of an immediate union of all the Masons in the Provinces, under one Grand Lodge, and would therefore propose that all should now unite, in every respect as if they had originally concurred in the organization of the Grand Lodge of Canada.

"That the maintenance of the dignity of the Grand Lodge of Canada, for the future, must be an object of equal interest to all the Canadian fraternity, and too much care cannot, therefore, be taken to avoid any disrespect or cause of offence to those Grand Lodges who have so favourably recognized the exertions of the Canadian Craft for the advancement of the Order, and have taken such a fraternal interest in their movements.

"That for the consummation of the union with ceremonies befitting the auspicious occasion, the day most convenient for all parties be selected, the committee suggesting the 14th day of July next—a large proportion of the Brethren in all parts of the province having been summoned to meet in Toronto on that day, for which they will probably have made their arrangements.

"That the first business of such meeting be, to proceed to a new election of officers.

"That in order to render the proposed union of the Canadian Craft perfect and complete, it is essential that all Provincial Grand Lodges, and all private Lodges in the province should be afforded an opportunity of concurring in this union, so that all their Past Provincial Grand Officers may at once assume similar rank in the Grand Lodge, and that all Canadian Lodges may be placed on the Grand Lodge register in numerical order, according to antiquity, and that for such purpose a special meeting of Grand Lodge be called within six months from the date of this meeting, for arranging the proposed union."

The foregoing appears to the committee of the Grand Lodge of Canada to form a fair basis for a union of the Craft in Canada; all parties claiming for themselves, and according to others, equal sincerity of motive—all agreeing in the grand principle of a Grand Lodge of Canada being a matter of present and imperative necessity—all being placed in the position of equally concurring in its formation—and all being alike interested in adopting the course best calculated to secure and maintain for the Grand Lodge a position of dignity and usefulness.

Resolved:—"That various letters with suggestions for effecting union, referred to in the proceeding of this Committee, having already been circulated amongst all the Lodges of the province, the committee consider it proper that the Lodges should also be placed in possession of the addresses from W. Bro. A. G. Mackay and M. W. Bro. Philip C. Tucker, and any other information that will enable them to arrive at a correct conclusion as to the proper means of accomplishing the union amongst all the Craft in the province, as proposed by the foregoing resolution of the committee, and that the Grand Secretary be therefore directed to to have the proceedings of the committee printed and circulated amongst the Craft."

A true copy

THOMAS B. HARRIS, Grand Secretary.

AMERICA.

NEW JERSEY.

GRAND LODGE OF NEW JERSEY.

We have before us a copy of the proceedings of the Grand Lodge of New Jersey, had at its annual communication in January last, for which our thanks are due to our kind friend and Brother, the able Grand Sec., R.W. Joseph H. Hough. The communication was fully attended. The Grand Officers were all present, also five Past Grand Masters, two Past Deputy Grand Masters, one Past Senior Grand Warden, twenty-four Past Masters, and thirty-six Lodges were represented, eleven subordinates having no representation. We are thus particular in order to show how a large intelligent representation can overlook the most glaring faults, and suffer the landmarks of Freemasonry to be violated by the presiding officer without a word of dissent, but on the contrary, by a re-election prove by their votes that they sanction these departures from the ancient usages established by the fathers of olden time. The Grand Master, in his address states, "During the year I have granted ten dispensations to make Masons at sight." We had really thought the day had gone by for a practice which had its origin in the imaginary power which it was at one time supposed was a prerogative of Grand Masters; but a critical examination of the subject, and a careful review of the history of Freemasonry, has shown that no such power is vested in that officer; even those who yet entertain the belief that a Grand Master has the power to make Masons, or cause them to be made "at sight," no longer exercise it, showing by their acts that they believe it to be wrong. No intelligent Grand Master, however, at any time exercised this power by proxy or by delegating it to others, but caused them to be made in his presence.

The Grand Master of New Jersey, if we understand him, granted the dispensations to the Lodges named, the officers of which, by virtue of the dispensations conferred the degrees of Masonry upon the persons without the usual probation, It is, we believe, an opinion generally entertained, and may be considered as a fixed law in Masonry, that no case of emergency can arise, such as to render it necessary, for the benefit of Freemasonry, to dispense with the usual formulas of acting upon a petition in a regular way, by presentation to the Lodge, referring it to an investigating committee and a favourable ballot. We did not expect, with the opportunities for acquiring Masonic information such as may be had at the present time, that any Grand Master would in the period of one year grant ten dispensations to make so many Masons "at sight," or that the members of a Grand Lodge would approve of such a violation of the laws and usages of Freemasonry. The Grand Master also states that he granted a dispensation to a Lodge "to hold an election to fill the vacancy caused by the removal of the Master of said Lodge from the state." Where was the Senior Warden—the Junior Warden? Had they also left the state? If not, had the Grand Master the right to set aside their solemn obligations?

We have an extensive acquaintance among the Craft of New Jersey. We have seen the degrees of Masonry conferred in this jurisdiction equal to the best work we ever saw. We know that there many Masons in the state whose knowledge of Masonic law and usage, and acquaintance with Masonic history is not surpassed by the best lights in any other jurisdiction. It is a knowledge of these facts which causes the above reflections, and we, in common with the Craft everywhere, cannot but regret that a Grand Master in the year 1858 departed so widely from the ancient landmarks of the Order. The Grand Lodge, upon the recommendation of the Grand Master and the report of the committee to whom the address was referred, adopted a resolution to appoint a Grand Lecturer, with a salary of 600 dols. per annum. The Grand Lodge also appointed a committee "to collect

materials for a history of Masonry in this state, since its first establishment in 1729." The reports of the Deputy Grand Master, Grand Wardens, and Grand Secretary show that the Order is progressing. The receipts of the Grand Lodge were 817 dollars, including forty dollars for the ten dispensations granted by the Grand Master. The Grand Lodge of New Jersey appointed a committee to examine "the character and standing of Pythagoras Lodge of New York." We know another Grand Lodge which is oblivious to the rights and dignities of the most enlightened jurisdiction in the world. The "Grand Lodge of Canada" and the "Grand Lodge of Kansas" were duly recognized. The report on foreign correspondence is from the pen of the Grand Secretary, which is fraternal and courteous in its tone and review of proceedings of sister Grand Lodges. The total number of members, as exhibited by a table prepared by the Grand Secretary, is 2,204.—*American Masonic Mirror and Keystone.*

THE WEEK.

ON Monday the Hereditary Grand Duchess of Mecklenburgh-Strelitz arrived in London from the continent, and was met at the London-bridge terminus by their royal highnesses the Duchess of Cambridge and the Princess Mary. The Hereditary Grand Duchess proceeded to Buckingham Palace, and paid a visit to the Queen, who subsequently visited the White House, Richmond Park, accompanied by the Princesses Alice and Helena. On Tuesday the Prince Consort arrived in England from his visit to Prussia. On Wednesday her Majesty held a Court, when Lord Wodehouse had an audience upon his return from his mission to St. Petersburgh. In the evening her Majesty gave a grand state ball to which about 1,900 visitors were invited. On Thursday her Majesty and the Prince Consort visited the Princess's Theatre. A levee took place at St. James's Palace on Friday. Her Majesty visited the Royal Italian Opera on Saturday, and on Monday proceeded by the London and North-Western railway to pay a state visit to Birmingham and Aston Hall.——In the House of Lords on Monday the Earl of Lucan brought in a bill to enable Jews, if elected, to sit in Parliament. Lord Lyndhurst said he had prepared a similar bill. After a short discussion, it was arranged that both bills should come on for second reading on Friday, June 18. On Tuesday Lord Brougham brought under consideration the accounts recently received from America with respect to outrages alleged to have been committed by British cruisers upon American merchantmen trading in the waters of Cuba. The Earl of Malmesbury said that as yet they had nothing but *ex parte* statements. If true, however, it would appear that certain British officers had acted in a manner unwarranted by the treaty of 1842, and which could not be justified. Despatches had been forwarded to Lord Napier, our minister at Washington, and he (Lord Malmesbury) had had that morning an interview with the American minister in London; and he had every reason to hope that not only would all causes of dissension between the two countries disappear, but that effectual means would be adoped to put down the surreptitious trade in slaves. On Thursday Earl Fortescue moved the second reading of the bill for abolishing the property qualification of members of parliament. The bill was opposed by Earl Grey, but being supported by Lord Derby was read. On Friday the bill passed through committee after an ineffectual attempt of Earl Grey to introduce a clause subjecting the members of both houses to arrest for debt. In the House of Commons on Monday, the House went into committee on the Government of India, and the discussion of the third resolution was resumed. It ran as follows:—"That in order to assist such minister of the Crown in the discharge of his duties, it is expedient that a council be appointed of not less than twelve nor more than eighteen members." After the various amend-

ments had been proposed and negatived the committee reported progress. On Tuesday the adjourned debate on the Church rates abolition was resumed and the bill read a third time by a majority of 266 to 203. Mr. H. Berkeley brought forward his motion for the ballot, which was negatived by 294 to 197. On Wednesday the motion for the second reading of the Tenant's Compensation (Ireland) Bill was rejected by 200 to 65. On Thursday Mr. Locke King moved the second reading of the County Franchise Bill, for assimilating the franchise to that of boroughs, and dwelt at considerable length on the anomalies in the present franchise, the number of electors being wholly disproportionate to the population, and presenting the most extraordinary variations in their disposition in various parts of the kingdom. After a long discussion a majority of 226 to 168 decided in favour of the second reading. On Friday Sir Charles Napier asked the Chancellor of the Exchequer if it was his intention to ask for an additional vote for seamen and marines, in consequence of the vast preparations making in some parts of Europe by sea and land; and whether, when the additional troops are sent to India, it is the intention of the government to call out an equal number of militia to replace them. The Chancellor of the Exchequer saw no cause for alarm. At present her Majesty's government was in constant communication with France, and those communications were of the most friendly character. He did not intend to take any steps based upon the apprehension of a war with any European power. He did not think that it was sound policy always to give foreign governments credit for the worst intentions. He might add that a despatch had been received that day stating that the King of Naples was prepared to pay adequate and ample compensation to our fellow-countrymen, the engineers. Further, that the King of Naples had placed the Sardinian ship, the *Cagliari*, and the whole of the crew, at the disposal of the Queen of England. The ship would proceed to Genoa, where it would be delivered by Mr. Barber to the King of Sardinia. [A similar announcement was made in the House of Lords.] The debate on the Indian resolutions was resumed, and the Chancellor of the Exchequer stated that it was the intention of the government to issue a royal commission to inquire into the whole question of the reorganization of the Indian army. The committee divided on the question, as to whether the number of the council should be twelve. For the motion, 176; against it, 243; majority, 67. It was then agreed that the number should be fifteen, as the maximum, and that the minimum should be twelve.——The advices from India state that Bareilly was occupied by the forces under the commander-in-chief, on the 7th of May. Very little resistance was offered; the garrison having dispersed on our approach. During the advance on Bareilly, General Penny was killed. A detachment of six hundred of her Majesty's 2nd regiment, left to garrison Shahjehanpore, was surrounded by eight thousand of the enemy, with fifteen guns; but General Jones had left Bareilly on the 8th May, and relieved them on the 10th. Sir E. Lugard attacked the rebels at Donstanpore on May the 9th, and drove them before him to Jugdespore, which place he entered on the same day. The enemy having sustained severe loss, retreated to the southward, and abandoned the two guns they had captured from the Arrah force. Sir E. Lugard entered Jaitpore on May 11th, after repulsing an attack of the enemy; on May 12th he formed a junction with Colonel Corfield, at Peron; and on May 13th returned, hearing that Major Lightfoot, who had been left at that place, had been attacked by the rebels. Ameer Sing, a rebel leader, is reported to have been killed at Jaitpore. In Oude, matters are improving. The commissioner, Mr. Montgomery, has received *carte blanche*, and has at once nullified the proclamation. The talookdars have been confirmed in their estates on new conditions, and are coming in rapidly. The zemindaree system, natural to the country, has been introduced, and the zemindars rendered responsible for all the offences against the state, society, or the law, committed on their estates.——The Turkish government, it is said, is fully determined to oppose by force the insurrection of the Christians in Candia. There is much agitation among the people of the island, and many families are emigrating.——The French government have received a telegram from Ragusa, dated 5th of June. It announces that in consequence of a conference held at Trebinye, at which the consuls of the various powers assisted, a convention was

concluded for the suspension of hostilities between the Montenegrins and the Turks, until a definite arrangement shall be agreed on.——Accounts from St. Petersburgh state that the nobility of the Taurida and Cherson have obtained permission to form committees for the emancipation of the serfs.——Letters from Constantinople announce that a convention has been agreed to by the Porte and Persia, settling the long disputed question relative to their boundaries.——The *Nord* of Brussels has been deprived of the privilege of being sold by the postal authorities throughout the whole Austrian empire.——It is stated a circular has been issued by Lord Derby to his supporters, which announces the intention of the government to offer no further opposition to the admission of the Jews into parliament.—— A commission of inquiry has been sitting some days as to the state of mind of Sir Henry Meux, Bart., M.P. The inquiry is not so much as to the present condition of Sir Henry, for of that there appears to be no question, but as to the date at which the disease commenced, and when he was unable to manage his affairs.——Henry Keene Smithers, who has been secretary to the Commercial Dock Company for upwards of twenty years, has been committed by the Lord Mayor, charged with embezzling the sum of £251 3s. 9d. the property of the company.——On Thursday, at noon, the Agamemnon and Niagara—one representing Great Britain, the other the United States of America—steamed out of Plymouth Sound, to make their way to a predetermined point, in the middle of the Atlantic Ocean, from whence they are simultaneously to lay the transatlantic telegraph cable.

PUBLIC AMUSEMENTS.

ONE of the most important promises announced in the opening programme of Her Majesty's Theatre was redeemed on Tuesday evening, when the "Luisa Miller," of Verdi, was produced, for the first time in this country, upon the Italian stage. The story of the opera is founded upon the *Kabale und Liebe* of Schiller, one of the weakest and least artistic of the plays of the great German poet, but not devoid of melodramatic situation, and well adapted, for the development of the peculiar genius of Mdlle. Piccolomini, which lies to a great extent in the delineation of domestic suffering. The whole performance was so impressive in its results, as to hold the audience spell-bound, and elicit at the close the most enthusiastic plaudits. Mdlle. Piccolomini had a most valuable adjunct in Signor Giuglini, whose personation of *Rodolpho* was earnest and discriminative. To Alboni was confided the small part of the *Duchess;* but, small as it was, it became important by the skill and beauty of her singing, chiefly manifested in an interpolated song in the first act. The choruses were given throughout with steadiness; and the *mise en scène* was all that could be desired. The opera was repeated both on Thursday and Saturday.——At the Royal Italian Opera on Saturday, Auber's popular opera "Fra Diavolo," adapted to the Italian stage, and with the prose spoken dialogue turned into Italian verse, was performed, for the first time in the new theatre, with the same excellent cast as that employed on the occasion of its first representation at the Lyceum, a twelvemonth ago. The opera was received with the utmost enthusiasm.——The cheap opera company at Drury Lane has been naturally strengthened by the engagement of Madame Viardot Garcia, and Mdme. Persiani.——On Saturday Mr. Charles Kean revived another of Shakspeare's plays, the "Merchant of Venice," with all that attention to detail and decoration which has given such a charm to his theatre. Mr. Kean was the *Shylock* of the evening, and his talented wife the *Portia,* and no better could be found on this stage.——The Richmond theatre has now become royal property, having been purchased by her Majesty, and preparations are being made for its opening, in August next, by Mr. William Sidney, of the Norwich circuit, who has been selected as the new lessee.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 are now ready, price 1*s.* 6*d.* A few volumes may also be had, price 14*s.* 6*d.* each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

TO CORRESPONDENTS.

NOTES AND QUERIES ON FREEMASONRY.—*Gormagons, Gregorians, Antigallics, Bucks, &c.*—Some of these clubs or societies are included, I believe, in a proclamation, of which the following is the commencement :—"At the Court of St. James's, the 28th day of April, 1721; present the King's most excellent Majesty in Council. His Majesty having received information which gives great reason to suspect that there have been lately and still are, in and about the cities of London and Westminster, certain scandalous clubs or societies of young persons, who meet together, and in the most impious and blasphemous manner insult the most sacred principles of our holy religion, affront Almighty God himself, and corrupt the minds and morals of one another; and being resolved to make use of all the authority committed to him by Almighty God to punish such enormous offenders, and to crush such shocking impieties before they increase, and draw down the vengeance of God upon this nation; his Majesty has thought fit to command the Lord Chancellor, and his lordship is hereby required to call together his Majesty's justices of the peace of Middlesex and Westminster, and strictly to enjoin them in the most effectual manner, that they and every of them do make the most diligent and careful inquiry and search for the discovery of anything of this and the like sort, tending in any wise to the corruption of the principles and manners of men, and to lay before his lordship such discoveries as from time to time may be made, to the end that all proper methods may be taken for the utter suppression of all such detestable practices, &c."—EDWARD F. RIMBAULT.

OUR "LINCOLNSHIRE BROTHER," on reflection, will see that it is impossible for us to give up the letter of any correspondent.

"P. J."—We never answer questions which we believe would be injurious to the Craft.

"R. R."—The work referred to is mere trash.

"M. M."—The Mark Masters of England are not yet all enrolled under one head, though we hope the day is not distant when they will be so.

"P. P."—Edmund Kean was a Mason, having been initiated in Glasgow.

No. XXV.—JUNE 23, 1858.

GRAND LODGE.

A SPECIAL meeting of Grand Lodge was held on Wednesday last, to dispose of the business which want of time prevented being brought forward at the quarterly communication on the 2nd inst. The proceedings were commenced by some observations of the M.W.G.M., vindicating the dignity of his office, and deprecatory of the tone of Bro. Stebbings at the previous meeting, as wanting in respect towards the position of his lordship as head of the Craft. Bro. Stebbings denied that he had any intention of showing any disrespect towards the Grand Master, and gracefully apologized for any observations he might have made which could bear such an interpretation. A motion was then brought forward for increasing the salary of Bro. Farnfield, Assist. G. Sec., from £200 to £300 a year, on the ground of length of service, he having been thirty-two years in the Grand Secretary's office. This was opposed principally by the members of the Board of General Purposes, it being stated that the total emoluments received from the Craft by Bro. Farnfield were £380 a year; that Bro. Clarke, the G. Sec., only received from Grand Lodge and Grand Chapter, £350; and that, having recently inquired into the duties performed in the Grand Secretary's office, they could see no grounds for the proposed increase.

After a long and somewhat excited discussion, which, from the subject being of a personal character, we do not think it desirable to publish, the original motion was carried by a large majority. We are amongst those who are desirous that all the servants of the Craft should be well paid; and whilst acknowledging that the services of Brother Farnfield entitle him to a mark of favour from the Grand Lodge, we trust that this vote will not be allowed to operate as a precedent for such matters being settled by that body. As a rule, the details of financial questions cannot be properly discussed in large assemblies; and though they should have the controlling power, all such matters should originate with the committees or boards of management. One thing is now clear, the Board of General Purposes must reconsider the whole question of remuneration in the Grand Secretary's office; for it certainly will be a most curious anomaly for the superior officer to be paid less, or even as little, as his assistant. Should the Grand Secretary's salary be increased, another question will arise—one which cannot be passed

over in silence. Three officers will have had their salaries raised; the fourth may fairly ask—are not his claims to be considered also?

The vote of an additional £100 per annum to each fund of the Benevolent Institution—the Aged Masons and the Widows—brought the proceedings of the evening to a termination.

PROVINCIAL GRAND LODGES.

It is rarely that the business of a Prov. Grand Lodge calls for special remark, though, should it do so, we should not hesitate to express our opinion freely upon it. We cannot say that the proceedings in the province of Kent, gratifying as they must have been to the R.W. Prov. G.M., were any exception to the rule; and we should not call attention to them—further than as they appear in our report—but for the acknowledgment which was there made, by so eminent a legal authority as the Prov. G.M., Bro. Chas. Purton Cooper (who stands deservedly high in his profession as an equity lawyer), of the correctness of the views enunciated by the *Freemasons' Magazine* as to the proper mode of opening Prov. Grand Lodges. Bro. Cooper admitted that he had been in the habit of opening his Prov. Grand Lodge within a private Lodge, because he found the practice in existence when he came into office; and his attention had not been called to its impropriety. No sooner, however, was his attention directed to the subject through the pages of the *Freemasons' Magazine*, than he inquired into it as a constitutional lawyer; and, having convinced himself of the correctness of our views, determined at once to reform the practice, so far as the province over which he presides is concerned; and we cannot doubt that the example so well set will speedily be followed by other Prov. Grand Masters, on reading the observations of Bro. Cooper on the subject. The R.W. Prov. G.M. also alluded to another irregularity in Prov. Grand Lodges pointed out in the *Freemasons' Magazine*—that of allowing Brethren other than installed Masters and Wardens to be present during the transaction of business. He admitted that, according to the Book of Constitutions, Prov. Grand Lodges consisted only of such Brethren; but stated that he did not think it necessary to make any change in the custom which had grown up of allowing other Brethren to be present, as there was no important business to be transacted; but should such business ever arise, on its being notified to him that unqualified Brethren were present in Prov. Grand Lodge, he should request them to withdraw. To our thinking, the question of the importance or non-importance of the business to be transacted has nothing to do with the matter—all we have to look to is the legal construction of Prov. Grand Lodge. A Provincial, like the Supreme Grand Lodge, consists only of installed Masters, Past Masters, and Wardens, and we are sure that the other Brethren would never complain of

being excluded from the Lodge room whilst the business was transacted; they, of course, joining in any procession that might subsequently take place, and being eligible to be present at the annual banquet in the same manner that every Brother, however young a Mason, is eligible to take part in the proceedings of the Grand Festival, though not of Grand Lodge.

CANADA.

We last week published a document which we are sure must have been read with satisfaction by every sincere Mason, whatever may have been his past opinions relative to late events in Canada, inasmuch as it holds out the olive-branch of fraternal love, which it is hoped will be accepted by the various Lodges, so as to lead to an immediate union of all Canadian Freemasons under one head. Adopting the articles of union, as promulgated by Bro. Harington, and which appeared in the *Freemasons' Magazine* of May 19, as the basis upon which to consider the subject, the committee of officers of the Grand Lodge (No. 1) of Canada have met and agreed to resolutions by which all Lodges can be admitted into union on fair and equal terms; and the 14th of July has been appointed for the consummation of this desirable event. We trust that no feeling of jealousy, no individual views, will be allowed to interfere with the proposed union; but that it may be rendered cordial and complete, so as to add another pillar of strength to the edifice of Freemasonry, proving that as a knowledge of its principles extends throughout the world, so does it tend to bring into closer communion men of every shade of opinion, for the advancement of civilization, and the carrying out of the grand principle of doing unto others as we would they should do unto us. It would be folly to deny that we deeply regret the causes which led to the secession of the Canadian Lodges from English rule; but that event having been accomplished, the day for regret is passed, and we have now only to consider how we can best cement the Masonic union for the future. A cordial union having been established between the Canadians themselves, one great obstacle to their acknowledgment by the Grand Lodge of England as an independent body will be removed; and we doubt not that in due time that acknowledgment will come in a manner as honourable to the mother Grand Lodge as it will be gratifying to the Canadians. In the mean time we would counsel the avoidance of all topics of irritation on either side, and a suspension of correspondence which can lead to no good end, and may retard the establishment of those feelings of brotherly love and mutual confidence which should exist between every organized body of Freemasons.

BENEVOLENCE: ITS REWARD AND SOURCE.

THE following excellent address was delivered in All Saints Church, Maidstone, at the Provincial Grand Festival, on Monday, the 14th of June, by the Rev. F. S. Batchelor, Provincial Grand Chaplain for Kent. The reverend gentleman, taking as his subject the story of Ebedmelech (Jer. xxxviii. and xxxix.), proceeded to say:—

MY BRETHREN,—We are assembled here to day not merely because it is customary to attend an annual meeting which the wisdom of our Order has appointed, but from a still more generous and a nobler motive. We have met at Maidstone to observe a festival which comprehends the worship of the Great Architect of nature—which is calculated to make us forget the inequalities of human condition, to soften the asperities of life, to perpetuate brotherly love, and to convey the balm of existence to others who need our prayers, sympathy, and support.

The religion which every Mason professes, teaches him to be piously disposed towards God, and charitably disposed towards man; and, although it instructs him to stretch out the arm of assistance to his Brethren in particular, it no less teaches him to be kindly affectioned towards all, and thus to imitate that Being who sends his rain upon the just and upon the unjust, and causes his sun to shine upon the evil and upon the good. These, my brethren, you know to be our principles, and I do not allude to them to teach you, but to guard our Order from misrepresentation, and fearlessly to proclaim to the world that there is nothing we observe or do incompatible with that rational godliness which ascribes glory to the Deity, and which is the harbinger of peace and good-will to his intelligent creatures.

I have often thought, my brethren, that were I asked by anyone unacquainted with our mysteries briefly to define Masonry, I should designate it "the religion of benevolence;" and looking upon it in this light has induced me to select a passage of scripture from that book whose authority we acknowledge, which affords us a beautiful example of that glorious and godlike virtue. Suffer me then, this afternoon, to direct your attention to benevolence, its reward, and its origin, as exemplified in the history of Ebedmelech, one of the eunuchs of King Zedekiah.

The book of the sacred law acquaints us that the prophet Jeremiah predicted that Jerusalem should be taken, and given into the hand of the king of Babylon. This unpleasant prophecy seems to have given great offence to the princes of Zedekiah, king of Judah, and they determined at least to silence the prophet; and so Jeremiah was taken, bound with cords, and cast into a dungeon, where there was no water, but only mire and dirt. Whether, when his feet were sunk in the mire, he composed, as some think, those doleful Lamentations of his, we shall not venture an opinion; but, certain it is (Lam. iii. 55) that when in the dungeon he invoked the assistance of God, and the Lord sent him deliverance from his holy hill.

The benevolent person who came to his rescue was Ebedmelech, an Ethiopian, "one of the eunuchs which was in the king's house." In all probability this eunuch was a slave, for, according to Josephus, among other merchandize, slaves were formerly brought to Judea from Ethiopia.

Life, then, to this eunuch, in all probability had been a stern reality; he had been left to travel its rugged paths, and had been exposed to its rough usages. Such a man could appreciate benevolence, and would, in a more prosperous hour, the more readily feel for others in suffering circumstances; so he went unto the king and said, "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon: and he is like to die with hunger in the place where he is, for there is no more bread in the city."

In the conduct of Ebedmelech you see an example of genuine benevolence; it consists in a ready sympathy for our less fortunate brethren, which manifests itself in actions of tenderness, friendship, and timely relief. Though the object of this eunuch's sympathy belonged to another people and nation, yet nature's demand on his large heart of flesh and blood was not disregarded. Jeremiah was sunk in the mire, his eyes trickled down without intermission, his enemies chased him sore like a bird, his life was being cut off in the dungeon. If others could remain unconcerned in his condition, deaf to his entreaties, regardless of his tears, Ebedmelech could not; but—genuine, manly, benevolent being as he was—he made an effort to rescue the prophet from his miserable position. Would to God that all men would learn, from this interesting and noble character, to exercise benevolence! We make boast of the excellencies of our peculiar forms of religious belief—our superior light and attainments—our freedom of thought and action—our highly civilized condition—our national deeds of generosity and benevolence; and in many matters relating to the elevation of others in the social scale, we may justly boast; but still, in our intercourse with our less favoured brethren, we sadly lack the spirit of kindness and benevolence. Our good offices, too commonly, only embrace the expression of good wishes in the sufferer's behalf, or a few gifts in the shape of alms from our abundance, or a hurried visit and prayer in the time of trouble. We are indisposed patiently to investigate into the causes of his distress, and unbiassedly to enter into the circumstances of his peculiar character and case. We do not sufficiently consider the infirmities and temptations which beset some mortals in this life—and then we hastily condemn, where, if we could not award praise, we should at least desist from censure, and perhaps extend our sympathy and succour. We seek our own good and not another's health, and we seldom practise self-denial in putting forth personal effort in the godlike mission of universal benevolence. Where there is benevolence purified from that selfishness which is almost inseparable from human nature, there will be a sympathizing spirit wherever and in whomsoever distresses exist. Benevolence will pour the balm of Gilead into the wounds of the just and unjust; where it cannot rescue it will pity; where it cannot exalt it will not degrade; where it is unappreciated it will turn again in efforts of hope; where there is innocence it will bestow approbation; where there are sin and misery it will extend a merciful hand, and put forth energy to bless. This spirit animated Ebedmelech, and it should imbue all men, but especially Masons, whose privilege it is to soothe the unhappy, to comfort the mourner, to restore peace to the tempest-tossed breast, and who are taught to look upon all men as formed by the Great Architect of the universe for the mutual assistance, instruction, and support of each other.

But that which adds so much worth and dignity to the benevolence, as displayed by Ebedmelech, is its thorough disinterestedness. Jeremiah was an object of scorn, helpless in himself, and equally destitute of help from others. Any sacrifice or exertion, therefore, made in his behalf

could not, humanly speaking, expect to meet with any notice or recompense. Ebedmelech might have remained in the quiet possession of his own enjoyments in the king's palace and not have troubled himself with the fate of the prophet. But no; the knowledge that one human being was miserable without cause was sufficient to rouse his generous mind into virtuous action, and to induce him, without solicitation or co-operation; to make an effort to rescue the prophet. Brethren, this example is worthy the imitation of us all; it is particularly adapted to the men of this generation. Selfishness, I fear, is so common among all classes of religionists that many shrewd, observing men of the world doubt—and not, perhaps, without some reason—the existence of disinterested sympathy in the wants and woes of others; and in reality the fact is too patent that numbers who make no small pretensions to godliness seem to employ religion as a cloak to hide a selfish and grasping disposition. If you take a thoughtful survey of society generally you cannot help seeing the utter indifference with which men regard the misfortunes and miseries of their fellow-creatures. How many your minds can recall to remembrance who possess every enjoyment this life can afford, but who take no interest in the promotion of others' prosperity or well-being. You will see some men in the possession of immense wealth, who seldom assist their fellow men, unless they can by so doing assist themselves; and yet these are men who profess to worship the great God of universal love. There was once a great and benevolent man, whose name is held dear by all Masons, who thus spake: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." Let all selfish men reflect that they have no right thus to live to themselves—that God, their Master and Judge, imperatively forbids heartless conduct—that the necessity is laid upon all who have wealth to seek out and succour the miserable and destitute. Indeed, men should be taught to pursue a career of benevolence on a plan—not to wait till their ears are dinned with some affecting recital of distress, and only perform a good action when their feelings are touchingly appealed to—not to be humane by fits and starts—not to give merely when excited by religious services or pious tea-meetings. I have often thought that it speaks volumes for Freemasonry, that it instructs its votaries to pursue at all times a benevolent course and to lay themselves out systematically to perform deeds of mercy and love; and nothing, my brethren, can be more Godlike than to forego one's convenience to seek out objects deserving succour, and to busy ourselves in the great and holy undertaking of relieving the distresses of our fellow-creatures. This was the principle on which Ebedmelech acted; for when he found Jeremiah in the dungeon, unsolicited, and without the slightest mercenary motive, he went unto the king and implored help for the prophet.

But I want you, my brethren, to see the fortitude which animated Ebedmelech in his conduct toward Jeremiah. The prophet was surrounded on every side with numerous and powerful enemies. The people generally disliked his faithfulness, the princes of the people preferred the charge which led to his unjust imprisonment, while the king, to say the least, seems to have been quite indifferent to his hard fate. Ebedmelech, however, was persuaded that the princes had done wrong to Jeremiah, and, strong in the conviction of the prophet's innocence, he made his way to the king, as he sat at the gate of justice, and laid the injured man's case before him. Brethren, you must notice this point, because the true-hearted man who makes up his mind to pursue a benevolent course must be pre-

pared to encounter opposition, and often to find himself in the company of *the few* in his attempts to benefit his fellow-men. I have sometimes noticed that persons refuse to do good unless the fashion is set them, and set them too by persons of a higher rank in the social scale. When parties who move in the higher circles of life bestir themselves in this and the other benevolent scheme, then you will see persons of lesser pretensions follow the example. Brethren, *we* have not in this way only learnt to do good; but we are taught that every Mason, with a noble and steady purpose of soul, must willingly undergo labours and privations, and be undeterred by example or fear in the prosecution of his noble work of philanthropy; and it is much to the praise of Freemasonry that it has thus, single-handed almost, persevered in its principle of benevolence in the face of discouragement, misrepresentation, and even obloquy. Our Order in some countries has been unpatronized, neglected, reviled, and persecuted; but even under these unfavourable circumstances there have been noble exceptions among men, who have borne testimony to its worth and courageously defended its principles. Well, then, may every Mason go on his way, fortifying himself with the conviction, that in his benevolent attempts to do good he is a co-worker with his God. Let him pursue a benevolent course in the teeth of apathy, misrepresentation, and even animosity, hoping that by thus fighting his way back to paradise he may pass through the valley of the shadow of death in such a way as finally to arise from the tomb of transgression to shine as the stars for ever and ever. This was the principle which seems to have guided the course of Ebedmelech. Jeremiah, in all human probability, would have starved and rotted in the dungeon had the eunuch waited till others of greater influence had bestirred themselves in the prophet's behalf, or had he lacked that moral courage which nerved him to take an opposite course to the numerous crowd around him. Let the king be angry, the princes' plans be frustrated, the mouths of his enemies be opened against him, though he be a stranger in a strange land, and engaged in a strange work, his spirit fails not, his mind is made up, his fortitude sustains him, and so he goes to the king and says, "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet." What a gratification it must have been to his benevolent heart to hear his monarch reply, "Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-holes under the cords." Brethren, in this part of the narrative I wish you to observe another feature in the conduct of the eunuch which characterizes true benevolence. The dungeon into which Jeremiah was cast seems to have been, in reality, a great pit, like, it would seem, one of our common wells, and so deep that the assistance of thirty men seems to have been necessary to extricate the prophet. Raising him from such a depth with bare cords would be likely to incommode if not injure Jeremiah. Ebedmelech, therefore, took old clouts and old worn-out rags, and desired him to put them under his arm-holes under the cords, and thus he was drawn up out of the dungeon. Brethren, this apparently trifling circumstance in this history suggests to us that the truly benevolent mind will do a good action in the kindest possible way. You will sometimes see persons confer a benefit in such an ungracious manner that their kindness is scarcely appreciated by the recipient of their bounty. Whenever men do good to others

it should so be done that the infliction of the slightest pang may be studiously avoided. It is both ungenerous and inhuman to insult, in the remotest way, a fellow-creature because he is subject to our authority or dependent upon our bounty. We must have no sympathy with that benevolence which, although it may administer assistance with the hand, yet castigates with the tongue; nor with that human being who does not study the feelings of those whom he lays under obligation. This happy feature in benevolence was particularly prominent in the life of that benevolent person—I mean the Founder of Christianity; for in reading his history you will observe that, in the performance of all the benevolent deeds of his life, he rarely, if ever, administered the slightest rebuke, or gave utterance to an ungenerous or ungracious reflection. It says something for our Order, my brethren, that in the career of benevolence which we are bound to observe, we are, I think, clearly taught this interesting feature in our duty. At the very beginning of Masonry, and as we advance step by step to the higher pinnacle of truth, we ever and anon are reminded that we are brethren, that we must do to others as we wish to be done by, and that our heart, tongue, and hand should unite in the promotion of each other's good and the benefit of the Craft in general. It was this humane, I may say Godlike, spirit which actuated Ebedmelech to make use of old cast-off clothes and rags, so that the prophet might be spared the slightest inconvenience arising from the manner of his rescue.

II.—THE REWARD OF BENEVOLENCE.

Brethren, is it to be wondered at that the great God of universal love should not allow the humane Ebedmelech to live unrewarded? That the blessing of heaven should be given in return for the blessing bestowed upon one ready to perish? That the man who rescued another in his calamity should be delivered himself in the hour of his distress? Certainly not; and accordingly we read, that the word of the Lord came to Jeremiah, saying, "Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel, behold I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee." So it came to pass. In the ninth year of King Zedekiah's reign, Nebuchadnezzar, king of Babylon, besieged Jerusalem, and took it, and the Chaldeans burnt the king's house and the houses of the people to the earth, and brake down the walls of the city. Zedekiah the king had his eyes first put out, and then, with the remnant of the people, was carried away captive into Babylon. Amidst the sacking, devastation, and cruelty which then prevailed, two persons were wonderfully preserved by a just and merciful Providence. Who were they? Jeremiah the prophet, and Ebedmelech the Ethiopian.

Brethren, when sitting down quietly, and thinking how wonderfully the prophet was saved through the kindness of Ebedmelech, and how God, in return, rewarded the benevolence of the eunuch by saving his life in the day of a public calamity, these were my thoughts—"Well, benevolence is twice blessed, it blesses him who gives and him who takes; therefore, men cannot too often be reminded that they promote their own temporal good and add to the days of their life by a self-sacrificing interest in the good of others around them." It becomes my sacred duty to impress upon you, that health, comfort, and long life are among the choicest gifts of a benevolent Creator. That in reality, he has no pleasure in seeing his creatures

needlessly and prematurely suffer and die. That philosophy which teaches men to care for their souls, and to contemn their bodies, has no foundation in truth; for no man who is guided by reason and religion, ever yet hated his own flesh. Bodily health and long life are blessings, then, that we can legitimately seek, and the preservation and promotion of both greatly depend upon the interest we take in the welfare of our brethren. I have seen death enter the cottage of the poor; I have seen him ascend the marble steps and knock at the gates of the gilded mansion; I have heard the remark made—"They died by the visitation of God," "It was His will and we all must submit." True to a certain extent. But then it entered into my reflections, that in many cases, both Lazarus and Dives would now be walking God's earth, had genuine benevolence entered into the calculations of those whom God has placed in positions of influence and wealth. There are a great many evils in society, which often cut off men in the prime of life, which the efforts of an enlightened benevolence might remove; as if the Great Architect of nature would ever remind us that it is our duty to seek the good of others, and by so doing we shall more likely find our own. Forget this, as it has been forgotten, and see the consequences of your own short-sighted policy, in the shape of famine, pestilence, and the sword walking through this beautiful world, and again cursing it for mens' sake. Oh! do not look upon that countless throng of human beings impelled to that fearful doom by any wrath of the Almighty. Open your eyes wider, I entreat you, and witness in that dreadful spectacle the consequentees, too often, of man's neglect, heartlessness, and apathy for others, the head saying to the members, "I have no need of thee." When God's judgments are thus abroad in the land, fasting and prayer, though very laudable practices, are too easy methods of getting rid of our responsibilities; and they sometimes have their origin in the principle that God is the author of human suffering. If men will live to themselves as they please, feel no concern, make no strenuous effort, submit to no privation for the health, comfort, and longevity of the community as a whole, they must make up their minds to pay the penalty of such sinful neglect in the form of disease, contagion, and death; involving young and old, rich and poor, in one common disaster. If men would only consider the dealings of the Almighty, they would as clearly see that by an active concern in the welfare of others, their own lives are given to them by Divine Providence, for a prey, as surely, only in a different manner, as was the life of Ebedmelech for the timely assistance he rendered to the prophet.

III.—THE SOURCE OF BENEVOLENCE.

Brethren, there is another point in this interesting narrative which must not be overlooked, for it is a very important one. How was it that Ebedmelech, while living in the midst of a corrupt and selfish court, was thus able to pursue a benevolent course? Where selfishness everywhere prevailed, how was it that he became a praiseworthy exception? To what cause may be attributed those bowels of compassion which yearned over the prophet's fate? God tells you—the language is significantly beautiful —"Go and tell Ebedmelech his life shall be given him for a prey." Why? "Because thou hast put thy trust in me, saith the Lord." That was where his great strength lay; that was the spring of his humanity; that was the secret of his successful life. He trusted in God, and therefore he could boldly say, "The Lord is the strength of my life, of whom then shall I be afraid." Brethren, the more I reflect upon true religion, the more it seems to me that one of its cardinal points consists in a sincere

trust in Almighty God. What would man be—what could he do, without this? How dark, dismal, and discouraging, are many passages in his eventful life! How often do disappointments and vexations chafe his spirit and deprive him of rest! How often is he surrounded with difficulties and enemies, to escape which seems impossible! In those seasons of doubt and trial, you may tell him to fear God—but perhaps that will only beget in him a servile fear and a vain superstition. You may instruct him to love God—but in that perplexing moment he knows not whether he loves the Almighty or not. But tell him to trust in God—that the Architect of the universe is not a malevolent being, but an object of trust—that to trust in him is no sin, but every man's duty—and thus you give him confidence, and he resorts to God as a strong tower into which the righteous run and are safe. Ebedmelech, doubtless, had vast difficulties to encounter in carrying into effect his benevolent purpose respecting Jeremiah; but while he felt weak in himself, and so incapable of grappling with them successfully, he also felt that he was strong in the Lord, and therefore could exclaim, "I will put my trust in the Lord, and will not fear what man can do unto me."

Brethren, you may depend upon it that the want of benevolence in the world is to be attributed to a want of trust in the living God. For only let a man examine the volume of the sacred law, and he will see scattered up and down therein, almost numberless passages wherein God declares that he will bless men in proportion as they bless others; that everything done for the needy is done for the Lord; that if men turn their faces from the poor, the face of the Lord will be turned from them. When, then, men are not benevolent, they furnish the strongest possible proof that they have no confidence in the Almighty or his word; it is, in reality, nothing less than infidelity—the infidelity which disbelieves in the Great Architect of nature, or in that providence which he exercises over the work of his hands. Hence, thus to be unmindful of others, is a great wickedness, and of this there has been allusion made in the first lesson this afternoon. There we find Eliphaz addressing Job under a wrong impression of his character, and saying, "Is not thy wickedness great, and thine iniquities infinite?" Why? "Because thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are round about thee, and sudden fear troubleth thee." Now, of all men living, Job was the very last man to whom this charge was applicable. Why? Because his trust in God was remarkable; so strong, indeed, that he could say, "Though he slay me, yet will I put my trust in him." And how, my brethren, did this trust display itself? The twenty-ninth chapter will tell us; "When the ear heard me, then it blessed me; and when the eye saw me it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing with joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth."

Oh, then, my brethren, whatever may be said against us personally, or against that Order to which we belong, let us persevere in our endeavours to be benefactors to mankind. That man is the best Mason who defends our system of morality by his deeds rather than by his words, and upon

whose heart as well as upon his banner is inscribed, "brotherly love, relief, and truth." In your attempts to do good, infirmities will attach themselves to your efforts; prudence, at all times, may not be commensurate with your zeal; you may occasionally incur censure from the overcautious, the cold-hearted, the selfish; but let the benevolence of Ebedmelech be your example, and his source of all good your trust, and then God will be on your side, causing all minor difficulties to vanish and your enemies to be at peace with you. And when the schemes of vain worldly men turn out to be foolishness—when the soulless, the selfish, and the avaricious, meet with that fate which God reserves for such inhuman wretches—when the Almighty arises to judgment, and to help all the meek upon earth, the plaudits of the skies will be yours, and your reward will be proclaimed on high in the substance of these beautiful words, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

[The reverend gentleman closed his energetic discourse by an appeal on behalf of the Kent County Ophthalmic Hospital and the West Kent Infirmary, for which a collection of about £17 was made at the doors after service.]

HAPPINESS.—If we would be happy, we must ever look upon the bright side of nature, and never suffer any clouds to intervene between us and the golden sun of day. But in order to enjoy this happy feeling, we must possess a calm serenity of mind, induced by a life of virtue and goodness, free from selfishness and vain ambitious desires. He who is neither virtuous nor good, cannot be happy. All men are more or less good and virtuous; that is, these principles are inherent to the being created in the image of God; but in some the development of carnality and sensual indulgences has overgrown their better natures, and they are led and controlled by misguided and evil passions. The bright, gladsome sun is ever shining by night and by day. Clouds sometimes hide him from our observation, yet he is nevertheless revolving in all his glorious beauty, whether we see him or not. Thus it is with the virtuous and good principles in man. They remain intact, however much they may be obscured by sensual indulgences. The animal nature may predominate, vice in its hideous deformity may debase to the very lowest depths of degradation, yet beneath the sores and ulcers and filth of wickedness, the sun ever shines, the divine spark exists unpolluted. But the beautiful rainbow of God's blessings can give no promise of happiness, there can be no calm serenity of mind, no joyous, blissful peace, if clouds obscure Heaven's light in the soul. In the degree that love—the brightest attribute of Deity and the glory of humanity—is developed, will happiness be attained. Happiness is the result of fixed laws, any deviation from which will produce a state of mind the reverse of that which surely and inevitably flows from a life of goodness and virtue.—NOEL.

AN OBJECT TO LIVE FOR.—The whole world calls for new work and nobleness. Subdue mutiny, discord, wide-spread despair, by manfulness, justice, mercy, and wisdom. Chaos is dark, deep as hell; let light be, and there is instead a green flowery world. O it is great, and there is no other greatness! To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed! It is work for a God! Sooty hell of mutiny, and savagery, and despair, can, by man's energy, be made a kind of heaven; cleared of its soot, of its mutiny, of its need to mutiny; the everlasting arch of heaven's azure overspanning *it* too, and its cunning mechanisms and tall chimney steeples, as a birth of heaven; God and all men looking on it well pleased.—*Carlyle.*

THE TRUE MASON.

An Address by BRO. ALBERT PIKE, *delivered before the Grand Lodge of Louisiana.*

IT is the saddest of all sights upon this earth, that of a man lazy and luxurious, or hard and penurious, to whom want appeals in vain, and suffering cries in an unknown tongue. The man whose hasty anger hurries him into violence or crime, is not half so unworthy to live. This is the faithless steward that embezzles what is given him in trust for the penniless and impoverished among his brethren. The true Mason must be, and must have a right to be, content with himself; and he can be so only when he lives not for himself alone, but for others who need his assistance and have a claim upon his sympathy.

We never know the importance of the act we do. The daughter of Pharaoh little thought what she was doing for the human race, and the vast, unimaginable consequences that depended on her charitable act, when she drew the little child of a Hebrew woman from among the rushes that grew along the bank of the Nile, and determined to rear it as her own.

"I will not acknowledge as an initiate," Masonry declares, "the man who is not disinterested and generous—not only in acts, but in his opinions of men, and his construction of their conduct." He who is selfish and grasping, or censorious and ungenerous, will not long remain within the strict limits of honesty and truth, but will shortly commit injustice. He who loves himself too much must needs love others too little; and he who is inclined to harsh judgment, will not long delay to give unjust judgment, and afterwards, or not at all, hear the case. The worldly, the covetous and the sensual—the man governed by inclination and not by duty—the unkind, severe, censorious or injurious in the relations or intercourse of life—the unfaithful parent or undutiful child—the cruel master or faithless servant—the treacherous friend, bad neighbour, or bitter and ungenerous competitor, may wear the white apron of the Mason and rejoice in all the titles of the Order, but he wanders at a great distance from the true Masonic light.

To learn and to do! This is the soul's work here below. The soul grows as truly as an oak grows. As the tree takes the air and the particles that float in the air, the dew and rain, and the food that in the earth lies piled around its roots, and by its mysterious chemistry transmutes them into sap and fibre, into wood and leaf, and flower and fruit, and taste, and colour, and perfume—so the soul drinks in knowledge, and by a divine alchemy changes what it learns into its own substance, and develops itself from within outwardly, and grows with an inherent force and power like those which lie hid in the small germ of the acorn.

Education, instruction and enlightenment are the only certain means by which intolerance and fanaticism can be rendered powerless.

No true Mason scoffs at honest convictions and an ardent zeal in the cause of truth and justice; but he absolutely denies the right of any man to assume the prerogative of Deity, and condemn his brother's faith and opinions as heretical and deserving to be punished. Nor does he approve the course of those who endanger the peace of great nations and the solid interests of their own race by indulging in the cheap luxury of a chimerical and visionary philanthropy; who draw their robes around them

to avoid contact with their fellows, and think themselves nearer to heaven by proclaiming their own holiness. For he knows that intolerance and bigotry have been infinitely greater curses to mankind than ignorance and error. He does not forget that Galileo was denied the free enjoyment of light and air because he averred that the earth moved, and that two centuries ago the rack and the stake would have been the reward of Agassiz and Lyell. Better any error than persecution! Better any belief or opinion, however irrational and absurd, than the thumbscrew and the *auto da fé!* And he knows also how unspeakably absurd it is for a creature, to whom himself and everything within and around him are mysteries, to torture and even slay others because they do not think as he does in regard to the profoundest of all those mysteries, the least of which is utterly beyond the comprehension of either to understand.

"We hold," in the language of a wise writer, "that virtue by no means consists in the thinking or believing—which is an accidental, inevitable matter, where the man is sincere—but in the doing, which depends solely on himself. Virtue is but heroic bravery to do the thing thought to be true, in spite of all enemies of flesh or spirit, of temptations or menaces. Man is accountable for the uprightness of his doctrine, but not for the rightness of it. Devout enthusiasm is far easier than a good action. The end of thought is action, and the sole purpose of religion is ethical. It is right to require of a man that he shall seek for the truth, but not that he shall find it. A speculative error, engendered in that huge store-house of ignorance, human misunderstanding, ought not to annihilate in our minds the fervent admiration which every just and right-minded man ought to feel, and knows he ought to feel, of a life of constant goodness and continual self-sacrifice. All the actions of a man's life, harmonious in excellence as the planets are in their orbits, should weigh something more than feathers in the scale, even if he is so far unfortunate as to be unable to solve the mystery of mysteries. It is not what we believe, but what we become, that is important to a man; and religion is but an instrument to ennoble the moral nature of man."

In his influences that survive him, man becomes immortal before the general resurrection. The thoughts of the past are the laws of the present and future. That which we say and do, if its effects last not beyond our lives, is of slight importance. That which shall live when we are dead, as part of the great body of law enacted by the dead, is the only act worth doing—the only thought worth uttering. The desire to do something that shall benefit the world, when neither praise nor obloquy will reach us where we sleep soundly in the grave, is the noblest ambition entertained by man.

To sow, that others may reap; to work and plant for those that are to occupy the earth when we are dead; to project our good influences far into the future, and to live beyond our time; to rule as the kings of thought over men who are yet unborn; to bless with the glorious gifts of truth, and light, and liberty, those who may never know the name of the giver, nor care in what grave his unregarded ashes repose—is the true office of a Mason, and the proudest destiny of a man.

PLEASURES OF BENEVOLENCE.—Never did any soul do good but it came readier to do the same again, with more enjoyment. Never was love or gratitude, or bounty practised, but with increasing joy, which made the practiser still more in love with the fair act.—*Shaftesbury.*

OUR ARCHITECTURAL CHAPTER.

In an article in our last number on the high, historical, or ineffable degrees are some observations on the connection of the high degrees with architecture, to which a special application might well be given. It may be well enough seen that, according to the ritual of the Ancient and Accepted Rite, whether in twenty-seven or thirty-three degrees, there are special professional objects held in view. The lower degrees have especial reference to the Craft of Masonry. In these the tools and practices of the Craft are not merely symbolically or typically illustrated, but any one who will give his attention to the subject may obtain a practical tendency, not because it has been the object of the great masters who have inspired the organization of the Order to make simple working Masons of those initiated, but because they had other useful ends in view. One of these was, to teach to all ranks, and particularly to the highest and the most refined, that labour and the organization of labour are pursuits truly worthy of the virtuous and intellectual man, and that to contemn them is an offence. Another end was, inasmuch as by the result of tradition and succession various orders of philosophical students have become aggregated to the Craft of Masonry, and thereby the ancient constitution of that Craft has been enabled to be preserved, so it has been acknowledged to be a matter of duty to inculcate the study of architecture on all those truly desirous to advance themselves in the Order of which they have become members. It has been the belief of many of the most eminent men in the Order at all times that the promotion of architectural studies is a measure of great utility for the Order. To go no further back than the seventeenth century, we find our Grand Master Wren sedulously devoted to this purpose. In the last century it occupied the attention of the many eminent philosophers who were members of the Order and worked in its highest degrees. In the present century many eminent members of the Order throughout the world give their sanction to the cultivation of the art and science of architecture as an especial object of pursuit by Masons.

As we have remarked, handicraft Masons are not to be made under common Lodge training, if it were desirable they should be so made; but if any man of intellectual cultivation takes advantage of the counsels given to him in Lodge, "more especially to study such of the liberal arts and sciences as may be within the compass of your attainment"—if he seeks to obtain a comprehension of Craft symbols and phraseology—if he profits by the encouragement to make himself acquainted with geometry—if he aspires to the higher philosophy and cultivates the powers of his mind—he will have received such a training that he can exercise a real and practical influence on society, as one able to apply a sound judgment to questions of architecture, which, in every civilized community, are topics of public discussion and recognized importance. There are, indeed, few towns so inconsiderable but questions of this kind arise, either with regard to the destruction or restoration of old monuments or the erection of new ones; and it is then a matter of great utility that in such a small town, besides the one local architect, there should be several men competent to direct public opinion. In large cities, as the questions of this kind that arise are of greater moment, so is it the more desirable to have a corps of qualified public consellors.

It is quite true that, in the present state of Craft Masonry in England,

the result is far from satisfactory, for, as there is an intellectual torpor, Masonic instruction is not developed as it ought to be; but still there are very many men who, by means of the Craft, have been induced to devote their minds to architectural subjects, and the prospects of greater devotion to these studies are better than they were. The establishment of so many Lodges of instruction is a step significant of a better spirit; and it is expected that strict observance will be induced, as in the last century, to take the reform of Masonry in hand, and to adopt measures for promoting and maintaining its intellectual dignity.

It is the necessary consequence of an exclusive addiction to Craft Masonry that the intellectual and artistic development of the minds of the members must suffer, the ritual sink to formalism, and the administration fall into the hands of the lower members of the Order, by a diminution in the initiations of men of high intellectual calibre, and by the inactivity or practical secession of those within the Order. The suppression of the higher degrees, that is of the higher Masonry, may be very agreeable to those who are content to possess the administrative functions of the Order without genuine qualifications for their exercise, but it is a policy most fatal to the true progress of the Order. When Masonry has so fallen, to restore the higher degrees to their full activity is the measure essential for restoring the efficacy of Masonry within and without. Thus, in the last century, when Craft Masonry had spread rapidly over the whole of Europe, a reaction set in, till the heads of the Order brought the high degrees into vigour, and they continued to exercise the most powerful influence. It may be well for one of the school of Brother Oliver to affirm that the ineffable degrees are deserving of little esteem because the evidences on which they rest are of doubtful authority, and because neither are they essential to the wellbeing of Freemasonry, which is perfect without them, nor do they contain anything of value to improve the morals or amend the heart—what can be the foundation of such assertions, or what can be their motive it is difficult to say—but the evidences on which the ineffable degrees rest are of no more doubtful authority than any part of Masonry, and their moral value is attested by the eminent Brethren who have laboured in them. Against this doctrine of Bro. Oliver, the writer in the *Magazine* (p. 1106) enters a significant and sufficient protest.

To the development of the high degrees, some of the most eminent men of the last century, master minds of the world, devoted themselves, but their labours are only referred to here for the purpose of showing that they were of a very different character from what Bro. Oliver would lead the uninitiated to suppose, and that they have a distinct professional purpose.

In the lower degrees, the development of the mason or builder as distinguished from the architect or artist, is a chief object. Thus we proceed from Master to Secret Master and Perfect Master, through Intimate Secretary, Provost and Judge to the eighth degree of Intendant of Buildings, or Master in Israel. Here we may pause to make a few remarks. And first with regard to the views of the writer of the article alluded to, that none but the actual Past Master of a Craft Lodge is eligible to a higher rank; this he founds on words in the certificate of the Supreme Council of the 33rd Degree for England and Wales. Now this Supreme Council is only one out of many, and one which among the Supreme Councils, being of less practice, does not hold any pre-eminence of authority. The writer states very correctly, that in other countries the Supreme Councils confer the rank of Past Master, and this exactly defines the practice, as compared

with the local practice in England. Although it is by the Supreme Councils held to be of the greatest value that a higher member of the Order should have exercised every working office of the Lodge, it is not considered essential that the advancement of any man should be delayed who has been so far illuminated as to be qualified for promoting the interests of the Order, the great object being not so much to give rank or reward to the individual, as to promote the general interests of Masonry. There is no more constitutional ground for not giving the rank of Past Master, than for not giving the rank of Master Mason. Originally and theoretically the Master Mason was the Master employing or directing a body of Fellow-crafts and Apprentices, and no Master should have been appointed otherwise than with such jurisdiction. How many Masters are made, and in what proportion, we know. The practice of the trade is, however, far different. The Master and Wardens of the Lodge represent the Master and Wardens of the guild, and in strictness, only one guild or one Lodge could exist in a town. How it works now we likewise know. The Supreme Councils, looking therefore at all the circumstances, esteem themselves constitutionally authorized to promote a Master Mason to the rank of Past Master, and to ranks very much higher, if he possesses the requisite qualifications. It is to be observed, that the holders of the high degrees elsewhere than in this country, exercise various administrative functions which under the Grand Lodge of England are performed by Provincial Grand Masters and Grand Officers of the colonies. It is to be further remarked, that the Grand Orient of France, in 1786, in consolidating the high degrees—according to a system which it may be mentioned is not only practised in Brazil, but in various parts of the old French empire, and even in our own colonies—unfortunately did not provide for the development of the architectural functions as the old rituals had done, and hence a serious injury to French Masonry, which has been, to some extent repaired by the continued independent exercise of the Ancient and Accepted Rite. The administrative duties of the Rose Croix, for instance, are important; but there are duties belonging to other degrees which are not provided for by the system of the Grand Orient of France.

Proceeding to the consideration of the Accepted Rite, we find that on passing the degrees appertaining to Masonry or building, we come, in the twelfth degree, to Grand Master Architect. The writer of the article referred to gives a strong opinion, which the members of the degree will confirm, and our architectural readers will support, "that every Mason who carefully studies the subject will agree with us that this degree ought not to be laid aside." He further says that "the degree might also become a useful school of instruction in practical architecture, and by diffusing a correct taste among the fraternity, and through them among the world at large, prevent the execution of unsightly structures and confusion of styles."

In the bright periods of Masonry, when this degree has been properly worked, with distinguished architects in its Chapters, and some of the most accomplished writers on art, literature, and criticism, it was here the great school of architecture held its place, it was in this part of the course of higher learning then practised that architecture was especially admitted. It may now be partly seen why the Supreme Councils did not stop a Mason young in Craft standing, and keep him at the third degree till he could get placed in the chair of a Lodge: they preferred to train him first in the higher schools, and then place him in the chair. There are many places in the world, which we will not specify, where a knot of tradesmen constitute a Lodge, and wherein the newly-installed Master has

never had a fair exemplar of the dignified exercise of his functions. What a spectacle is to be seen in such Lodges many of our readers throughout the world can say. The effect of such a spectacle on the mind of any intelligent man who is initiated is commonly far from satisfactory, and unless he has the opportunity of seeing better working, the zeal which led him into the Order is sometimes sadly cooled. On the other hand, a comparison may be made with many a French Lodge, the Venerable of which is a man of very high standing in the Order, and has had such a course of training in the Chapters, that though newly installed his working is marked by earnestness, dignity, and impressiveness, because he has had a wider and nobler experience of the functions of the Order, than the Past Mastership of a country Lodge can give him. Around such an officer in France or Germany may be found the Surveillans, Sécrétaire, Orateur, &c., all men of equal stamp.

The thirteenth degree, or Master of the Ninth Arch, closes in the lower Chapters the architectural applications. In the higher Chapters the Mason is called upon to exercise the functions of the philosophic societies and chivalric orders, which have devolved upon Masonry.

ANCIENT MEMS.—From a memorandum of the Grand Masters of the Grand Lodges of North Carolina, since the revolution, to wit: Samuel Johnston, late Governor, now (1802) one of the Judges; Richard Caswell, formerly Governor; William R. Davie, formerly Governor; and Col. William Poalk, attested by the Grand Secretary, Robert Williams, the following Lodges in Tenessee were under the jurisdiction of the Grand Lodge of North Carolina; Harmony Lodge, No. 1, at Nashville; Tennessee Lodge, No. 2, at Knoxville, and Greenville Lodge, at Greenville. The Grand Lodge of North Carolina also organized a Lodge at St. Stephens, Minnesota Territory, prior to 1821. In 1802 the Grand Lodge of New York had one hundred subordinate Lodges under its jurisdiction. In 1805 there were two Grand Lodges in Canada, the "Grand Lodge of Upper Canada," William Jarvi, G.M., and Robert Kerr, D.G.M., and the "Grand Lodge of Lower Canada." There was also the "Grand Lodge of Nova Scotia," &c., which met at Halifax, Bichard Bulkely, G.M., and Duncan Clarke, D.G.M. The Grand Lodge of Delaware was organized on June 6th, 1806, with five subordinate Lodges, all of which had been chartered by the Grand Lodge of Pennsylvania. The Grand Lodge of Rhode Island was organized, 25th June, 1791, with only two subordinate Lodges existing in the State at that time.—*New York Mirror and Keystone.*

THE FIRST STEP.—The first step in Freemasonry is the most important, and should not only be so considered by the candidate, but he should be so instructed by the Master in his charge. The obligations of all future teachings in all the succeeding degrees are based upon the lessons taught in the initiatory degree. It is for this reason that the Master should be particularly careful to impress upon the candidate the exalted privileges to which he has been admitted by having the honours of Freemasonry conferred upon him. In receiving this degree he is made a link in the great chain of Masonry, which binds him with good and true men in every part of the world. He becomes one of the great brotherhood. He is for the first time admitted into a Lodge of Freemasons, and becomes acquainted with some of the mysteries of the Order. Before his admission he is, like all the world, in darkness as regards the secrets of Freemasonry. Having entered, he is brought to light, and beholds that which to the uninitiated must ever remain a secret.

CORRESPONDENCE.

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

GRAND LODGE AND BRO. FARNFIELD.

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

SIR AND BROTHER,—Having attended Grand Lodge last evening, I listened with much patience and attention to the discussion which then took place, and I feel sure that, as your pages are open to all, you will give me an opportunity of expressing my opinion upon that discussion.

Though residing at a considerable distance, I have made it a rule to attend the meetings of Grand Lodge whenever my avocations will permit, and though I have never addressed it, and probably never shall, I do not go there feeling less interested than others, or less determined to give my vote in a conscientious manner. I feel myself there somewhat in the position of a juryman, and as such I try to decide upon the merits of the case put before me.

The impression produced upon my mind, and I may say upon the mind of another Brother who accompanied me, and paid his first visit to Grand Lodge last evening, was, that the merits of the case had very little to do with the decision which was come to on that portion of the proceedings of the evening which seemed to excite the most interest—I mean as to an increase of salary to Bro. Farnfield.

It appeared to me that a number of the Brethren, kind-hearted and generous, had gone to Grand Lodge determined to give an old servant another £100 a year; and they did it. Knowing but little about it, and having no personal feeling in the matter, I went to hear the merits, and upon those merits I now desire to express my opinion.

We were called upon in a very able speech to vote an increase of salary of £100 a year to Bro. Farnfield on the grounds that he had been in his office above thirty years; a detailed statement of his salary and emoluments were laid before us, and we were told that justice, not generosity, claimed the grant from us.

I could not help being struck by the amounts (£380) acknowledged to be already received per annum by Bro. Farnfield, and I expected to hear something more of the nature of his duties and the responsibility of his position which should justify an increase of that amount. Instead, however, of this information being afforded me, I was, as a plain man of business, somewhat surprised to hear it argued both by the mover and seconder that, because when our finances were small, the amount paid in salaries was large in proportion to our receipts, the expenses should now, in more prosperous days, be increased so as to bear the same proportion.

This, to my mind, is a very erroneous proposition, and one that very few men of business habits would consider sound. The motion bore, on the face of it (though this was not urged by those who supported it), that the proposed increase was to be made also on the grounds of increased duties.

I listened with patience to the arguments on the opposite side. It was stated by Brethren of undoubted veracity, and on the authority of a report of a committee of the Board of General Purposes—which, if I heard aright, extended over many pages and contained an exact account of all the duties performed by each officer in the Grand Secretary's office—that the staff has been so augmented that the duties of Bro. Farnfield, instead of being increased, are diminished. I understood that Bro. Farnfield, holding the situation of head clerk or assistant secretary, entered the office thirty-two years ago, at a salary of £100 a year; that his salary had been increased at various times till the year 1846 or 1847, when it was raised to £200 per annum; that he is the book-keeper of the society, and that his chief duty consists in keeping the cash-book. I heard it urged, and, as it seemed to me, in no unkindly spirit to Bro. Farnfield, that £200 a year is considerably above the average payment made to other book-keepers in houses of business, where the hours are longer and the duties and responsibilities are greater, and my own experience confirmed that statement. I heard it stated that, in addition to such salary, we permit Bro. Farnfield to earn £60 per annum as clerk to Grand Chapter, the whole duties of which are performed during our office hours, and the accounts of which are inseparable from those of Grand Lodge; and that we also permit him to earn, as secretary to our Annuity Society (to which we contribute £600 a year), the further sum of £120 per annum. I heard it urged, and, as I thought, with great force, that in paying our clerk £200 a year, or the full, if not more than the full amount he could reasonably expect to obtain in any house of business for similar duties, and in permitting him to earn £180 per annum more, we were making him a fair and liberal return for the services which are required of him; and, added to this, it was pointed out that there is a moral certainty of his receiving a comfortable pension when obliged to retire from active duty.

Taking the facts to be as stated—for, of course, if not true they would have been contradicted—I felt satisfied that the sum paid was sufficient, and, agreeing with those who opposed the grant on its merits, I gave my vote against it, and further reflection serves to confirm the opinion I arrived at.

Comparisons were made as to the emoluments received by individuals holding corresponding situations to that held by Bro. Farnfield, hence I am naturally led to consider my own position, and, as it is that of many others, and seems to me to bear especially on the case, I beg leave to state it. I am the chief officer of a public company, having several clerks under me. I have great responsibilities,—large sums pass through my hands, and I have held my position for many years; yet, I candidly say that, taking the nature of the duties performed by Bro. Farnfield, and the remuneration given for them, I would willingly exchange places and become the subordinate clerk, and in so doing I should materially diminish my work and increase my pay, and so, I confidently believe, would hundreds of others in banks, in government offices, and in houses of business. Nay, sir, I may go much further, and I say that hundreds of professional men, of hard working lawyers, medical men, and clergymen, with all their work and all their responsibilities, derive not nearly such an income as that at present accorded to our clerk, and would indeed rejoice were their duties

as easy, their hours of labour as short, and their emolument at the rate of £380 per annum.

For these reasons, sir, I was and am satisfied that neither justice warrants, nor generosity requires, us to give another £100 a year, and I cannot help remembering that the total emoluments to be now receivable by Bro. Farnfield will be larger than those ever received by Bro. White, after even fifty years' service.

Another word, sir, and I will trouble you no longer. As it appeared to me, the Brethren who attended last evening had gone evidently determined to carry this vote, but I could not help being struck by the evident indisposition there was to listen to arguments which were unfavourable to the grant (even when urged by those to whom is generally accorded an attentive hearing), and by the frequent interruptions which were offered even to bare statements of facts. It would have been better, perhaps, to have come to the vote at once, and so saved the discussion; and yet I should have been sorry to have lost those arguments, because although Grand Lodge is supreme in these matters, and "can do what it likes with its own," it cannot at any rate say that it has done it with its eyes shut.

Whether the opinion of the Craft generally will be in accordance with that of the Brethren present last evening, it is not my business to inquire, but there is this to be borne in mind, and it seems to me to follow as a natural consequence upon the vote of last night, that we cannot stop here; that, having sanctioned an increase of £100 a year to him who has the easiest duties to perform, common justice requires that we should give a corresponding increase to those who do the harder work.

I will conclude with one remark upon a matter which was stated last evening, and I write now no longer as a member of Grand Lodge, but as a subscriber to the Annuity Society. If the fact be as the mover alleged, that Bro. Farnfield, our secretary, is engaged only some twenty minutes once a month at committee meetings, and half a day once a year at the general meetings, I cannot help considering whether our charity would not be advantaged by getting a secretary who could and would give much more time to its interests, and I cannot help comparing his position and that of our Annuity Fund with those of our indefatigable Bro. Crew, whose salary is, I am told, £20 per annum less, and whose charity is certainly in a widely different condition.

Apologizing for so long a letter,

I am, Sir and Brother,

Yours fraternally,

June 17th, 1858. A COUNTRY MASON.

BRO. MASON AND GRAND LODGE.

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

WORSHIPFUL SIR AND BROTHER,—In supporting, at the last quarterly communication, the proposition of the Rev. Bro. Portal that a jewel should be presented to Bro. Thory Chapman as a token of the appreciation of his services by the Grand Master and the Craft at large, I took upon myself with some boldness, perhaps, but I hope at the same time with a due regard to fraternal feeling, to state that the proposition for conferring on Bro. Chapman the rank of *Past* Grand Deacon was inconsistent with Masonic ideas, and that inasmuch as that excellent Brother had not yet been *a*

Grand Deacon, the proposition for making him a *Past* Grand Deacon was equivalent to calling a square a triangle, or a triangle a square.

The condensed report of these observations appearing in your number of the 9th of June, represents me to have stated, that to confer on Bro. Chapman the rank of Past Grand Deacon when he had never been a Grand Deacon, "would stamp a lie on his forehead."

Now, worshipful sir, I must confess that on perusing the report I was shocked at such an expression being attributed to me, and I appeal with perfect confidence to your kindness for an opportunity of disavowing the use of an epithet which can seldom be uttered with perfect propriety, and ought never to be used except on the greatest necessity.

Admiring that courage which enables men to express their convictions at the call of duty, unpalatable as that exercise of duty may occasionally be to themselves and disagreeable to others, and appreciating the freedom of speech permissible in our excellent Order, I cannot forget that courtesy and gentlemanly conduct are requisite to sustain the dignity of every assemblage, and ought to be characteristic of the Craft; and you, I am sure, will coincide in the opinion that arguments should be strong, and language temperate.

The firmness, courtesy, and gentlemanly bearing of the Most Worshipful Grand Master, cannot but sooner or later be reflected on the Craft in general; and if, in the exercise of the privilege of addressing the Grand Lodge with boldness dictated by the love of truth, I should seem at any tine to forget the pattern before me, I hope the Brethren will charitably attribute my language not to intentional discourtesy, but to some bewildering oversight, for I would not willingly and needlessly offend anyone.

I must repeat, then, that I did not utter, either wholly or in part, the sentence to which I refer, and which I have marked above in inverted commas.

This explanation being suggested by regard for the feelings of Brethren who are justly held in high esteem, I beg that you will do me the favour to let it appear in the pages of your valuable *Magazine*.

I am, Worshipful Sir and Brother,

Yours fraternally,

61, *Sydney-street, Brompton*, 19*th June*, 1858.

JAMES MASON, P.M. No. 168.

[There is certainly a slight error in the words as reported, though not to the extent the letter of Bro. Mason would imply. The words used were, "he would bear a lie upon his breast." It is probable that Bro. Mason never intended to use the expression, but that he did so we are positive.—ED. *F. M.*]

THE TRUE PATRIOT.—He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and to the world; since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion, then, of some is to shine, of some to govern, and of others to accumulate, let one great passion alone inflame our breasts—the passion which reason ratifies, which conscience approves, which Heaven inspires—that of being and of doing good.—*Robert Hall.*

THE MASONIC MIRROR.

MASONIC MEMS.

THE R.W. Bro. John Johnes (Recorder of Carmarthenshire), Prov. G.M. for the western division of South Wales, has convened a Prov. Grand Lodge to be holden on the 6th July, in the Lodge-room of the Loyal Welsh Lodge (No. 525), Victoria Hotel, Pembroke Dock, when it is expected there will be a procession to St. John's Church, and a dinner in the evening. So highly esteemed is the R.W. Prov. G.M. throughout the district that the gathering, it is anticipated, will be unusually large on the occasion.

THE R.W. Bro. Dobie (P. G. Reg.), Prov. G.M. for Surrey, has convened a Prov. Grand Lodge to be held at the Swan Hotel, Thames Ditton, on Tuesday, the 6th of July, at three o'clock. The banquet will take place at five o'clock. The reception and entertainment of the Prov. Grand Lodge having, by command of the R.W. Prov. G.M., been placed under the direction of the Frederick Lodge of Unity, No. 661, the carrying out of the arrangements has been entrusted to Bro. Frederick Slight, the Treasurer of that Lodge, who has arranged for the 8.55 p.m. up train to call at Thames Ditton so as to enable Brethren from Reigate, Croydon, Epsom, Brighton, &c. to catch the trains from London Bridge.

THE Stoneleigh Lodge will meet at Kenilworth on the 1st of July, when the Right Hon. Lord Leigh, Lord Lieutenant and Prov. G.M. for Warwickshire, will honour it with his presence. The Brethren, prior to the opening of the Lodge, will be afforded an opportunity of visiting Kenilworth Castle.

WE understand that the Prov. Grand Lodge for the Isle of Wight is to be held at Carisbrook Castle on the 1st of July.

BRO. the Rev. J. Kingston has been presented with a silver pocket communion service, a beautifully bound Bible, and a standard theological work, accompanied by an address lithographed and framed, by the congregation of St Oswald's, Manchester.

THE St. Hilda Chapter (South Shields) is to be formally consecrated by the Prov. G. Superintendent on the 14th of July, when a most numerous gathering is expected. The principal officers named in the warrant are—Bro. Ridley, as Z.; Bro. Franklin, as H.; and A. Davis, as J.

THE following annuitants, who were elected on the funds of the Royal Benevolent Institution for Aged Freemasons and their Widows on the 21st ult., have

accepted the offer of the committee, of apartments in the asylum at Croydon :— Bro. Wm. Bell Slater, Preston ; Bro. John Simmonds, Southsea ; Bro. Brown, London ; Mrs. Mary Arnold, Gravesend ; and Mrs. Sarah Barnstoff, London. There are still eleven apartments vacant.

UNITED GRAND LODGE OF ENGLAND.

A Grand Lodge of Emergency was held on Wednesday, June 16, to consider the business not disposed of at the quarterly communication of the 2nd June. The Right Hon. the Earl of Zetland, M.W.G.M., presiding. There were also present, the Right Hon. Lord Panmure, R.W.D.G.M. ; Bros. Frederick Dundas, *M.P.*, as S.G.W. ; Wyndham Portal, J.G.W. ; Tomkins, G. Treas. ; Roxburgh, G. Reg. ; W. G. Clarke, G. Sec. ; Scott, S.G.D. ; Hopwood, J.G.D. ; Rev. A. Ward, G. Chaplain ; Farnfield, Assist. G. Sec. ; Jennings, G. Dir. of Cers. ; A. W. Woods, Assist. G. Dir. of Cers. ; Smith, G. Purst. ; Sir Lucius Curtis, Prov. G.M. for Hampshire ; Fleming, Prov. G.M. Isle of Wight ; Col. Burlton, P. Prov. G.M. Bengal ; Fenwick, *M.P.*, P.G.W. ; Dobie, P. G. Reg. ; Hall, Prov. G.M. Cambridge ; Udall, Havers, Hervey, Evans, G. Biggs, Le Veau, and other P.G. Officers.

BOARD OF GENERAL PURPOSES.

The M.W.G.M. corrected the report of the scrutineers by omitting the name of Bro. Blake, the P.M. of a Lodge of which the W.M. was also elected a member of the board, and by adding to it the name of Bro. Haward (No. 108), who had the next greatest number of votes on the poll.

CANADA.

The M.W.G.M. next, in accordance with the promise which he made at the regular quarterly communication, laid before Grand Lodge some further correspondence with Bro. Harington in reference to the Grand Lodge of Canada.

THE COLONIAL BOARD.

The report of the Colonial Board was then read, and on the motion of Bro. John Harvey, it was received and entered on the minutes.

ASYLUM FOR AGED FREEMASONS AND THEIR WIDOWS.

The report of the committee of the Asylum for Aged Freemasons and their Widows was then read. An abstract appeared in the *Freemasons' Magazine* of May 26th, page 985.

The M.W.G.M. inquired if any Brother had any motion to make upon the report.

Bro. Harvey said he had only to move that it be received and entered upon the minutes, and he was sorry it had in the reading of it, occupied so much of the time of Grand Lodge. (Hear, hear.)

Bro. Barrett having seconded the resolution, it was agreed to.

PERSONAL EXPLANATION.

The M.W.G.M. said, that before Grand Lodge proceeded to dispose of the notices of motion, he had to offer a few observations explaining why he had summoned the present Grand Lodge. On the last night of their meeting several notices of motion remained undisposed of, and he considered that he, on that account, had been unjustifiably blamed by one Brother, who had stated that, although he had come a distance of a hundred miles to attend Grand Lodge, he had been prevented bringing forward a motion which stood in his name. It was, no doubt, very inconvenient that motions should lie over from Grand Lodge to Grand Lodge, but he might add that he himself was subject to the same inconvenience ; and although he had frequently to come three times the distance mentioned by that Brother, he had never complained. (Hear, hear.) With respect, however, to the delay which took place upon the last occasion, he

was bound to say that the very Brother who complained had been himself the cause of it, for he made a speech which he (the M.W.G.M.) ought to have stopped, and called him to order; but he had not done so, because he saw that the observations were levelled against himself, and that by some he might be blamed, had he interfered (hear, hear)—although he knew that Grand Lodge itself would not have blamed him, for the observations of the Brother to whom he alluded tended to reflect upon his impartiality and fairness; and however painful and offensive they were to him as Grand Master, they were much more offensive to Grand Lodge. He might be to blame for not having stopped the Brother, but he hoped he had now given Grand Lodge some excuse for his being lax in the maintaining of order, and he believed that, had he stopped the Brother, they might have got through all the business on the paper. He confessed he had been very much annoyed at hearing the observations, but he had not thought fit to answer them, especially as anything he had to say in reply, had been completely anticipated by his noble Brother beside him. But finding himself so much blamed by the Brother to whom he had already referred, and finding, too, his observations cheered by a section of Grand Lodge, in which he certainly did not expect to have heard them cheered (hear, hear), he had since taken the pains to sift the subject, in order to ascertain whether he was right or wrong in the decision which he had pronounced upon the point of order; and his firm conviction was that his interpretation of the rules of order was right and correct, and had he to make the decision again, he should repeat it. He thought it necessary to make this explanation, and if it were not satisfactory, Grand Lodge had the remedy in its own hands, and could select some one else to be their Grand Master (Hear, hear, and No, no); but so long as he had the honour of presiding over them, he should demand their support. If Grand Lodge differed from him, any Brother might express that difference of opinion openly and manfully; but if he were to be insulted, he should then ask them to bring forward some one else in his place, who would perform the duties of that chair better than he had done. He had taken the trouble to put his opinions upon paper, in his own writing, in respect to Bro. Beadon's motion, and he should now place it in the hands of the Grand Secretary, to be in future the rule of Grand Lodge. There was only one other subject to which he would refer. Many questions had been asked him, to which, on the spur of the moment, he had without reflection given replies. These answers were, of course, imperfect and hasty, and he therefore begged Grand Lodge to understand that for the future he should refuse to answer all questions of which he had not previously received notice.

Bro. Stebbing said he wished to offer one or two remarks upon what had just fallen from the Grand Master, and would in the outset disclaim any intention, in what he had said the other evening, to show the slightest disrespect to his lordship. As a Mason, he knew the duty which he owed to his Masonic chief, but there were one or two matters on which his lordship was mistaken, or perhaps misinformed. The first was with respect to his (Bro. Stebbing's) occupying the time of Grand Lodge. He had been asked by friends around him to speak to one or two motions, but had declined to do so, nor had he on that evening opened his lips before the speech to which the M.W.G.M. alluded, and which was delivered after the time for bringing forward notices of motion, except the few words in which he supported the motion with respect to Bro. Slade, whom he had known all his lifetime. The next matter to which he would refer was this. The very nature of the question which he rose to put would prove that he had no intention to show disrespect to the M.W.G.M. on the throne, for it was an application to him to rule what was order in the conduct of the business of Grand Lodge, by which ruling he (Bro. Stebbing) might be guided—as he knew it would be impartial and fair; and here he would add, that if every Grand Officer on the dais was as impartial and fair, he and those other Brethren with whom he acted, who held no honours and wanted none (hear, hear, and cheers), would have no reason to complain; on the contrary, they would extend to those honoured Brethren some of the loyalty which they felt towards the Grand Master. But there was a power behind the throne which dictated to it, and that it was which gave dissatisfaction to those who were called the turbulent Brethren. While his lord-

ship sat in that chair as Grand Master of the Craft, he would have no more obedient Masonic subject than he (Bro. Stebbing) was, and he could again assure him that he was mistaken in thinking that any of his (Bro. Stebbing's) observations had been directed against himself, and he therefore hoped he would accept his humble apology for anything which might have appeared too warmly expressed in his address.

Bro. Lord Panmure said he felt glad at the manner in which this matter had terminated. He could not but rejoice at Bro. Stebbing's manly apology; but that was not the only consideration, for something had been said of a power behind the throne. What that power was he did not know, but, speaking for the Worshipful Brethren on the dais, they would, he could assure Bro. Stebbing, endeavour to do their duty, and were ready to meet any charge which the Brethren might bring against them.

The subject then dropped.

BROTHER FARNFIELD.

Bro. Whitmore, in the absence of Bro. Beadon, then brought forward a motion for increasing the salary of Bro. Farnfield by an additional gratuity of £100 per annum; and in doing so said he called upon Grand Lodge to accept his motion, not in kindness to Bro. Farnfield or through a feeling of generosity, but upon the justice of the case. Bro. Farnfield entered the Grand Secretary's office in 1825 as a clerk, upon a salary of £100 per annum, at which it remained until 1838, when, on the death of the late Bro. Harper—who had been, with Bro. White, joint Grand Secretary—it was increased to £150 on account of the additional duties which then devolved upon Bro. Farnfield. In the year following, namely, 1839, Bro. White was taken ill, and during the whole of his illness Bro. Farnfield, under the direction of the Board of Finance, and with the full approval of H.R.H. the Duke of Sussex, late Grand Master, discharged the important duties of Grand Secretary. In 1856 another annual gratuity of £50 was added to his salary, making it in all £200 per annum, which salary he at present received. In 1854 the M.W.G.M., to mark his great respect for Bro. Farnfield, appointed him Assistant Grand Secretary; and he (Bro. Whitmore) believed he was right in saying that it had at that time been the intention of Bro. Odell to have made a motion similar to that which he had now the honour to lay before Grand Lodge, but he had been prevented from bringing it forward in consequence of the absence of Bro. Dobie, who was to have seconded it. It would be well to consider what had been the past and what were the present duties of Bro. Farnfield. He held in his hands a table which showed that within the last twelve years the business of Grand Lodge, in the mere registration of those who joined either particular Lodges or Masonry in general, had increased threefold, and there was, of course, a corresponding increase in the accounts of Grand Lodge; and although Bro. Farnfield had for many years kept the cash-book, no one could ever say that he had kept a farthing of the cash. Another circumstance, which had tended to increase the business of the Grand Secretary's office, was the interest in Masonic affairs which the *Freemasons' Magazine* had created among the Brethren generally, and which had led to a vast deal of correspondence between the country and colonial Lodges and the Grand Lodge. He had thus briefly enumerated the services and the duties of Bro. Farnfield, but in asking Grand Lodge to increase his salary he did it not so much for his present as for his past services, which were entitled to a grateful recognition at their hands; and he believed he might say, that had Bro. Farnfield been employed for thirty-four years in a government office in the discharge of similar duties, he would now be in the receipt of at least £400. The worthy Bro. concluded his address by showing what he considered the insufficiency of the reasons which were, he had heard, to be urged against his motion. One was, that should they agree to the vote the Assistant Secretary's salary would be greater than that of the Secretary; but the question they had to consider was, not how much the Secretary received, but what the Assistant Secretary deserved. Another reason assigned was, that Bro. Farnfield had other sources of income, but that was nothing to Grand Lodge in estimating his services as their Assistant Secretary; and although he did transact some other business in connection with one of

the charities during his office hours, that circumstance added to the efficiency of his services to Grand Lodge and to the Craft generally, as it was of the utmost importance to have in the Grand Secretary's office some one familiar with the Masonic charities and able to answer any questions in respect to them which might be asked by Brethren visiting the office.

Bro. Udall seconded the motion, which he justified upon the increase of the business in the Grand Secretary's office.

A long discussion followed in which the motion was warmly supported by Bros. Binckes, Dobie, Savage, and Portal, and opposed by Bros. Slight, Roxburgh, Havers, and Webb—the principal grounds of objection being, that Bro. Farnfield having £200 from Grand Lodge, £60 from Grand Chapter, and £120 from the Benevolent Institution, was amply remunerated for the time devoted to the service of the Craft; that it was beyond the amount given for similar duties by joint-stock companies and commercial establishments; that it would be unjust to the Grand Secretary to give his assistant as large an allowance as that which he himself had; and that the expenditure in the Grand Secretary's office amounted to 17 or 18 per cent. on the receipts—but was finally carried by an overwhelming majority.

ASYLUM FOR AGED FREEMASONS AND THEIR WIDOWS.

Bro. Binckes then moved that an additional grant of £100 be made to each of the two Benevolent Funds (the Widows' and Aged Masons) and grounded the justice of his motion upon the increase which had taken place in the annual balance of the General Fund, while the grant of Grand Lodge to those two most valuable institutions had remained almost stationary; and also upon the result of the last election, when, through lack of means, they had to refuse to receive into the asylum a large number of deserving candidates of either sex, and of advanced age.

Bro. Barrett seconded the motion.

Bro. Savage would not oppose it, but as the money they were about to vote was made up of the contributions of all the Lodges in the Craft, he thought it but proper that every Lodge should have a vote for each sum of £100 now proposed to be voted away, and he should move a rider to that effect.

This amendment having been seconded,

Bro. Jos. Smith, opposed it as he considered it would be the means of checking voluntary subscriptions.

Bro. Havers, while he preferred to give money in the way of annuity rather than in temporary assistance, yet doubted that they would have funds enough to meet the vote. It was clear they could not do both, that is, grant annuities and give temporary assistance at the same time.

Bro. Symmonds opposed the rider, as it would give the Lodges the means of swamping the votes of private members. It would give them for £100 four thousand votes; whereas all that private individuals could obtain for the same amount was sixteen hundred votes.

Bro. Roxburgh supported the amendment upon the same grounds as those on which Bro. Savage proposed it.

The M.W.G.M. then put the amendment, which on a show of hands was carried by a small majority.

The original motion so amended was then agreed to.

THE PROVINCE OF BERKS AND BUCKS.

The M.W.G.M. made some communication to Bro. the Rev. G. R. Portal upon the subject of the Prov. Grand Lodge of Berks and Bucks, and stated that he had himself written to the Marquis of Downshire, the Prov. G.M., who was on the continent, suggesting the propriety of convening a Prov. Grand Lodge as early as convenient.

Bro. Havers would now ask Bro. Portal as he had obtained all those returns, what he was going to do with them? Grand Lodge had a right to so much information.

Bro. the Rev. G. R. Portal would give Bro. Havers an answer at the next

quarterly communication if Bro. Havers would give him notice of the question. (Hear, hear, and a laugh.)

Bro. Havers (addressing Bro. Portal)—"You have had two years and a half to prepare yourself and might answer the question now."

The subject was then dropped; after which Grand Lodge was closed in ample form, and adjourned to the first Wednesday in September.

METROPOLITAN.

APPOINTMENTS.

Wednesday, June 23rd.—Lodges, Antiquity (2), Freemasons' Tavern; Mount Moriah (40), Freemasons' Tavern; United Pilgrims (745), Manor House, Walworth. Chapter, Union of Waterloo, (13), Woolwich. Lodge of Benevolence, at 7.

Thursday, 24th.—Lodges, Peace and Harmony (72), London Tavern; Shakspeare (116), Albion Tavern. Chapter, Domatic (206), Falcon Tavern, Fetter-lane. General Committee, Girls' School, at 12.

Friday, 25th.—Chapter, Friendship (6), Thatched House Tavern. House Committee, Boys' School, at 4.

Monday, 28th.—Lodges, Pythagorean (93), Globe Tavern, Greenwich; Salisbury (630), Dean-street, Soho.

Thursday, July 1st.—Lodge, Yarborough (812), George Tavern, Commercial-road, East.

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

[The appointments of Lodges of Instruction will appear in the last number of each month.]

GLOBE LODGE, No. 23.—This Lodge held its anniversary festival on Thursday June the 17th, at the Brunswick Tavern, Blackwall, a good muster of the Brethren being present. Bro. W. Watson, P.M., presided for the W.M. Bro. Robbeck, whose absence was occasioned by severe indisposition. The presiding Master was supported by Bro. Haigh, S.W.; Bro. Collins, J.W.; and Bros. Hewlett, Blackburn, Humphreys, and Brandon, P.Ms.; as also by Bros. R. M. Smith, W.M., No. 1,044; Burton, P.M., No. 9; Thomas Adams, P.M., No. 206; Clements, P.M., No. 25; Nappi, Haines, Butler, Fielding, Lawler, &c. The usual Masonic and loyal toasts followed the dinner, the health of Bro. Haigh being associated with the toast of Lord Panmure and the Grand Officers, he (Bro. Haigh) representing the Lodge as Grand Steward for the year. A delightful evening was spent, Bros. Fielding and Lawler enhancing the enjoyment by their vocal efforts.

CAMDEN LODGE, No. 1,006.—On Tuesday, June the 15th, a large number of the Brethren of this Lodge assembled at Bro. Creech's, the Assembly House, Kentish Town, the occasion being the most important one of the year—the installation. Bro. Soper, W.M., having taken his seat, proceeded to open the Lodge, which being done, the Secretary was called upon to read the minutes of the last meeting, which were put to the Lodge and received confirmation. Bros. Parker, Dowell, and Creech, jun., were then introduced, and passed to the second degree. Bro. Tyrrell, P.M. No. 168, was then presented as W.M. elect, and duly installed into the chair, by the retiring Master, assisted by Bro. Thomas Adams, P.M., No. 206. The officers appointed and invested were—Bros. Jones, S.W.; Best, J.W.; Oliver, S.D.; J. Moore, J.D.; Haines, I.G.; Soper, Treas.; and Helps, Sec. Business ended, Lodge was closed in solemn form, and the Brethren adjourned to an excellent banquet. Among the visitors were—Bros. T. A. Adams, P.M., No. 206; Dickie, No. 25; Waterhouse, No. 56; and Platt, No. 219.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges.*—Monday, June 28th, Royal Clarence (81), Freemasons' Hall, at 7; Royal Sussex (221), Freemasons' Hall, at 7. *Chapter.*—Thursday, July 1st, Hospitality (221), Freemasons' Hall, at 7.

CHESHIRE.

APPOINTMENTS.—*Chapters*—Saturday, July 3rd.—Industry (465), Norfolk Arms, Hyde, at 3; Fidelity (623), Flowery Field, at 3.

SEACOMBE.—*Combermere Lodge* (No. 880).—This flourishing and well-conducted Lodge held its usual monthly meeting at Stoke's Hotel, on Thursday, June 17th. The W.M., Bro. Nevill, presided, all his officers being in attendance, and passed Bro. Dennett to the Degree of Fellow Craft in a highly creditable manner, after which the Lodge closed to the 1st Degree. In compliance with a rule laid down by the W.M., and alluded to in our last report, that on every Lodge night instruction shall be afforded to the Brethren, the beautiful lecture of Dr. Hemming was effectively delivered. We venture to express a hope that the neighbouring Lodges of the Province of West Lancashire will also follow this commendable custom, which has been practised for some time by the Cheshire Brethren of Nos. 701 and 782. The Brethren were then called to refreshment, and after an evening spent in a truly Masonic manner, separated at an early hour. Visitors present, Bros. Rothwell Lewin of No. 310, and Wade, W.M. No. 1026.

CORNWALL.

APPOINTMENTS.—*Lodges.*—Monday, June 28th, Boscawen (1,000), Britannia Hotel, Chacewater, at 7; Wednesday, 30th, Peace and Harmony (728), Dunn's Hotel, St. Austel, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, July 1st, Unity (542), Town Hall, Wareham, at 7; Science (640), Private Room, Bourton, at 7.

DURHAM.

APPOINTMENTS.—*Lodges.*—Monday, June 28th, Industry (56), Grey Horse, Gateshead, at 7; Thursday, July 1st, Tees (749), Black Swan, Stockton-on-Tees, at 7.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The regular monthly meeting of this Lodge was holden at Bro. Carman's, on Monday, the 14th ult., the W.M. presiding, supported by Bros. Oliver, S.W.; Hinde, J.W.; and P.Ms. Hewison, Toshach, Ridley, Barker, Johnson, and Twigell (W.M. of St. George's, No. 624, North Shields). There was a most numerous gathering of the brethren, consequent on the walls of the Lodge being adorned, for the first time, with the portraits of the P.Ms., voted by the brethren as a mark of respect and esteem for their past valuable services; they include all P.Ms. who have passed the chair of the Lodge, and are as follows, viz. :—Bros. Toshach, Prov. S.G.W.; Ridley, P. Prov. J.G.W.; Barker, P. Prov. Reg.; Johnson, P. Prov. J.G.W.; Hewison, P.G. Purs.; Potts, P. Prov. S.G.W.; and Oystan, P. Prov. G.D. The portraits are the productions of Bro. Sarony, photographic artist, Newcastle, and as works of art, they are considered perfect and most admirable likenesses; being in provincial grand clothing, and full coloured, they have a striking and imposing effect. After the usual business of the evening had been been gone through, the brethren adjourned to refreshment. The customary loyal and Masonic toasts having been given and duly responded to, the W.M. called upon the brethren to do honour to the "Past Masters," which met with such a hearty

response as is seldom witnessed. Bros. Toshach, Ridley, Barker, Johnson, and Hewison, briefly returned their acknowledgments. Bro. Hewison, P.M. proposed the health of the portrait committee (Bros. Oliver, S.W.; Hinde, J.W.; Buckland, J.D.; and Thompson). Bro. Buckland, as chairman, replied to the compliment. In the course of the evening, Bro. Birkett, I.G., presented to the Lodge two emblematic and beautiful hammers, suitably engraved, for the use of the I.G. and Tyler, which were much admired. After business had been finally disposed of, the Lodge was closed in love and harmony. The visitors amongst others comprised Bro. J. King, S.W., No. 24, Newcastle, and W. Shelly, S.W. No. 624.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, June 30th, Economy (90), Black Swan, Winchester, at 7; Thursday, July 1st, Panmure (1,025), Royal Hotel, Aldershott, at 6. *Chapter.*—Thursday, 1st, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7.

HERTFORDSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, June 29th, Hertford (578), Shire Hall, Hertford, at 4.

ISLE OF WIGHT.

APPOINTMENTS.—*Provincial Grand Lodge*, Thursday, July 1st, Carisbrook Castle, near Ryde. *Lodge.*—Tuesday, June 29th, Ryde (999), Freemasons' Hall, Ryde, at 7.

KENT.

APPOINTMENTS.—*Lodge.*—Thursday, July 1st, United Industrious (34), Freemasons' Tavern, Canterbury, at 8.

PROVINCIAL GRAND LODGE.

We last week gave a brief notice of this Masonic *réunion*, and we now, in accordance with our promise, proceed to notice it in greater detail.

The Prov. Grand Lodge met, as we have stated, at the Town Hall, and was opened, in strict accordance with the constitutions, as an independent body, and not within one of the regular Lodges, though meeting in connection with that excellent Lodge the Belvidere, to the Brethren of which the Craft of the Province are under deep obligations for the exertions made for their comfort.

The Prov. Grand Officers having been appointed, the Brethren attended divine service in All Saints' Church, where a sermon was preached by the Rev. Bro. Batchelor, Prov. G. Chaplain, the principal portion of which we have printed in another part of the *Magazine*. Prior to the sermon, the following hymn, composed for the occasion by Bro. W. B. Tolputt (the words by Mrs. W. Bateman) was sung:—

"Dread Ruler of the teeming universe,
Who from the first thy temple dost uphold
In harmony divine, earth's clouds disperse,
That we thy perfect glory may behold!

"Bright eastern Star, who through Egyptian night
Didst lead the feet of wisdom to thy shrine,
Guide thou our steps with thine effulgent light,
In paths of love and brotherhood divine.

"Thou holy Dove, who brooding o'er the deep
Didst death and chaos with quick life inspire,
Breathe thou on us, wake us from deadly sleep,
And kindle in our breasts celestial fire.

"Majestic triune King, we laud thy might,
Before thy throne we kneel in reverent awe,—
Teach us to read thy truth and love aright,
Within the volume of thy sacred law."

At the conclusion of the service, a collection was made in aid of the funds of the Kent County Ophthalmic Hospital and the West Kent Infirmary, about £17 being received.

On the return of the Prov. Grand Lodge to the Town Hall,

The R.W. Prov. G.M., Bro. Chas. Purton Cooper, *Q.C.*, said, that by a plan which he had introduced into the province, nine out of their fourteen Lodges had been made life governors of the two Masonic Schools—the Boys and the Girls—and they were that day enabled to add a tenth to the list—the Dartford Lodge. The sum of twenty guineas was then voted for the purpose.

The Prov. G.M., before closing the Lodge, wished to make a few observations relative to a slight change which he had made in the usual arrangements that day. He was anxious at all times to comply to the utmost with the constitutions. When he was first appointed Prov. G.M. he found a practice existing of opening the Prov. Grand Lodge within a private Lodge, the consequence of which was that the private Lodge frequently separated without being closed. Most undoubtedly as the Prov. Grand Lodge was the superior body, it ought to be opened independently of any private Lodge. The Belvidere Lodge, in connection with which the Prov. Grand Lodge met that day, had in an earlier part of the morning held a meeting in another place for the transaction of business; but he had opened the Prov. Grand Lodge as the superior body, apart from any private Lodge, in accordance with the principle adopted by the supreme Grand Lodge, a practice to which he proposed to adhere for the future. If he had not introduced the change sooner it was only because his attention had not been drawn to the subject; but the instant it was so drawn, he saw the propriety of the course he had now adopted. As he was in the habit of reading all that was written relative to the management of their Order, he might observe that another change in their general system had been proposed, which he had not thought it desirable to make. The Brethren were aware that properly Prov. Grand Lodge only consisted of the Past Masters, actual Masters, and Wardens of the Lodges in the province; but a practice had grown up of allowing other Brethren to be present. If he had not thought it his duty to alter that practice, it was because he was aware that there were no important subjects to be brought before them for discussion, but whenever it did occur that they had such business before them, he hoped some Brother would call his attention to the fact of there being those present who were not members of Prov. Grand Lodge; he should then feel it his duty to request all those not duly qualified to be present to retire for a time, and he was sure the request would be most readily complied with.

Votes of thanks were then passed to the Rev. Dr. Stewart for the use of the church, to his worship the Mayor, for the use of the Town Hall, to the Prov. Grand Chaplain for his sermon, &c., and the Prov. Grand Lodge was then closed with the accustomed solemnities.

In addition to the Brethren already named as present, we observed Bros. Bisgood, D. Prov. G.M.; Ashley, P.D. Prov. G.M.; Hallowes, P. Prov. S.G.W.; C. G. Whittaker, P. Prov. S.G.W.; Southgate, P. Prov. S.G.W.; Keddell, P. Prov. S.G.W.; Campbell, P. Prov. S.G.W.; Vale, P. Prov. S.G.W. of Herefordshire; James Delmar, P. Prov. S.G.W.; the Rev. W. A. Hill, Prov. G. Chaplain of Worcestershire; Harvey Boys, P. Prov. S.G.W.; Pike, P. Prov. S.G.W.; Charles Isaacs, Prov. G. Sec.; Jones, P. Prov. G. Reg.; Cruttenden, P. Prov. G. Reg.; Windeyer, P. Prov. G. Reg.; Saunders, Prov. G. Treas.; Sargeant, P. Prov. G. Reg.; Townsend, P. Prov. G. Reg.; Pearson, P. Prov. G.D.; Philpott, P. Prov. G.D.; Munn, P. Prov. G.D.; Quait, P. Prov. G.D.; Cruttenden, P. Prov. G.S.B.; Watson, P. Prov. G.S.B.; Higgins, P. Prov. G.S.B.; Baxter, P. G. Steward; and about two hundred other Brethren.

THE BANQUET.

Shortly after six o'clock a large portion of the Brethren adjourned to the Corn Exchange, where a very elegant banquet had been provided by Bro. Sidney Spencer, of the Mitre Hotel; the Brethren having, by permission of the Prov. G.M., divested themselves of their Masonic clothing in consequence of the heat of the weather. However satisfactory this arrangement may be as regards the majority

of the Brethren, we would suggest that the officers should at least wear their collars, as, in consequence of their not having them, they get mixed with the general company, and are unable to preserve that order in their respective districts which is so essential to general enjoyment.

The cloth having been drawn, and "Non nobis Domine" sung.

The Prov. Grand Master said he had a toast to propose which, if they did not receive it in the same spirit of zeal and enthusiasm with which he proposed it, he should say it was impossible they could be Masonic Brethren—it was the health of that august lady who had now for more than twenty years reigned over this great and free country, and might the great Architect of the Universe spare her for many, many years, to reign over them—aye, as long as did her grandfather, George the Third. With the toast he would couple an earnest wish for the prosperity of the Craft. "The Queen and the Craft" was then drunk with great enthusiasm, and the National Anthem sung by the whole company upstanding.

The Prov. G.M. next said that no body of men desired peace and tranquillity morethan Masons; but as it had pleased the Great Architect to rule the order of things, they were obliged to take certain precautions in order to secure the enjoyment of peace. It was for this purpose that the army and navy were established. He was sure they would drink the toast none the less heartily from the fact that both the gallant services included many distinguished Masons. (Cheers.) He then gave the "Army and Navy," including our gallant troops in India and the naval brigade, coupling with it the names of Bros. Hallowes and Southgate.

Bro. Hallowes, as the son of an old soldier and the father of a young one, would, though a sailor, have responded with pleasure on the part of the army as well as the navy, but fortunately, he was relieved of that part of the duty by the presence of Bro. Southgate. He could have spoken with experience of the army, as he had the honour of belonging to a ship which formed part of the squadron that conveyed the troops under Sir A. Wellesley to Spain and Portugal, and also of returning with them to their native land after the first peace of Paris. Therefore, he could have spoken with no superficial acquaintance of the sister service. (Cheers.) The events to which he had referred were to many present but as matters of history, but he believed there were still thousands of Wellingtons and thousands of Nelsons in both services, who only required the opportunity of displaying the genius they possessed. (Cheers.) Look at the numberless heroes who had sprung up in India; who had fought our battles and saved our empire. (Cheers.) There was the gallant Havelock, and yet, when he was appointed to the expedition to Persia, he was depicted by the press as only fit to eat a dinner, and perform the ordinary routine duties of a soldier. Yet what had he proved himself to be? (Cheers.) Men should be cautious how they passed judgment upon officers in either service engaged in important commands abroad. Circumstances might arise little known, or entirely unknown to those at home, and the course which might appear to those at a distance to be improper, might in the end prove to be the means of success. (Cheers.) The Prov. G.M. had coupled the naval brigade with those brave fellows who were now fighting in India. Proud was he to see that Jack could not only man his ship afloat, but also man his guns ashore. (Cheers.) There was now a sympathy existing between the two services which approached as nearly as possible to Masonic brotherhood, and with the two services thus united, England must come out of every strife, as she had before, glorious and victorious. (Loud cheers.) In 1808, he remembered, England had not a single ally upon the continent, with the exception of Portugal, and the French were in possession of that country; but in 1814, instead of being alone, she had all the continent with her. This revolution was effected by British energy, British blood, and British gold; and what had then been done could be done again. (Cheers.) There was no member of the Peace Society who loved peace more than he did; but still, old as he was, if the Queen required his services he would go to India to-morrow. (Loud cheers.)

Bro. Southgate (who was loudly called for) said he was a kind of Bashi-bazouk as regarded the regular army, and he could not arrogate to himself a compliment to which he had no right, he could do no more than thank them for the compliment paid to himself.

The Prov. G.M. then said, that all institutions must have a head, and he therefore proposed the health of a nobleman who was the head of the Masons in England—the Earl of Zetland. (Cheers.) There might be some present who at one time had their doubts as to the fitness of the Earl of Zetland for the high office he held, but that time had gone by. The events of the last two years must have dissipated these doubts, and the firmness and courtesy with which the noble earl governed the Craft would be acknowledged by all. During the period the noble earl had been in office, the Craft had greatly flourished ; and where there were formerly only 800 or 900 Lodges, there were now nearly 1,100. (Cheers.) This was owing in a great degree to the good government of Lord Zetland. He had great pleasure in proposing long life, health and happiness, to the Grand Master of England. (Loud cheers.)

The health of Lord Panmure, the D.G.M., and the other Grand Officers of England, was then drunk.

Bro. Ashley, P. Prov. D.G.M. of Kent, had great pleasure in rising to propose a toast, which would require no words from him to insure it a most cordial and hearty reception. The R.W. the Prov. G.M., whose health he was about to propose had many claims on their gratitude, esteem, and respect. (Cheers.) The kindness which the Prov. G.M. showed on every occasion when in communication with any of them as individual Masons, the zeal he had evinced in promoting the prosperity of their Lodges, and his urbanity and courtesy, had won for him the general respect of the brethren of the province. (Cheers.) He was ever ready to give his counsel and advice, and at the same time to take the opinion of his brother Masons, when consistent with the constitution of the Order. They were more particularly indebted to him for his attendance that day, inasmuch as by his great eloquence, and able reasoning, he had rendered that meeting, in the words of the poet—

"The feast of reason and the flow of soul."

(Cheers.) He had great pleasure in proposing the toast, and might the G.A.O.T.U. grant to their R.W. Prov. G.M. long life and happiness, and might he still continue to preside over the province for many years to come. (Loud cheers.)

The Prov. G.M. assured them that it gave him great pleasure to acknowledge the kind manner in which the toast had been received. He felt that the kind expressions of the R.W. Brother who had proposed his health were not due to Bro. Charles Purton Cooper as an individual,—(yes, yes)—but that in him they acknowledged the Brother who ruled over the province. (Cheers.) He believed they all knew the principle which he had laid down for himself in the government —that of perfect impartiality—(cheers), and upon that principle he should continue to act in future. This was the sixth Prov. Grand Lodge at which he had presided as Prov. G.M., and he was not aware that during all that time, with one exception, which redounded to their honour and his own, that any act or word of his had caused dissent or disapprobation. (Cheers.) He had no desire to preside over them unless it was for the benefit of the Craft, and in compliance with their wishes. (Cheers.) His principles were well known, and he should not depart from those principles. He thanked them cordially for the honour done him, and heartily wished happiness to all present, as well as to the families of those Brethren who were husbands and fathers. (Cheers.) Before he resumed his seat he would ask them to drink to the health of their D. Prov. G.M. Bro. Bisgood. He did not know how the music of the evening had been arranged, but knowing Bro. Bisgood to be a serious man, he could scarcely understand how it was that his health was to be followed by a comic song. (Laughter.) But he was sure that the R.W. Brother was at all times anxious to do his utmost to assist him (the Prov. G.M.) in the discharge of his duties. (Cheers.)

The R.W. D. Prov. G.M. said that after the observations of the Prov. G.M., he could only—whilst returning thanks for the kind compliment just paid him, and admitting that he was a serious man (laughter)—assure them that he had no hand in arranging the music, neither was he going to sing the comic song. (Laughter.) He could assure them, however, that he highly appreciated the distinguished position he had the honour to hold, and whenever the Prov. G.M. would afford

him the opportunity, he would endeavour to show them how well he could discharge the duties of an office which the Prov. G.M. by his own exertions had rendered hitherto little more than a sinecure. (Cheers.)

Bro. Campbell, P. Prov. G.W. said they had all joined heartily and cordially in responding to the toast of those gallant defenders, who probably were the means of securing peace to their shores by showing others how they were able to meet them. If they honoured those brave men, how much more would they accord a tribute of praise to a veteran defender of Freemasonry—he referred to Bro. Ashley. (Loud cheers.) There was a time when Masonry in Kent was not so fashionable as it was at present; then it was that Bro. Ashley led the way, and he believed they might regard him, in some respects, as the precursor of the present prosperity of the Craft in this county. (Cheers.) For many long years he had been foremost to advance the principles of Masonry, and he might be permitted to express a hope that for many years to come his grey hairs would shed a lustre upon these annual gatherings. (Cheers.) Bro. Ashley was one of those men who had been so vividly, so pathetically, and so eloquently shadowed forth by the preacher that day, as those who loved to do good, that he ever had the satisfaction of knowing that he had endeavoured to do his duty as a man and a Mason. (Loud applause.)

Bro. Ashley, P.D. Prov. G.M. could assure the Brethren that he was so overwhelmed with the affectionate manner in which his health had been proposed, and the kind way in which it had been responded to; that he could not find words to express his gratitude. He most sincerely thanked them for the honour they had done him. He had now been very nearly fifty years a Mason, and so long as he had health and strength he should always feel it a pleasure and an honour to attend these meetings. (Cheers.) He implored the Great Architect to send down on all present His choicest blessings, and might their homes be crowned with peace, comfort, and content. (Cheers.)

The Prov. G.M. next proposed the health of the Prov. G. Chaplain, whose excellent sermon they must all have been delighted with that day, and he might be allowed to say that a sermon better calculated to serve the cause of charity he had never heard. (Cheers.)

The Rev. Bro. Batchelor, Prov. G. Chaplain, could not adequately express the gratitude he felt for the very kind manner in which his name had been received. It was the utmost gratification to him that he should have been selected by the Prov. G.M. as the Prov. G. Chaplain, and more particularly that his address that afternoon had met with approbation. (Cheers.) He saw that with his name, like that of the D. Prov. G.M., was coupled a comic song. As the D. Prov. G.M. seemed to think that a comic song in connection with his name was out of place, it might be thought much more so when coupled with that of the Prov. Grand Chaplain. He, however, did not think so, and he liked it. When he looked around he saw men as they were, not as they were represented to be. He did not find men altogether spiritually minded, nor yet altogether worldly minded; and therefore, as there was always a mixture of good with evil, of gaiety with gravity, he was glad to see that his name as the Grand Chaplain was connected with a comic song. (Cheers.) He had often thought that a Grand Chaplain could not select a more appropriate passage from Scripture upon which to discourse than that wherein Solomon tells us to eat and drink and be merry, and that there is a time for every purpose. That passage had often recommended itself to him: and the more he looked into the volume of the sacred law the more he saw there principles which were adapted to men as they were, and not, as those principles were sometimes represented to be, applicable only to almost angels and not to human beings. (Hear, hear.) It was an occasion of the utmost gratification to him to be applauded by them, and to receive the praises of such a man as the Prov. Grand Master, who had taken the highest honours at one of our most famous universities—an honour which he esteemed above all price. Should it be his privilege and happiness to again address them on any future occasion of this kind, he should endeavour to set forth, in their most perfect form, the principles of Freemasonry—the more he saw of which the more was he convinced that they were based on that

sacred law which, as a minister of the gospel, he deeply and sincerely venerated. Cheers.)

The Rev. Bro. Hill (incumbent of St. Peter's, Maidstone), Prov. G. Chaplain for Worcestershire, in proposing the next toast, said he ought, perhaps, as he was a comparative stranger to the county of Kent, to introduce himself as having been for many years a Mason. (Cheers.) A man could not enter warmly into Freemasonry for a series of years without becoming inoculated with a love of the Order; and it was because he felt a deep attachment to the Craft that he was present on that occasion. He had watched with great attention the proceedings of the day, and it must be gratifying to them to know that the result was exceedingly favourable in every sense of the word. (Cheers.) The goodly band which had mustered together in the morning, the great judgment and skill with which the Prov. G. M. had performed the duties devolving upon him, and the judicious selection he had made of Grand Officers for the ensuing year, as well as the hearty reception which the clergy always met with at such assemblages as that, had afforded him the greatest pleasure. From the day's experience he saw no reason to abandon his adhesion to the cause of Masonry; and he hoped that by next year the brethren would know him rather better than they did at present. (Cheers.) The toast which he had the great gratification to propose was that of the Prov. Grand Wardens appointed that day, and he did so with the more pleasure because one of the gentlemen who had been raised to that dignity was known to him—he referred to Bro. Cooke. (Cheers.) It was justice to him to say that since he had resided in Maidstone a more zealous, well-directed, and active member of the community he had not met with in the whole place. Whatever might be the differences of opinion which existed between him and others on certain topics to which further allusion must not be made at a Masonic gathering, it must be acknowledged that, as a public journalist [Bro. Coke is the editor of the *Maidstone Journal*] he was entitled to respect. (Cheers.) He had not the pleasure of knowing the other Grand Warden, but he could see from his appearance that he well represented the good Lodge of Gravesend. (Cheers.) In these appointments there was an instance of the discreet way in which the Grand Master had selected those brethren for the honour; the patronage was not confined to one or two particular Lodges, but was fairly distributed to all the Lodges in the county. (Cheers.) He would couple with this toast a fervent wish for the prosperity of Masonry; and he earnestly exhorted them to carry out zealously the distinguishing principles of the Order; let every one feel that a sacred trust was reposed in him, and never, by any act of indiscretion upon their part, cause a brother to blush. (Cheers.) Having entered the Order with a pre-conceived feeling in favour of Masonry, and with a desire to make themselves useful to their fellow-creatures generally, let them, in truth, be men of benevolence, men of probity, and men whom to know was to honour. (Loud cheers.)

The Prov. S.G.W. felt extremely gratified at the reception the toast had met with, and that pleasure was greatly increased by the manner in which it had been proposed. He was sure that the duties devolving on the Grand Wardens would be none the less zealously discharged if they were performed in the way indicated by his reverend Brother; and he might say that both his colleague and himself had the interests of the Craft at heart. They knew how intimately the diffusion of the principles of Masonry were connected with the welfare of society at large—they knew that it filled a gap which even religion did not always reach—and they, therefore, felt it to be their duty, in the office which they held, to carry out those principles in the highest and best possible manner. (Cheers.) Many and great as had been the events of the day to excite feelings of congratulation among the Masons of Kent, he thought the peculiar circumstances of the occasion demanded still greater thankfulness on their part. It had been customary in this part of the county to look upon their most excellent D. Prov. G.M. as the impersonation of that romantic unknown principle which gave a charm to Freemasonry, and it was something to be connected, although remotely, with the actual appearance of that distinguished personage amongst them. (A laugh.) As a timorous bather only advanced gradually into the water, so the the D. Prov. G.M., beginning at Dartford,

and dipping into Gravesend, and then advancing to Chatham, had at last made a plunge into the very heart of the county at Maidstone. (Much laughter and cheers.) The Prov. Grand Wardens hoped that the Prov. G.M. would call more frequent meetings of the Prov. Grand Lodge. It had been a great cause of complaint against their military system that its high officers were not trained to direct the movements of great bodies of troops in the field; and it was evident during the day, that however experienced individuals might be in all the mysteries o Masonry, they had not acquired that habit of precision in marshalling the Brethren in order which was so much to be desired on a great festive occasion of this sort. (Hear, hear.) Bro. Cooke concluded by observing, in answer to the remarks which had been made relative to the selection of the songs, that the toasts were arranged by one committee and the musical part of the proccedings by another, which might account for any eccentricities the comic songs had been guilty of. (Cheers and laughter.)

The Prov. G.M. proposed "The W.M. and Brethren of the Belvidere Lodge." It was quite out of his power to describe the gratitude he felt at the reception he had met with that day from the members of the Belvidere Lodge. It was now eleven years since the Craft had held its Grand Festival in Maidstone, and the arrangements made to properly carrit it out that day were worthy of this ancient borough, and worthy of the Craft. (Cheers.) For himself he could say he had never spent a day more to his satisfaction than that, and he proposed they should heartily drink to the prosperity of the Belvidere Lodge, to whom the Craft were much indebted. (Cheers.)

Bro. Orford, W.M., acknowledged the compliment. He could only say that every one of the Brethren of the Belvidere Lodge had done his best to make the proceedings of the day go off well; and, however much they might regret any little circumstance that might have occurred to mar the pleasures of the day, he could assure them it was from no want of a desire on the part of the members of the Belvidere Lodge to provide for their comfort. They had spared neither time, nor expense, nor labour, and if their arrangements had given satisfaction they were amply rewarded. (Cheers.)

The Prov. G.M. then proposed the health of the visitors, coupling with it the names of Bros. Warren and Baxter, P. Grand Stewards.

Brother Warren returned thanks, and said that as allusion had been made to his connection with the *Freemasons' Magazine*, he could assure them that the managers could not feel otherwise than highly flattered at the events of that day. Their R.W. Prov. G.M. had corrected an irregularity which had crept into the practice of opennig Prov. Grand Lodges, and fairly admitted that his attention had been first called to it through the *Magazine*. That so excellent and distinguished a lawyer as Bro. Cooper should endorse the views of the *Freemasons' Magazine* was indeed a most gratifying acknowledgement of its usefulness, and if the R.W. Brother did not go with them in all their views, the managers had no reason to complain, as it would be unreasonable for them to suppose that they could obtain the full correction of every little irregularity of practice which they in the discharge of their duties felt bound to point out. In conclusion, he might be allowed to say, that of all the various Grand Festivals he had attended throughout the kingdom, he had never seen one better managed or carried out in a more really fraternal spirit. (Cheers.)

The Prov. G.M. then vacated the chair, for the purpose of proceeding to London by the train.

Bro. Campbell, W.M. of the Dartford Lodge, and P. Prov. S.G.W. of Kent, was then called to the chair, and the remainder of the list of toasts concluded. Amongst these the most cordially received were the healths of the Grand Treas. and Sec. (responded to on their behalf by Bro. Keddell); of Bro. Campbell (proposed by Bro. Vale); of Bro. Tolputt, and thanks to him for his Masonic march; Bro. Pearson, on whom, in conjuction with Bro. Cooke, had devolved so large a part of the duties of the day; and "The Ladies."

The musical arrangements were conducted by Bro. Lowick, assisted by Bros. Edney and Shoubridge.

Next year's festival, it is rumoured, will be held at Gravesend.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges.*—Monday, June 28th, Tudor (688), Red Lion, Oldham, at 6½; Thursday, July 1st, Affability (399), Cross-street, Manchester, at 6½; Friday, 2nd, Anchor and Hope (44), Swan Hotel, Bolton, at 6.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges.*—Thursday, July 1st, Mariners (310), 42, Duke-street, Liverpool, at 6. *Instruction*—Friday, 2nd, Duke-street, Liverpool, at 7. *Chapters.*—Wednesday, June 30th, Lebanon (101), Royal Hotel, Prescot, at 6; Unity and Perseverance (845), Wheatsheaf, Ormskirk, at 5.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, June 30th, Lindsay (1,014), Public-buildings, Louth, at 6.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodge.*—Thursday, July 1st, Newcastle (24), Freemasons' Hall, Blackett-street, Newcastle-upon-Tyne, at 7.

SHROPSHIRE.

APPOINTMENTS.—*Lodge.*—Friday, July 2nd, St. John's (875), Bull's Head, Wellington, at 4.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, June 30th, Sincerity (327), Clarke's Hotel, Taunton, at 7; Thursday, July 1st, Royal Cumberland (48), Masonic Hall, Bath, at 8; Benevolent (653), Town Hall, Wells, at 7.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, July 1st, St. Peter's (607), Star and Garter, Wolverhampton, at 7.

TIPTON.—*Noah's Ark Lodge* (No. 435).—The usual monthly meeting of this Lodge was held at the Navigation Inn, on Friday, the 18th, Bro. G. M. Wareing in the chair, well supported by his officers. The candidate named in the circular being present, after the ballot, was duly initiated, the W.M. performing the ceremony in a highly creditable manner. The charge was given by Bro. Howells, P.M., and the lecture on the first tracing board, by Bro. Davison, S.D., whose impressive and correct delivery was the admiration of every Brother present. After the closing of the Lodge, the Brethren, twenty in number, enjoyed a very pleasant evening, enlivened by the superior vocal powers of Bro. Francis; Bros. Whitehead, Peacock, and Whitehouse, also contributing to the harmony.

SUFFOLK.

APPOINTMENTS.—*Lodges.*—Monday, June 28th, Providence (544), King's Arms, Halesworth, at 7; Tuesday, 29th, Apollo (383), White Lion, Beccles, at 7.

WALES.

APPOINTMENTS.—*Lodge.*—Tuesday, June 29th, Loyal Welsh (525), Victoria Hotel, Pembroke, at 7.

PEMBROKE DOCK.—*Loyal Welsh Lodge* (No. 525).—An unusual number of candidates have been admitted at this Lodge during the present year. There has not been a single meeting for many months past at which one degree or the other has not been conferred, and Lodges of emergency are constantly being held to work up arrears.

WARWICKSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, June 28th, St. Paul's (51), Union Hotel, Birmingham, at 4; Wednesday, 30th, Abbey (625), Newdegate Arms, Nuneaton, at 7; Thursday, July 1st, Stoneleigh, Town Hall, Kenilworth, at 4.

WILTSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, June 29th, Concord (915), Court House, Trowbridge, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, June 28th, Hope and Charity (523), Black Horse, Kidderminster, at 7½; Wednesday, 30th, Perseverance (838), Freemasons' Tavern, Dudley, at 6½.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges.*—Thursday, July 1st, Constitutional (371), Assembly Rooms, Beverley, at 8; Friday, 2nd, St. Germain (827), The Crescent, Selby, at 7. *Chapter.*—Wednesday, June 30th, Zetland (287), York, at 7.

CONSECRATION OF THE LONDESBOROUGH LODGE, NO. 1036.

THE ceremony of the consecration of this new Lodge at Bridlington Quay took place on the 9th inst., and was conducted and performed throughout in a masterly manner by the D. Prov. G.M. Bro. George Marwood, of Busby Hall, Northallerton, Yorkshire, North Riding. The installation of the Worshipful Master, Bro. E. W. Pritchard, P. Prov. G.D., P.M. 926, W.M. 236, was likewise solemnly, and with all the ritual of ancient usage, performed by the same talented Brother assisted by Bros. W. Cutt, F. W. Bell, S. Moseley, R. Spencer, S. Flintoff, P.Ms., and others. The W.M. appointed as his officers Bro. G. Fox, S.W.; Bro. G. Furby, J.W.; Bro. G. Wrangham, S.D.; Bro. C. W. Hudson, Chaplain; and invested them in an impressive manner. There were six initiations—Messrs. G. Faver, M. H. Cooper. W. Hind, A. Sawden, R. R. Brown, and T. Woodcock. The business was concluded at six p.m. It would be almost impossible to describe the elegance and admirable arrangements of the Lodge-room, situated in one of the most fashionable and delightful parts of the Quay. The labours of the few Brethren who have inaugurated the event must have been immense, and well deserve the encouragement given by Bro. the Right Honourable Lord Londesborough, whose munificent gift of working tools in solid silver, executed by Bro. Spencer in a style to do great credit to British art and workmanship, will remain a perpetual memorial of his lordship's love to the Craft, and his good feeling towards the prosperity of the Brethren at Bridlington. Bro. A. Bannister of Hull, who was the bearer of the present, assured the Brethren that the decorations, furniture, and working of the Londesborough Lodge, No. 1036, were such as he had never before witnessed, and he had no doubt his noble Brother the sponsor would often come amongst them.

The first resolutions entered in the minute book of the Lodge were a cordial vote of thanks to Bro. the Right Honourable Lord Londesborough, moved by Bro. Pritchard, seconded by Bro. Fox; and a like tribute to Bro. D. Prov. G.M. George Marwood, for the unequalled way he had acquitted his duties—moved by Bro. R. Spencer, seconded by Bro. Fox.

THE BANQUET.

The banquet was held at the Britannia Hotel; the W.M. Bro. E. W. Pritchard, Prov. G.D., P.M. No. 926, W.M. No. 236 in the chair, supported by the D. Prov. G.M. Bro. George Marwood on the left, and Bro. C. W. Hudson, Chaplain of the Lodge, on the right; Bros. Bell, Moseley, Knaggs, Cutt, Copperthwaite, Flintoff, &c., and about fifty of the Brethren.

Grace having been said, the R.W. D. Prov. G.M. rose to propose the first toast of every Mason, "The Queen." Drunk with cheers, three times three, followed by the National Masonic Anthem, sung by Bros. Dove, Spurr, and Metcalfe.

The D. Prov. G.M. next gave "The M.W.G.M. the Earl of Zetland," remarking

that he was sure when the report of that day's proceedings was made known to him, it could not fail to give unwonted pleasure and satisfaction ; for one who had the good of the Craft so much at heart must rejoice to hear a testimony of the Brethren's zeal in establishing the Londesborough Lodge fall from him, as he was sure it would, with the highest commendation. It was a duty he should perform with a pleasure he had seldom the good fortune to feel. The toast was drunk with Masonic honours, enthusiastically.

The D. Prov. G.M. next gave "The R.W.D.G.M. Lord Panmure," Drunk with honours.

The D. Prov. G.M. now rose to give the toast of the evening, viz. "Success to the Londesborough Lodge, No. 1036." He was well convinced no Lodge ever opened under better auspices, nor could a better field be chosen for usefulness. The munificent gift of the their Bro. Lord Londesborough, P.S.G.W., was itself guarantee of prosperity, as his lordship must have been pretty well convinced of the probity and trustworthiness of the individuals who had to do with the formation of this Lodge ; and he must bear out this great principle, that his lordship's kindness had been met by the Brethren of No. 1036 in a spirit which did honour to them and to Masonry—for those who had witnessed, as he had that day, the furniture, equipment, and working of the Lodge, must be struck with the happy feeling that fortune smiled upon them ; and however hard the labours of the Brethren must have been, they were already reaping an abundant reward, laying up for themselves a laurel that should never fade away ; and so long as he himself lived, he should look back upon the part he had that day the onerous duty to fulfil as one of the brightest moments of his life, when all went on "without a break," smooth, facilely, and harmoniously ; so may they long continue. The D. Prov. G.M. concluded a brilliant speech, in which he was repeatedly cheered, by giving the toast of the day "Success to the Londesborough Lodge, No. 1036." Drunk with Masonic cheers, and other honours.

The W.M., who, upon rising, was received with great applause, said he felt certain that he stood in no unenviable position robbed of language to express the object for which he appeared before them ; nevertheless a duty, a responsible and charming call rested upon him. The kindness which had greeted the birth of another Lodge was a sufficient omen for its future career ; but the rich and generous patron who had been its sponsor, and whose costly present of working tools, in solid silver, of British art and workmanship of the most modern and beautifnl style—that all that day had had an opportunity of beholding,—now claimed their grateful remembrance. He then proposed the toast entrusted to his charge, of "The Right Hon. Bro. Lord Londesborough, P.G.S.W., &c." (Immense cheering, which continued some minutes.)

The W.M. again stood up to cull the sweets of sentiment from every Mason's breast—to send a thrill of admiration and affection through every Brother's heart. They had that day seen what he and some of his older compeers had seen before,—a consecration,—performed with a solemnity and grandeur, an eloquence and order, that while it astonished, silently taught us to worship. He (the W.M.), as well as Bro. S.W. No. 1036, had had frequent communications through the post with Bro. G. Marwood, the D. Prov. G.M.—(loud applause)—for his part he could bear cheerful witness to the regularity of his replies, invariably by return of post, to his numerous and necessary applications ; and he might say that the Londesborough Lodge owed its formation solely to his interest. (Great cheering.) There was not a man—a Mason- that met that day, who would easily forget the sacred work which he had carried out,—the urbanity and correctness of such a Brother ; one who, while he moved in eminent social life elsewhere, thought it not derogatory to be with them that day. (Cheers.) The W.M., No. 1,036, concluded a masterly speech, full of just compliment and learning, by proposing the toast of "The R.W. Bro. George Marwood, D. Prov. G.M." Drunk upstanding, with three times three and other most appropriate honours.

The D. Prov. G.M. returned thanks, reiterating his best wishes for every blessing on No. 1,036, and the Brethren who had so warmly and affectionately greeted him, assuring them everything he had said was sincere, stating that it

was time the newly-initiated knew something about Masonry, and as precept was of little avail without the example, he should have great pleasure in singing the E.P.'s song, which was joined in chorus and honours by all the Brethren.

The W.M. felt he should not be deemed trespassing in bringing their notice the next toast. There were met on that day Brethren from almost every town in Yorkshire, and one even who had journeyed on purpose all the way from London—Bro. R. Spencer. (Cheers.) Bro. Moseley, W.M., had given them £5, Bro. A. Bannister, £2. 2*s.*; Bro. H. Blane, £2. 2*s.*; while they appreciated such acts of innate brotherhood, they must do all honour to "The Visiting Brethren." (Applause.) It gave the Brethren of the Londesborough Lodge, No. 1,036, the greatest happiness to see them present—(cheers)—it would do so at all times; indeed he hoped that the wayfaring Mason would oft turn to their Lodge—for the beauties of the coast, by whose margin the erection was made, whilst it invited repose and contemplation "from nature up to nature's God," offered a ready help to their moral rectitude and social hospitality—which they would extend to all "Visiting Brethren." (Applause.)

Bro. Spencer, from London, rose to reply, and thought it best at once to get rid of the van load of difficulty which had been laid upon him, expressing his desire at all times to do the best he could for Masonry, and the high character he could give to the Yorkshire Masons, and the pleasure he had felt at the auspicious opening of No. 1036. The Brother kindly volunteered a song, and gave "Time" in most excellent style.

Bro. Moseley, P.M. in a highly eulogistic manner, proposed "The Brethren in the Army and Navy."

The W.M. returned thanks for the navy in "true blue" sentiment.

Bro. Woodall, S.W. No. 226, for the army, in very suitable and earnest language.

The D. Prov. G.M. rose to give "The Officers of the Londesborough Lodge No. 1036." (Cheers.) On his right was the W.M., a man known to them by social, private, and public virtues, and who had that day played no inconspicuous part in the proceedings performed with credit to the tenets of Masonry, and a redounding honour to him; his S.W., Bro. Fox, was a gem among Masons; Bro. Furby, J.W., worked with marked zeal and approbation. He gave "The Officers of the Londesborough Lodge No. 1036," and a long life to them. (Great applause.)

Bro. Fox, S. W. No. 1039, and W.M. No. 926, said, "Right Worshipful D. Prov. G.M., Past Masters, Masters, and Brethren, allow me, on behalf of the Officers of the Londesborough Lodge, to return you our warmest thanks for the kind manner in which our health has been proposed and received. For the very fraternal encomiums passed upon us as founders of the Lodge, I can but add, that as men and as Freemasons we have only done our duty. Our object has been to establish, in this ancient town of Bridlington, a branch of that noble institution, whose antiquity precedes even the golden fleece of ancient days—an institution whose principles are designed for mutual benefit and happiness, as well as the general good of mankind—an institution whose unsullied tenets have been cherished and upheld by the learned and the good, the scientific and the enterprising of every age. To-day is a day that the Officers of the Londesborough Lodge have occasion to feel proud of, in being honoured with the company of so many worthy and distinguished Brethren of the Craft; and it is gratifying to reflect that amid the wreck of time and whirlpool of change which surrounds us, while kingdoms and empires have crumbled into dust, and their military glory and imperial grandeur departed and gone—the Mason may cast his eye along the vista of time, and from the crowning heights of observation behold the types, the symbols, and the landmarks of his Order, silvered o'er with years and embellished with honours, remaining fixed, immoveable, and constant, as the polar star. (Cheers.) May Freemasonry flourish among us, may it flourish throughout the world, and become instrumental in diffusing the light of knowledge. May the three grand principles of our Order, "brotherly love, relief, and truth," be engraven on our hearts, and daily exhibited in our lives; and may the accidental distinctions of creed, of

country, and of colour, be all obliterated in the wide and expansive reflection that the world is our country, and man is our brother." (Loud applause.)

The W.M. proposed "The six newly-initiated candidates," in a speech characterized by genuine knowledge of Masonry and thorough power of expression. Received with the usual honours.

Bro. Faber returned thanks, and those who had the happiness of hearing him will never forget it; the warmth and sincerity told with wondrous effect. He said that he stood before the Brethren as a little child—he was a neophyte—if he had never felt humility before he had done so now, and trusted that himself and the others would ever uphold the honour and dignity of the Craft, and be worthy Brethren.

The S.W. gave the toast, "All poor and distressed Masons."

Other toasts followed: Scarbro', Malton, Humber, Minerva, Whitby, Filey, &c. A band of music was in attendance, and played several popular and appropriate airs, previous to and during the dinner.

The Brethren separated at eleven p.m. in perfect harmony.

The consecration of a Masonic Lodge at Bridlington Quay had the effect of bringing together some hundreds of the people from Bridlington and the villages in the neighbourhood, who evidently anticipated witnessing a gorgeous parade of Masons and Masonic paraphernalia. The Brethren were much surprised, on their quitting the Lodge after consecration, to see the number of people congregated together; and some difficulty was experienced in elbowing their way to the banqueting room at the Britannia Hotel.

We cannot close this report without alluding to the admirable style in which the banquet was served up by Mr. Rycroft, the proprietor of the Britannia Hotel. It included every delicacy of the season, and great praise was given to that gentleman for his attention to all present.

We may add in conclusion, that the Brethren will even have a hearty welcome, from all parts, to the Londesborough Lodge, that there is first-class accommodation in the place, as well as natural marine beauties few places can boast of, and the promise of his lordship to visit the Lodge himself this summer, all which combine to make it attractive.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges.*—Wednesday, June 30th, Philanthropic (382), Commercial-street, Leeds, at 7; Friday, July 2nd, Zetland (877), Royal Hotel, Cleckheaton, at 7; Alfred (384), Griffin Hotel, Leeds, at 7.

PROVINCIAL GRAND LODGE.

A large gathering of the Brethren of this important Province took place at Saddleworth, on Saturday, the 12th instant, for the purpose of assisting the highly esteemed D. Prov. G.M. Bro. George Fearnley, *M.D.*, to lay the corner-stone of a mechanics' and literary institution at Upper Mill. Amongst the Brethren present on this interesting occasion were the R.W. Bro. George Fearnley, *M.D.*; Bro. Dewsbury, D. Prov. G.M. and Prov. G. Supt. of R.A. Masons; W. Bros. J. W. H. Richardson, Leeds, Prov. S.G.W.; C. Harrop, Saddleworth, P. Prov. S.G.W.; W. H. Aston, Huddersfield, Prov. J.G.W.; James Peace, Huddersfield, P. Prov. J.G.W.; H. W. Weddop, Brighouse, P. Prov. J.G.W.; Lawrence Newall, Littleton, Prov. J.G.W., East Lancashire; Rev. J. Senior, *LL.D.*, Wakefield, P. Prov. J.G.W. (acting as Prov. G. Chaplain); Richard R. Nelson, Dewsbury, Prov. G. Sec.; R. H. Goldthorp, Cleckheaton, Prov. S.G.D.; A. Engelmann, Bradford, Prov. J.G.D.; J. O. Gill, Dewsbury, Prov. G. Supt. of Works; W. Kilner, Huddersfield, P. Prov. G. Supt. of Works; George Mitchell, Huddersfield, P. Prov. G.S.B.; W. Spark, Leeds, Prov. G. Org.; Henry Baines, Huddersfield, Prov. G. Purst.; W. Roberts, Rochdale, Prov. G. Purst., East Lancashire; T. A. Haigh, Meltham, Prov. G. Steward; H. Smith, Prov. G. Steward, Bradford; James H. Whitehead, *J.P.*, Saddleworth; Thomas Wood, Saddleworth, Prov. G. Steward; J. Burton and G. N. Nelson, Holmfirth; James Anderton and W. Backhouse, Cleckheaton.

The following is a brief description of the intended new building:—The ground-plan comprises two class-rooms, 17 feet by 14 feet; warden's house, two rooms, 17

feet by 15 feet, and 12 feet by 12 feet; one large class or lecture room, 40 feet by 30 feet; and reading-room and library each about 18 feet by 15 feet. The second story consists of one large room 45 feet by 40 feet; gallery, 40 feet by 18 feet; orchestra and platform, 40 feet by 15 feet. Under the gallery are two corridors or entrances to the large hall, and stairs to the gallery; also a news-room in the space between the passage, 20 feet by 15 feet. Ante-rooms are under the orchestra, with a flight of stairs to the rooms below, and also to the warden's dwelling. The length of the building outside the base will be 81 feet, and width 45 feet; the height from the floor to the ridge 60 feet. The end of the building will be the front, and the only portion that will be seen from the main street; the windows and doors in the front contain the only ornamental features, and will be of the early English character.

The Prov. Grand Lodge was opened in the Lodge-room of the Lodge of Candour, No. 422, at the Swan Hotel, Dobcross, and the Brethren formed in procession, and joining the general procession at Upper Mill, proceeded to the site of the intended building.

It was about four before the procession reached the appointed spot, and all the while the rain had poured down in torrents, not ceasing for an instant.

The Old Hundredth Psalm having been sung by the assembled multitude,

Bro. J. H. Whitehead, in order that the stone might be laid properly, and in accordance with the regulations of the Masonic Order, presented to Bro. Dr. Fearnley, D. Prov. G.M., a very handsome silver trowel, with solid silver handle, of foliated design, bearing the following inscription:—"Presented to George Fearnley, Esq., *M.D.*, D. Prov. G.M., of West Yorkshire, on the occasion of his laying the Foundation-stone of the Mechanics' and Literary Institution at Upper Mill, by Bro. J. H. Whitehead, President. June 12th, 1858."

Bro. Dr. Fearnley having briefly addressed the assembly, called upon the Prov. G. Sec. to deposit in the cavity of the stone the local papers of the day, the Prov. G. Treas. to deposit the coin of the realm, and the Prov. G. Supt. of Works to place the plate on the stone, which was then duly lowered into its place. The D. Prov. G.M. then called upon the Prov. S. and J.G. Wardens to apply the implements of their offices, and they having pronounced it plumb and level, he applied the square, and pronounced it well and properly laid; and striking it with his gavel three times, dedicated the building to its destined purpose. The Prov. G. Chaplain, having strewed corn, wine, and oil on the stone in the usual form, invoked the blessing of the G.A.O.T.U. upon their labours.

The D. Prov. G.M. prayed the Great Architect of the universe ever to continue to give an abundance of corn, wine, and oil to every inhabitant of the district, and that abundance and bounty might be shown according to His will. The people who had just witnessed the laying of the foundation-stone of the Mechanics' Institution, might think there had been a great amount of unnecssary ceremony. To his Brethren the reasons for everything done was well known, but to the uninitiated he could only assign general reasons. In everything done there was a truth and moral meaning: thus the square taught humility, the level equality, and the plumb rule uprightness of action. The level taught that all sprung from the same stock, were partakers of the same nature, and were sharers of the same fate. The level was necessary for good government, and for the purpose of preserving order amongst all ranks and conditions of men. If we rose in the station of life, we ought not forget our friends and brethren who were still entitled to our regard. It also taught us our duty to our neighbour and our God. These things were required of every man—never to mention His name without the reverence due to the Creator of all—love to our neighbour, by acting on the square in all things—giving every kind of assistance which his necessities required. In conclusion he had a pleasing duty to perform; he had to express his sincere thanks to Bro. Whitehead for his kindness in presenting him with the beautiful trowel. He should always view it as a memento of that day, and should regard it with satisfaction wherever he heard good tidings of the people of Upper-mill. Whenever he had heard that they had availed themselves of the advantages of the Mechanics' Institution, he should regard it as evidence of the progress and prosperity of the neighbourhood. He should then thank God, and rejoice that

he had laid the foundation stone of the Uppermill Mechanics' Institution. (Loud applause.)

The ceremony having been brought to a close,

Mr. Halliwell on behalf of the directors of the institution, was desired to thank the several orders and gentlemen who had attended and taken part in the ceremony, at great personal inconvenience. To those gentlemen he proposed that hearty thanks should be given by a round of cheers.

Three cheers were given by the audience.

The D. Prov. G.M. in returning thanks on behalf of the Freemasons, expressed a hope that the district would be largely benefited by the erection of the institution; and that one result would be a greater interest in education amongst all classes. When the building was completed, he should be ready, under the auspices of his friend Mr. Halliwell, to aid in the success of the institution by giving a lecture. (Applause.) He had at first no idea of laying the foundation-stone. He thanked Bro. Whitehead for the kindness before expressed. It was true that in his official capacity he had no power to depute to Bro. Whitehead the laying of the foundation-stone. If he had possessed such power, he would only have been too glad to have exercised it. He thanked the ladies and gentlemen present for the kindness they had shown to him and his Brethren. For this kindness three cheers would be given—three for the success of the institution, and one more for the success and prosperity of the people of Uppermill.

These cheers were heartily given by the Freemasons.

Thanks were also given on behalf of the Oddfellows, Foresters. &c., for being allowed to participate in the proceedings of the day, which were then brought to a close.

COLONIAL.

CANADA.

INSTALLATION OF THE PROVINCIAL GRAND MASTER FOR QUEBEC, ETC.

On Monday, May 26, according to previous appointment, the Masonic Chambers, St. Francis-street, were filled to overflowing with Brethren of the mystic tie to witness the installation of the R.W. Bro. James Dean, jun., as Prov. G.M. for the district of Quebec and Three Rivers, under the registry of England.

The Prov. Grand Lodge having been opened in due form, by the R.W. Prov. G.M., and his patent of appointment from the Earl of Zetland, M.W.G.M. of England, read, he was then installed according to ancient custom by the R.W. Bro. George Thompson, P.D. Prov. G.M. The Prov. G.M. then appointed as his first Officers:—R.W. Bro. Henry Plenderleath Leggatt, D. Prov. G.M.; V.W. Bro. Samuel Johnson Dawson, Prov. S.G.W.; V.W. Bro. R. H. Smith, Prov. J.G.W.; V.W. Bro. A. F. Knight, Prov. G. Reg.; V.W. Bro. Weston Hunt, Prov. G. Treas.; V.W. Bro. G. Veasey, Prov. G. Sec.; Bros. M. Hunter, Prov. S.G.D.; G. H. Borlase, Prov. J.G.D.; W. Shordiche, Prov. G. Supt. of Works; James Scott, Prov. G. Dir. of Cers.; B. Jacobs, Assist. Prov. Dir. of Cers.; J. Le Blanc, Prov. G. Sword-barear; N. H. Bowen, Prov. G. Org.; Charles Phillips, Prov. G. Purst.; W. Wilkinson, Prov. G. Tyler; C. Lapointe and T. Alexander, of Albion Lodge, No. 17, G. R. Renfrew and John Shaw, jun., of St. John's Lodge, No. 214, J. Gillespie and J. Robert, of Alma Lodge, No. 931, Prov. G. Stewards; V.W. Bro. G. T. Cary, P. Prov. G. Reg. and W. Bro. James Scott, with the D. Prov. G.M. as Chairman, the Prov. G. Wardens, Prov. G. Reg. and Prov. G. Sec., Committee of General Purposes.

After the business of the Grand Lodge had terminated, the Brethren adjourned to a supper at Bro. Russell's, where the R.W. Bro. Thompson, P.D. Prov. G.M.

having been requested take the chair, the Prov. S.G.W., Bro. W. Dawson, in the west, and the J.G.W., Bro. R. H. Smith, in the south, about seventy of the Brethren sat down to dinner. The attendance having somewhat exceeded the calculations of the committee of arrangements, a supplementary table had to be spread in the north-west corner.

The cloth having been removed, various Masonic toasts were proposed and drunk with all the honours.

The chair was then vacated by the R.W. Bro., and Bro. R. H. Smith, P.M, was called thereto, after which a number of volunteer toasts were proposed, accompanied by several admirable songs, and the proceedings did not terminate till those Brethren who remained to the last, were among the "wee short hours ayont the twal."

THE GOLDEN RULE.—If Freemasons do not exemplify in practice the duties of humanity,—if they do not exhibit in their intercourse with each other and the world the golden rule so emphatically taught in all their mysteries, from the first step to the last, then in vain may we indeed look elsewhere for that graat good which it is incumbent on every child of man to assist in accomplishing, for the lion and the lamb, the strong and the weak man, to dwell together in peace, and to be linked in the golden chain of humanity's relations, so that the principle of love will attract them, and the claim of a common nature actuate them in all their social intercourse with each other. It is not contemplated that the day of this great good is to be postponed until a future time, when it is supposed that the laws which govern the universe will be disturbed and the course of the elements changed; but it is the duty of every man, and particularly those who are bound by obligations of a sacred and fraternal character, now, at this time, each one for himself, to apply the golden rule to all his actions, to square his conduct by the eternal law of love —love for his fellow man—so that within his sphere, and within the circumference of his individual self, there shall be no war, no antagonism, no hostility to his fellows. The time for turning spears into pruning-hooks and swords into ploughshares, and establishing peace between man and man, is even now, this day; and any postponement to a future period is only a continued violation of the law of love, which ought to bind man in fraternal relations with his fellow man, and the golden rule form the basis of all his intercourse and social obligations. The ideal future, when man will not be influenced by the passions of his animal nature, is too far distant and problematical to govern rational, intelligent creatures who have already commenced their immortal career, and to whom every moment is important in developing the perfection of their natures in their progress onwards and upwards to the ultimate of all perfections. Our duties commence here. We must be provident of our time. The great Author of creation has purposed that his creatures shall avail themselves of the circumstances and conditions of the sphere within which they are placed to develop the highest plane their natures are capable of attaining. There can be no modification, no change of the eternal principles which God has established from the beginning of the creation, in order to accommodate His creatures in pursuits irrational, and which are not of an upward, progressive tendency. The laws of God are immutable. The period of man's progression commences in the earthly life. It is here where the foundation of our future must be laid—here where the law of love must be developed—here where the golden rule must be practised—here where the strong passions of our animal nature must be controlled by reason —here where the first steps of our existence commences, and the structure is erected which forms the tabernacle for the immortal spirit—and it is here where we form the link in the chain of immortal existences, in which, as the planet in its orbit, it will ever and ever revolve.

THE WEEK.

On Monday the Queen and Prince Consort left town for Stoneleigh Abbey, the seat of our noble brother, Lord Leigh, Prov. G.M. for Warwickshire. An address was presented to her Majesty at Coventry, from whence she proceeded to Stoneleigh Abbey. On Tuesday her Majesty paid a state visit to Birmingham, where addresses were presented to the Queen and Prince Consort, and the mayor, Mr. John Ratcliff, received the honour of knighthood. Her Majesty then proceeded to the inauguration of Aston Hall and Park, which had been purchased by subscription for the use of the people of Birmingham, returning to dinner at Stoneleigh Abbey. On Wednesday the royal party honoured the Earl and Countess of Warwick by a visit to Warwick Castle, and returned to town by the Great Western Railway. On Thursday his Majesty the King of the Belgians, the Duke and Duchess of Brabant, and the Count of Flanders, arrived on a visit to her Majesty, who gave a grand dinner party in the evening. On Friday the Prince Consort opened in due form the new buildings of the Soldiers' Orphan Home, at Hampstead, intended for the reception of 250 female children of soldiers—about 120 are now in the school. In the evening her Majesty gave a grand concert, to which 480 persons were invited. Her Majesty and the Prince Consort, accompanied by the King of the Belgians, the Duke of Brabant, &c., were present to witness the opera of "Fra Diavolo," at the Italian Opera, Covent-garden, on Saturday. Sunday being the anniversary of her Majesty's accession to the throne, the special service for the occasion was used in the churches of the metropolis and throughout the kingdom.——In the House of Lords on Monday, the Earl of Clancarty gave notice that, on the second reading of the Oaths Substitution Bill and the Jews Bill, he would move, as an amendment, that they be read a second time that day six months. The Duke of Cambridge said that her Majesty was about to appoint a royal commission to take the whole subject of the militia force into consideration. On Tuesday the Property Qualification Bill was read a third time and passed. On Thursday several bills of minor importance, which it is unnecessary to specify, were advanced a stage. On Friday the Jew Bill and other measures were postponed in consequence of the absence of the Earl of Derby, who is suffering from an attack of gout. In the House of Commons on Monday the India resolutions were passed, and the Peace Preservation (Ireland) Bill read a second time. On Tuesday it was resolved that Mr. Townsend having been declared a bankrupt, he was ineligible to sit in Parliament for the present. Mr. Townsend declared his full conviction that he should be enabled to supersede the bankruptcy before the expiration of the twelvemonth allowed him by law. A committee was agreed to for inquiring into the case of Mr. Barber, transported some years since for complicity in forgeries of which he was afterwards declared to be innocent, and pardoned. On Wednesday the Edinburgh, &c. Annuity Tax Bill was lost by 130 to 129. The Bill was similar to the English Church-Rate Bill, which has been read a third time. After some discussions on Thursday morning on the India resolutions, those of detail were withdrawn as better adapted for consideration in the Bill, which was brought in at the evening sitting. The Joint-Stock Companies Amendment Bill passed through committee. On Friday Mr. S. Fitzgerald said, in reply to questions, that the Government were not in full possession of the details of the transaction on the coast of Cuba. Probably, there had been too much zeal on the part of our cruisers there, but he had no doubt that a frank and open explanation would remove all difficulty. It was under consideration to withdraw the British squadron altogether from the Cuban waters. The house then went into committee on the Transfer of Land in Ireland Bill.——Letters and papers have been received from Bombay to the 19th ult., conveying the confirmation and details

of the capture of Bareilly, and its occupation by the commander-in-chief on the 7th ult. without resistance, the garrison having dispersed on our approach; of the storming of Lahorie, in Central India, by a detachment from General Rose's force under Colonel Gall on the 1st, when every male inhabitant was killed; and of the victory won by General Rose at Koouch on the 7th, when 700 of the enemy were killed. Calpee was expected to be captured about the 16th. Quiet was being re-established in Oude and Lower Bengal. Berar was greatly disturbed. The disarming was proceeding quietly in Western India.——In France, General Espinasse has resigned the office of minister of the interior, and been succeeded by M. Delangle, a lawyer of great eminence. General Espinasse has been raised to the dignity of senator. Several persons have been arrested in France within these few days, one for insulting language against the Emperor; and two German students have been sent over the frontier by the police authorities. ——The Madrid journals of the 12th contain an official return which shows that the floating debt, which on the 1st of May was 469,400,288 reals, was on June 1, 443,948,694 reals. The Bishop of Cordova has caused a great quantity of prohibited books to be burned publicly. Their nature is not stated.——By a telegram from Constantinople, dated June 14, we learn that the insurrection in Candia was at an end, and the insurgents, having made a formal statement of their grievances, had returned to their homes.——The Prussian minister of the interior has issued a circular, stating that foreigners residing in Prussia, and taking journeys into France, must have their passports viséd every time they take such journeys.——By the arrival of the *City of Washington* at Liverpool we have intelligence from New York to the 5th inst., from which we gather that the excitement relative to the acts of British cruisers had in nowise abated. The House of Representatives had received a proposition, which it referred to the committee on foreign relations, requiring the President to issue orders for the arrest of the offenders connected with the acts of the British cruisers; and a bill for placing the military and naval forces, and 10,000,000 dollars, with 50,000 volunteers, at the disposal of the President to resist the pretensions of Great Britain, and authorize him to send a special ambassador to England, if necessary, had been introduced in the Senate. Later advices to the 9th state that a proposition in the Senate to enable the President to issue letters of marque was rejected by a large majority, and it is evident the Senate is not inclined to adopt any measures which will precipitate an issue.——The jury in the lunacy case of Sir Henry Meux has been discharged without being able to fix the date when the lunacy commenced.——Lady Dinorben has been convicted of libel by anonymous letters, and a verdict of 40s. damages taken.——At the Central Criminal Court George Alfred Brown, shoemaker, has been found guilty of wounding Stephen Perry, sen., with intent to do him grievous bodily harm. The affair occurred in a court in Gray's-inn-lane, on the 6th of May last. The prisoner stabbed the son of Perry also. He was sentenced to eight years' penal servitude.——The neighbourhood of Islington was thrown into a state of great excitement last week, by the discovery of a shocking murder and suicide. The victim of the murder is a woman belonging to the class called "unfortunate," and known as Mrs. Phillips, and her murderer is a young man, in a respectable position of life, named Hodges. Jealousy is presumed to have led to the crime.——A youth, seventeen years of age, named Frederick Noble, has been charged before the magistrate at Worship-street with stabbing his father. The prisoner had gone to an engineering factory at Stepney, where his father was employed, and while talking to him about some family matters, stabbed him between the shoulders with a large carving-knife, which it appears he must have carried with him for the purpose.——A frightful murder has been committed near Dudley, the victim being William Collier, an engineer. The body of the unfortunate man was found in a field, with the skull battered in, and a large stake lying near, covered with blood.——There has been another dastardly and atrocious attempt at assassination in Ireland. The gentleman attacked was a Mr. Mather, who, in order to improve his estate near Ballinasloe, had removed several of his tenants, but it is said had in every instance shown great liberality towards them. He was shot at from behind a ditch, and some slugs entered his back. The fellow has been arrested, though the labourers

at hand refused to render any assistance. It is believed Mr. Mather's wounds will not prove fatal.——In a case brought before Mr. Ingham, at Wandsworth police-court, it has been decided that toll cannot be exacted from a soldier in his uniform crossing Chelsea New Bridge, as the Mutiny Act supersedes the local act of the authorities.——Franc-Picard, a French race-horse of note, both in England and France, and which had won for its owner nearly £40,000 in stakes, has been burnt to death, with two other racers, in a horse-box, on the Namur and Liege Railroad. The horse-box caught fire from the friction of the wheels.——According to the Registrar-general's return, London appears to be in a very healthy condition. The deaths last week were only 963, which is less than the average by 117. There were 1,626 births during the week.

PUBLIC AMUSEMENTS.

At Her Majesty's Theatre, on Thursday evening, Donizetti's "Lucrezia Borgia" was given at this theatre under circumstances of great representative strength. The part of the heroine belongs to a class to which Mdlle. Titiens gives the highest dramatic importance. The reputation that had preceded her in it was fully justified by the result. Her delivery of the music was, of course, large, exact, and impressive, but it was in her acting that her principal excellence lay; and the whole performance was a perfect triumph. She was supported by Madame Alboni, Signor Giuglini, and the other artists of the establishment.——There has been nothing new at the Royal Italian Opera during the week.——At Drury-lane, Mr. E. T. Smith has done much to show that cheap opera is not incompatible with excellence, having engaged Madame Viardot Garcia and Madame Persiani. The former lady appeared, on Tuesday night, in the "Barbiere di Siviglia," and met with a most enthusiastic reception. Madame Viardot never played with more spirit, or sang with better effect, than on Tuesday night, and the audience appreciated her both as an actress and as a vocalist. Lucchesi, formerly at the Royal Italian Opera, was the *Almaviva*; Badiali, *Figaro;* and a new artist of the name of Insour was the *Bartolo*, into which he infused considerable humour. On Wednesday evening Madame Ristori was welcomed once more to London, and her reception was such that it could have left no doubt in her mind as to the impression that her previous appearances had created in the minds of English audiences. Madame Ristori made her reappearance in the character of *Lady Macbeth*, one of her *chefs-d'œuvre*.——A new farce has been produced at the Haymarket, called "A Striking Widow," which entirely depends for its success upon the acting.

CRYSTAL PALACE.

On the 10th instant the Crystal Palace attained its fourth anniversary, and most certainly its growth and vigour are remarkable in comparison with its juvenility. Since the opening of the present season a series of vocal and instrumental concerts have been given on alternate Fridays, supported by Madame Viardot Garcia, Madame Clara Novello, Madame Lemmens-Sherrington, Miss Dolby, Miss Louisa Pyne, Mr. Sims Reeves, Herr Pischek, Mr. Weiss, and Mr. Benedict's Vocal Association; and such has been their success that they will be continued during the remainder of the season. A very interesting concert has also been given by 5,000 of the national school children of the metropolis, and the band of the National Guard of Paris has twice performed in the centre transept. The flower show in May was highly successful, and it has been followed in the past week by a still more magnificent display of fruit and flowering plants, which has been greatly admired. The rank and fashion of London assembled to a number unprecedented on any similar occasion; and the attractions of the day were increased by a display of the grand water-works. The grounds of the Palace are now in the very best condition; the rhododendrons and other American plants, the beds of flowers in the terrace gardens, and the vases filled with geraniums in full bloom,

present a scene of beauty which is nowhere else accessible to the public. The great musical event of the season is fixed for the 2nd of July, and will consist of a grand demonstration by the great Handel Festival choir, with full orchestral and military bands, to the number of 2,500. The Handel Festival choir achieved an extraordinary success last year, and, on this occasion, it will be reinforced by deputations of the best trained voices from the provinces and the continent. Mr. Costa has used his utmost exertions, since last year, to keep the 1,400 London amateurs together, and in constant practice; and they have now attained a degree of excellence unsurpassed by any choir in Europe. They will be reinforced by about 200 selected voices from the Bradford Choral Association, and by deputations from many provincial and continental societies, forming in the aggregate a chorus of unrivalled excellence. The instrumental music will be on a corresponding scale of excellence and efficiency; the stringed and wind bands of the Crystal Palace being strengthened by the addition of those of the Royal Italian Opera, the Sacred Harmonic Society, and the Amateur Musical Society, and also by the full military bands of the Grenadier and Coldstream Guards; and when we add, that the concert will be conducted by Mr. Costa; that Madame Clara Novello and Mr. Sims Reeves will sing the principal solos (including the famous "war song" from Costa's "Eli," by the last-named artist), and that Mr. Brownsmith, of the Sacred Harmonic Society, will preside at the great Handel Festival organ, —it will be evident that a musical treat of the very highest order is in store for the public.

Obituary.

BRO. ARTHUR MOORE MOSSE.

On the 5th of June, at Annfield, Maryborough, Bro. Arthur Moore Mosse, Secretary to the Grand Jury of the Queen's County, after a long and painful illness. Few men were more universally known or beloved than the deceased. His benevolent disposition and proverbial hospitality were long known and appreciated by all classes in his native county. In this exemplary gentleman the Masonic Order has lost a true, ardent, and consistent supporter, and he will be long remembered with esteem and affection by his Brethren, to whom he was endeared by his kindness of heart and social virtues.

BRO. WILLIAM ROWLAND.

At Swansea, on the 27th ult., Bro. William Rowland, *M.D.*, P.M.

NOTICES.

Special Notice.—Our correspondents who so kindly furnish us with reports of meetings, &c., are earnestly requested in every case to write on *one side only* of the paper they use. In future, the non-observance of this rule will necessitate our passing over communications which we should otherwise gladly insert, and which the Craft would be benefited by having presented to them; for, in order to produce our *Magazine* at the proper time, we are obliged to facilitate the operations of the printer, who knows no greater impediment than backed copy, not

always legibly written. In giving proper names, where accuracy is so essential—since for the spelling of such there is no orthographical standard—our correspondents should be careful to write very distinctly.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 are now ready, price 1*s.* 6*d.* A few volumes may also be had, price 14*s.* 6*d.* each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

TO CORRESPONDENTS.

"P. J. W."—You have no claim to advancement. If the new Master thinks it desirable to place another over your head he has the power to do so, though that power should not be exercised without good cause.

"Z. Z."—Were we to enter into such disputes the *Magazine* would be justly scouted throughout the Craft.

"A YOUNG MAN."—Look amongst your friends and try to get introduced to some active Brother of the Craft.

"A STRANGER."—We do not approve of a person sojourning in a town for a few days being admitted into the Order amongst Brethren the majority of whom can have no opportunity of inquiring into his position and character. A man of standing and probity is not likely to find any difficulty in obtaining admission to a Lodge in his own neighbourhood.

"A P.M. OF THIRTY YEARS' STANDING" has no peculiar privilege beyond that which his age and knowledge of the working of the Craft may be presumed to give him.

"W. M."—There is no law to prevent the Lodge paying its Secretary if it wishes to do so. Many Lodges do make that officer a small allowance.

"A SCOTCH MASON" may be affiliated as a joining member of an English Lodge. The fees payable to Grand Lodge will be the same as though he had been initiated in England.

"C. S."—The Deputy Grand Master, Lord Panmure, sat in the House of Commons as the Right Hon. Fox Maule.

"M. M."—Shall be answered by letter, unless he can make it convenient to call upon us at Red Lion Court, giving us notice when he will do so.

"O. P. M."—We have never yet had the opportunity of visiting the Prov. Grand Lodge of the district alluded to. We will endeavour to do so at its next meeting. We never condemn on *ex parte* and anonymous representations.

"A YOUNG POET."—All verse is not poetry; nor can we flatter you by holding out a hope that the specimen received will ever appear in the *Freemasons' Magazine.*

No. XXVI.—JUNE 30, 1858.

THE HISTORICAL DEGREES;

OR, THE SUBLIME AND INEFFABLE DEGREES OF THE ANCIENT AND ACCEPTED RITE.

(*Continued from page* 1119.)

We have already noticed the ingenious proceedings of the Chevalier Ramsay, and the theory which he set up respecting the rite of which we are treating; but it appears that as early as 1715, on raising the standard of revolt in Scotland, the adherents of the House of Stuart made many efforts to enlist Freemasonry as an auxiliary to their cause. The better to carry out this purpose, it was affirmed that the great legend of the Order alluded to the violent death of Charles I., and that Cromwell, Bradshaw, and Ireton were alluded to as the traitors the Masons were to condemn. New degrees were invented in furtherance of the project, named Irish Master, Perfect Irish Master, &c., and all had a political bias. They doubtless were favourably received by those of the fraternity who were attached to the Jacobite cause; and if they did not give Ramsay the idea, must have furnished him with materials and encouragement to set his great scheme on foot. These Irish degrees, like all worthless and spurious imitations of Masonry, soon died out; but the Ancient Rite which we are now considering, although its value is deteriorated, as we have shown, by some objectionable points, yet, with the exceptions we have alluded to, these degrees are not to be considered innovations on pure symbolic Masonry, but rather as illustrations of it. Connected with them are many interesting traditions and instructive speculations which could hardly fail to be useful in shedding light upon the character and objects of the institution. We have said that these degrees are not practised; and we do not consider it advisable that they should be brought into use, for the most retentive memory is sufficiently taxed to accomplish all the present working; indeed, of any brother who is perfect in these degrees it may well be said that—

"————the wonder grew,
That one small head should carry all he knew."

Still, something might be made of this mass of historic lore; the traditions and mysteries of this rite would furnish admirable subjects for lectures, when a Lodge has no work before it; of course omitting

all reference to doctrinal points which might offend the peculiar religious views of any Brother present. Our French Brethren saw the uselessness of retaining a number of degrees in name, when not more than a quarter of them could be practised, and wisely reduced the rite into a reasonable compass.

In the construction of the Ancient and Accepted Rite there are some omissions which we cannot find explained; why, for example, the Templar Degree was not distinctly by name incorporated as a part of it: that order was certainly in existence and practised, and it was attached to ancient Freemasonry. Again, the Mark degree, as well as the Holy Royal Arch, as they were practised at that time, contained matter far more instructive than some retained in the rite; besides which they had and still have the merit of consistency. The Mark, indeed, ought never to have been separated from the Second Degree, and it must eventually be restored to its proper place. The Templar Degree might well be substituted in this rite for the Knights of the East and the West, and thus considerable progress would be made towards consolidating the various ceremonies of Freemasonry as one English rite.

Our notice of the seventeenth degree was brief, in consequence of what we cannot but consider its objectionable features. But as somewhat more deference is paid by the Supreme Council to this degree than any which precede it, and as it is distinctly conferred by an authoritative body, and forms a portion of the ceremonial of the eighteenth degree, it is necessary that we should give some explanation of it. The professed practice (though we believe it is not always adopted) in conferring the degree of Rose Croix, is to give, first, the degrees by name from the fourth to the fourteenth inclusive, in a Grand Lodge of Perfection; then to declare a Grand Lodge of Princes of Jerusalem opened, and confer the fifteenth and sixteenth degrees, also by name; having closed that, a Grand Lodge of the Knights of the East and West is opened, and that degree is given in name, accompanied by secrets and password; thus we perceive that some importance is attached to the degree by the Supreme Council. From the following description it will be seen that were this degree practised in accordance with the ritual, the grand council chamber of the Order would have a most gorgeous appearance. It must be hung with red, spangled with golden stars: in the east, under a canopy, is placed a throne elevated on seven steps, supported by the figures of four lions and four eagles, between which is placed an angel with six wings. On one side of the throne is displayed a transparency of the meridian sun, on the other, of the lustrous orb of night. In the east also are two vases, one containing water and the other perfume. On the south and north sides are canopies for the Ancients; while in the west are two seats with canopies, raised five steps, for the Venerable Wardens, who, in conjunction with the Most Powerful, act as the Grand Council. Twenty-four Knights are necessary to form a full council. On a pedestal in the east is placed a large Bible, from which are suspended seven

seals. The covering of the floor displays a heptagon within a circle, over the angles of which appear certain initials; in the centre is the figure of a man clothed in a white robe, with a golden girdle around his waist; his right hand, which is extended, is surmounted by seven stars; he wears a long white beard; his head is surrounded with glory, and from his mouth issues a two-edged sword. Seven candlesticks stand around him bearing the mysterious initials. The seven stars by which his hand is surmounted, are explained to signify the seven qualities which ought to distinguish a Freemason, viz., friendship, union, submission, discretion, fidelity, prudence, and temperance. But there is a higher meaning attached to the symbol of the seven stars, derived from passages in the Old Testament; they represent the seven eyes mentioned by Zechariah, which typify the care of divine providence, ever watchful to promote the welfare of his creatures, and the seven lamps of the Apocalypse, which symbolize the holy spirit of God, whence are also derived the seven spiritual gifts of a Christian man.

The candidate being in possession of the password of the seventeenth degree, then presents himself for admission to the Rose Croix Chapter.

Sovereign Prince of Rose Croix Herodem,* which is the eighteenth degree, is the most important and most generally diffused of the historical degrees of Masonry. It is found in all the principal rites, and where (like the Royal Arch) it does not exist by name, its place is supplied by others whose symbols do not differ materially from it. To those who have not gone beyond the symbolic degrees, the name is perhaps more familiarly known than any other of the higher degrees. Of its origin, nothing satisfactory is known; one writer supposes it to have been instituted by the Knights Templar in Palestine, in the twelfth century, and asserts that Prince Edward, afterwards King Edward I., was there admitted into the Order; he also says that the Order was derived from an Egyptian priest converted to Christianity. Ragon, in his treatise entitled "Orthodoxie Maçonnique," has most elaborately investigated the subject, and attributes its origin to a pious monk, named John Valentine Andreä, who flourished in the early part of the seventeenth century.† Andreä wrote, among other works, two treatises, one entitled "Judicorum de Fraternitate R. C.;" the other "Noces Chemiques de Rozen Crutz." Ragon says that Andreä, grieved at seeing the principles of Christianity forgotten in idle and vain disputes, and that science was made subservient to the pride of man instead of contributing to his happiness, passed his days in devising what he supposed to be the most appropriate means of restoring each to its legitimate moral and benevolent tendency.

* This word *Herodem* was erroneously printed *Harodim*, at line 13 of the first page of our article on this subject in the *Magazine* of June 16. There is no connection between the two expressions. *Harodim* is correctly used afterwards in the same article.

† For some account of John Valentine Andreä, the reader is referred to a former article in this volume, at pp. 642, *et ante*.

Clavel affirms that the degree was founded by the Jesuits, for the purpose of counteracting the insidious attacks of freethinkers upon the Romish faith, but offers no evidence in support of his assertion. The almost universal recognition of this degree in all countries would favour the theory of its being of long standing. The Masonic world at large looks to Great Britain for the preservation and revival of Freemasonry; in Scotland it has for centuries had a home, and we are strongly disposed to think that in the Royal Order of Herodem and Knights of the Rosy Cross, which tradition states was established in the abbey of Kilwinning in 1314, we may look for the foundation of this degree. This Kilwinning brotherhood, we are told, was formed of a superior class of men from all the nations of Europe, who had been engaged in the Holy Wars, and who, as a body of Freemasons, erected the numerous religious edifices, the ruins of which at this day are the only memorials of their grandeur and elegance. Without entering into the history of this Order, we may observe that the similarity of name naturally suggests the idea of its near relation if not identity with the Rose Croix degree.*

The ceremonies of the degree are of the most imposing and impressive character, and it is most eminently a Christian degree. Its ritual is remarkable for elegance of diction, while the symbolic teaching is not only pleasing, but consistent with the Christian faith, figuratively expressing the passage of man through the valley of the shadow of death, accompanied and sustained by the Masonic virtues—faith, hope, and charity—and his final reception into the abode of light, life, and immortality.

The Officers of a Rose Croix Chapter are, the Most Wise Sovereign, a High Prelate, the First General, the Second General, who may be assimilated to Wardens, a Grand Marshal, who presents the candidates for admission, Raphael, their conductor during the ceremony, and the Captain of the Guard, who has charge of the entrance. The candidate, previous to his admission, has to sign a declaration of fealty and allegiance to the Supreme Council; and on his admission, prior to the ceremonial, he promises this more fully in the presence of the Chapter. To give this degree in the full perfection of its ceremonies, several chambers are required, and the aid of powerful and solemn music; the rooms must also be large and lofty. There are two badges worn in this degree, or rather one which is reversible; the first may be called the badge of mourning, and is of black silk, having in its centre the passion cross; the other side is of red or rose coloured satin, on which the cross with roses is worked in embroidery richly ornamented; the collar is of similar character. Sometimes the apron is of white satin, with an ornamented crimson border. The jewel includes the most important symbols of the degree; it is a golden compass, extended on an arc to

* It is hardly necessary to observe that the society of Rosicrucians—who professed to follow the study of alchemy, &c. in the early part of the seventeenth century, and which society was revived in the eighteenth—had no connexion with Freemasonry. See an article in the *Magazine* upon this subject, pp. 640, *et seq.*

twenty-two and a half degrees, or the sixteenth part of a circle; the head of the compass is surmounted by a crown with seven emerald points; it encloses a passion cross formed of rubies or garnets, having on its centre a full-blown rose whose stem twines round the lower limb of the cross. At the foot of the cross is a pelican wounding her breast to feed her young, which are in a nest beneath. On the reverse, instead of a pelican there is a figure of an eagle. On the arc of the circle is engraven in cypher the password of the degree. The symbols of which the jewel is composed will satisfy our readers of the Christian character of the degree.

When the Rose Croix degree is conferred, the recipient is created and constituted "a Knight of the Pelican and Eagle, and Prince of the Order of Rose Croix." The degree of Knight of the Eagle and Pelican appears to be the name by which the Rose Croix is elsewhere known, its ritual and legend being somewhat similar; but by the Council of the Ancient and Accepted Rite in England and Wales, both pass as one degree. The eagle on the jewel, it is ingeniously suggested, is a symbol of Christ, in his divine character, bearing the children of his adoption on his wings, teaching them with unequalled love and tenderness to spread their new-fledged wings, and soar from the dull corruptions of earth to a higher and holier sphere.

In Deuteronomy xxxii. 11, there is a beautiful comparison of the care and paternal affection of the Deity for his people with the natural tenderness of the eagle for her young—

> "As the eagle stirreth up her nest,
> Fluttereth over her young,
> Expandeth her plumes, taketh them,
> Beareth them upon her wings;
> So Jehovah alone did lead him,
> And there was no strange God with him."

The pelican is appropriately adopted as an emblem of the Saviour who shed his blood for the salvation of the human race, from the custom attributed by the poets to this bird of tearing open its breast to feed its offspring with its own blood. Ragon says that in the hieroglyphic monuments of the ancients the eagle was the symbol of a wise, and the pelican of a benevolent man; he therefore considers the eagle and pelican of this degree to be intended to symbolize perfect wisdom and perfect charity. The 102nd Psalm, which was written towards the end of the captivity, alludes to the lonely situation of the pelican in the wilderness, as illustrative of the poignancy of the writer's grief at witnessing the desolation of his country and the prostration of her sacred altars. In this view the pelican is a fitting symbol for the degree.

The cross was from the earliest ages, with the Egyptians, a symbol of eternal life; but since the crucifixion it has been peculiarly adopted as an emblem of Him who suffered on it; in this latter signification only it is adopted as an emblem in this degree—and hence its form. The rose, in Scripture, is applied as a figurative

appellation of Christ; in the Canticles he is called "the Rose of Sharon." The cross alludes to his death; the rose on the cross is, therefore, an emblem of the death of the Saviour for the sins of mankind.

The rose, in ancient mythology, was consecrated to Harpocrates, the god of silence, and in the mysteries the hierophant wore a crown of roses, as emblems of silence and secrecy. Following this idea, Ragon suggests that as the cross was, in Egypt, an emblem of immortality, and the rose of secrecy, the rose followed by the cross was the simplest mode of writing "the secret of immortality."

Another theory of the origin of Freemasonry assigns to the union of the rose and the cross this explanation—that as the rose was the emblem of the female principle, and the cross or triple phallus of the male, the two together, like the Indian lingam, symbolized universal generation. Without entering upon the question of the age of our institution, we may notice the undoubted fact that both the rose and the cross were used as symbols from the most remote antiquity.

Whatever may have been the origin of the Rose Croix degree, it now bears universally an entirely Christian character; it is, indeed, a bold attempt to christianize Freemasonry, and to apply the rites, symbols, and traditions of ancient Masonry to the last and greatest dispensation; to add to the temples of Solomon and Zerubbabel a third—that to which Christ alluded when he said, "Destroy this temple, and in three days I will raise it up." Many commentators on our institution insist that *all* degrees of Freemasonry allude directly to the religion of Jesus Christ; if this be granted, it may certainly be asserted that the light on the subject becomes clearer in each succeeding degree, and displays its full effulgence in the exquisite mysteries of the Rose Croix. Jehovah says, "I am come down to deliver my people;" He is said to come down in the person of Jesus Christ; in this degree the divine glory is symbolically asserted to have been manifested at the period when the word was recovered, the cubical stone being changed into the mystical rose, attended with the appearance of a blazing star, dispelling darkness, restoring the true light, and making the new law visible in our works. The Brother who is admitted to the Rose Croix will observe that the great discovery made in the early degrees of Masonry ceases to be of any value in this degree; for the wisdom, strength and beauty which supported the temple of Solomon are replaced by the Christian pillars of faith, hope, and charity; the three great lights of the Royal Arch of course remain; but the three lesser give place to the thirty-three, which allude to the years of the Messiah's sojourn upon earth. In short, from the beginning to end, everything bears the impress of Christianity. At its meetings the Brethren break bread and eat salt with one another, and on the goblet of fraternal affection invoke the blessing of Him who is the Rose of Sharon, to aid on earth their progress to that state of perfection which will enable them, when bursting from the tomb, to join their

Great Emmanuel in the skies, and be there united in a happy eternity.

Music lends its assistance to give this degree a character of sublimity, and at the closing of a chapter, after "Gloria in excelsis Deo," this anthem is sung:—

"Grateful notes and numbers bring,
While the name of God we sing,
Holy, holy, holy Lord,
Be thy glorious name adored.
Men on earth and saints above
Sing the great Redeemer's love;
Lord thy mercies never fail,
Hail, hail, celestial goodness, hail!

"While on earth ordain'd to stay,
Guide our footsteps in thy way:
Mortals, raise your voices high,
Till they reach the echoing sky.
Men on earth and saints above
Sing the great Redeemer's love:
Lord, thy mercies never fail,
Hail, hail, celestial goodness, hail!"

In concluding our remarks on this impressive ceremony we feel bound to say, that if Christian Freemasonry is to be admitted, then certainly the Rose Croix is a most beautiful rite. Conducted as we have witnessed it in the metropolitan chapter by so perfect a Mason as Brother George Beauchamp Cole, it cannot fail to impress every Brother with its sublimity and beauty. In some provincial chapters the rite is likewise extremely well administered.

To this degree has been attached the significant designation of *ne plus ultra*. In the original form of the order of Knights Templar in this country it was the next step taken above the simple Templar degree, and was followed by that of the Kadosh. All encampments being qualified to give those degrees, the emblems of all are engraved on the certificates issued prior to 1851, and the seal confirms the grant. The "Ne plus ultra" is at the top of the Masonic ladder; the "Kadosh" uniting the whole structure. But at the present day, so desirous is the Supreme Council to disavow the Knights Templar, that the candidate for the Rose Croix is, at the time of receiving the degree, allowed to wear the jewels of any Masonic rank he may have attained except that of the Knight Templar. The Rose Croix degree possesses similar characteristics to the Templar; the object in both degrees is the same; the Templar, perhaps, confining itself more to fact, while the Rose Croix displays more of the allegory; hence in the latter was afforded a better opportunity of interweaving the symbols of Craft Masonry with an emblem of the Christian faith. The older Masons are united in the opinion that these degrees ought never to have been separated. The high consideration in which the Rose Croix is held is shown in the circumstance that its ritual has met with universal acceptance; the symbolic degrees are in all countries identical,

so also is the Rose Croix—and this cannot be said of any other degree.

We can nowhere find a satisfactory explanation of the word *Herodem*. Ragon, in the second edition of his "Orthodoxie Maçonnique," says it was invented by the Stuart party, and is a corruption of the mediæval Latin word *hæredium*, which signified "a piece of ground fallen by inheritance." Mackay observes that, in an old MS. of the Scotch rites, he has discovered the following explanation—that *Heroden* is the name of a mountain situate in the north west of Scotland where the first or metropolitan Lodge of Europe was held, and supposes that the present orthography may be the French mode of spelling it. Dr. Oliver calls the H.R.D.M. and R.S.Y.C.S. two degrees; he states that the royal order of Herodem was founded on the dissolution of the Order of the Knights Templar, A.D. 1314, and that the Rose Croix was, by the Grand Chapter of the former degree, added in 1736. In Scotland, the Rose Croix degree is given under the rite of the "Royal Order of Herodem and Rosy Cross," as well as under the sanction of the Supreme Council of the thirty-third degree. To be eligible for this Order, the Brother must be acknowledged as a Royal Arch Mason by the Grand Chapter of Scotland.

THE FIRES OF HEAVEN.

BY FRANCIS HENRY BAKER.

Long before the true nature of thunderstorms was known they were ascribed to electricity, for when the science of electricity was just rising into existence it was customary to attribute to its influence whatever was mysterious and inexplicable by the known laws of nature. But Franklin conceived that this assumption, evidently so erroneous in many instances, might be correct in the case of lightning; and so confident was he of the truth of this theory that he determined to make a bold attempt at its proof by bringing down the lightning from the clouds and comparing it with the electricity produced by artificial means. This he accomplished by means of a kite, connected with his apparatus by means of a wire, which he sent up during a thunderstorm; and he succeeded in obtaining sparks from the end of the wire, which proved to be identical with those drawn from excited glass. He afterwards observed, that he was so delighted with the success of his enterprise that he would willingly have resigned his life after making so brilliant a discovery—an event which certainly might have occurred if the thundercloud which passed at the time had been more powerful, and which actually did happen to another philosopher while engaged in a similar experiment.

The atmosphere, and consequently the clouds which float in it, are

in fact always charged with electricity, positive or negative, except of course at the moments of change from the former to the latter state. This electricity is generally positive, like that of excited glass, but it is occasionally negative, and resembles that of sealing wax.

It is only, however, when the clouds become electrified to an unusual degree, that they produce the phenomena known as thunderstorms. The clouds being charged with different amounts of electricity are attracted and repelled, sometimes scattered in various directions, and at other times drawn together. Indeed, whenever they are observed to be agitated in this manner it may be concluded that a thunderstorm is about to take place, although no other indications are present.

A positively electrified cloud attracts one which is either in its natural state or electrified negatively; and they consequently approach until they come within *striking distance*, when the fluid passes from the former to the latter in the form of a flash of lightning. As, however, a cloud is a very bad conductor, one part may be highly charged while the other is in its natural state. The first flash, therefore, instead of restoring the equilibrium rather disturbs it, and a succession of discharges is consequently the result. The form of the flash is zigzag, like that of the spark from the conductor of an electrical machine.

The discharge does not, however, only take place between two clouds. As the electricity in one body repels that in another, an electrified cloud will act upon a conductor in such a manner as to repel its natural electricity out of it into the earth, if it be not insulated, and the conductor will become negatively electrified and re-act upon the cloud. Hence it frequently happens that a conductor, at or beneath the surface of the earth, attracts such a cloud with a force sufficient to bring it within striking distance of the ground, when a flash passes between the cloud and the earth. A reservoir of water just below the surface will do this. The lightning passes through the soil, fusing its substance, and leaving a hollow tubular passage. Such tubes are called *fulgurites*.

The length of the flash varies greatly. That of some of the most remarkable has been ascertained to be two and a half and three miles. The flash is probable not a continuous line of light, but consists of a single spark travelling with great rapidity and producing an optical illusion similar to that effected by whirling a lighted stick round in a circle.

The rolling sound of the thunder is attributable to various causes: first, to a succession of discharges between the same cloud—it is evident that these discharges would vary considerably, and would therefore produce sounds of different degrees of power. The rolling is greater in mountainous districts than in open places; hence it may be inferred that it is partially produced by echo; it is attributable also to the zig-zag form of the lightning. It may be assumed that the lightning produces the same degree of noise at every point of the flash, and it moves so rapidly with respect to the

velocity of sound that its motion may be considered as instantaneous. The sound, therefore, originates from all parts at the same moment of time. But as these parts are frequently at greatly different distances from the observer, and as sound moves only at the rate of about 1,100 feet in a second, it is evident that the sound from them will reach the observer at different times, and will be of different degrees of loudness. Also several points may be at the same distance, and the sounds from each of them reaching the place of observation at the same time will have the effect of a single sound of increased power. Every contortion and irregularity in the flash will consequently produce a corresponding irregularity in the sound.

The slow motion of sound also furnishes a very convenient method of determining the distance of a flash. The light travels so fast, that its motion may be considered as instantaneous compared with that of sound, so that the moment the flash is seen, then the discharge takes place. But supposing the cloud to be one mile distant, the thunder will not be heard until nearly five seconds afterwards. Hence the distance of the cloud may be found by observing the time which elapses between the flash and the commencement of the thunder-clap, reckoning 1,100 feet for each second, and $4\frac{2}{3}$ seconds, or six pulsations of the wrist for a mile. This is very useful, as it shews what danger is to be apprehended from the storm, and whether it is approaching or receding. When the thunder succeeds almost immediately after the flash, it is evident that the observer is in great danger, as the thunder cloud is then very close to him.

Large bodies of water and masses of metal attract lightning, as also do pointed bodies, such as peaks of mountains, spires of churches, or trees. Trees are particularly dangerous, and in no case should refuge be taken under them during a storm. Many persons have met premature deaths by doing so. An instance of this occurred a short time ago. A party of three men were overtaken by a thunder storm, and two of them proposed to stand under an adjacent tree; the third used every effort to dissuade them, saying that such a course would be exceedingly dangerous, but without avail. He then left them and walked on to a cottage, where he took shelter. After the storm had ceased, his companions were searched for, and found dead under the tree, which had been struck.

Solitary hills and buildings are peculiarly exposed to lightning, while there are some valleys which are entirely safe, the lightning being invariably drawn off by the surrounding hills.

When lightning strikes a building, it generally follows the conductors, such as the bell wires, pipes, metal roofing, &c. Hot air is a conductor; hence the lightning frequently passes down heated chimneys, and so into rooms.

The principle of pointed bodies attracting electricity is turned to advantage in the lightning conductor, or *paratonnerre*, an instrument designed to protect buildings from the effects of lightning. It consists of a long upright metal rod, the lower end of which is fixed in, or connected with the earth, and terminating at the top in

a point, some distance above the building it is intended to defend. It is generally about thirty or forty feet in height. Objects on the ground within a distance from the conductor of two or three times its length, are within the range of its protection.

The paratonnerre attracts the lightning more powerfully and from a greater distance than the objects near it; consequently the fluid always strikes the former without injuring the latter, and the conductor being connected with the ground, passes harmlessly to the earth.

Thunderstorms, as might be supposed, often prove very injurious to the electric telegraphs; the lightning, running along the wires, frequently enters the stations, knocking over the batteries, demagnetising the needles, and otherwise damaging the apparatus. To guard against such accidents small lightning conductors are attached to the telegraph posts.

In the open air, the safest place, if no human habitation be at hand, is, in our opinion, a short distance from a tree; but as we have before stated, nothing is more dangerous than to take shelter immediately under a tree. A person in bed is generally considered perfectly secure, but an instance occurred lately in which a man in that position was killed, the lightning passing through the roof. In this case there must, we think, have been a powerful conductor underneath.

It is a common mistake to throw open the windows during the thunder-storm. Glass is one of the best non-conductors known, and a closed window is generally an efficient protection.

Lightning frequently produces great mechanical effects, such as tearing open pipes containing wires, overthrowing walls, and razing buildings to the ground. Such effects are wholly unaccountable by the known laws of electricity.

DEPARTED FRIENDS.

"Take them, O Death! and bear away
Whatever thou canst call thine own;
Thine image, stamp'd upon this clay,
Doth give thee that,—but that alone!

Take them, O Grave! and let them lie
Folded upon thy narrow shelves,
As garments by the soul laid by,
And precious only to ourselves!

Take them, O great Eternity!
Our little life is but a gust,
That bends the branches of thy tree,
And trails its blossoms in the dust!"

Longfellow.

THE NAILS OF THE TEMPLE.

AN UNFINISHED POEM, BY BRO. ROB MORRIS.

"And the weight of the nails was fifty shekels of gold."—2 *Chron.* iii. 9.

No human wisdom framed our halls;
No bodily sweat bedews our walls;
The utmost ken of human eye
Fails its proportions to espy;
Nor is it for a mortal's ear
Its songs at eve and morn to hear.

Our Temple crowns no earthly hill;
The Turk pollutes Moriah still;
Siloam pours her sacred stream
For them that spurn the sacred name;—
Yet fixed on an unfailing base
Is found our Temple's resting-place.

Unnumbered hearts and lips prolong
The glory of our votive song;
The savour of our sacrifice
Ascends and gladdens to the skies,
Where builders, met from many lands,
Rear up the "house not made with hands."

I would record some fitting phrase
Of those sublime, those mystic lays,
Some names of the unnumbered host
Else 'neath the moss of ages lost—
One episode of all those cares,
Whose story marks three thousand years.

Author of wisdom, make me wise
To comprehend these mysteries!
Author of strength, the power impart
To build and cement from the heart!
Author of beauty, grant me grace
Each hue to paint, each line to trace!

THE FOUNDATION.

The stones of the foundation
  In the holy mountain lie,
Brought from the sacred quarries
  By the hand of Deity;
Each block the perfect angle,
  Fulfils and gratifies,
And rests upon the level
  Acknowledged in the skies.

Each on its broadside graven
Displays some mighty name:
Daily is call'd in heaven
That roll of earthly fame;
All ages, lands, have yielded
Their honour'd ones to prop
A glorious superstructure,
And bear our Temple up.

THE BLOCKS.

On such a solid base,
On such a sacred place,
Built on the pattern of a plan divine,
With time defying walls,
With love o'erflowing halls,
Behold our Temple, and come view our shrine,

The mind would faint and fail
The multitudes to tell,
Of all the ashlars that are here inwrought;
They're cull'd from every clime,
Through long revolving time,
And each bears token of a master thought.

Each bears th' impress of man,
Such was the wondrous plan,
Of man in body, mind, and soul complete;
Each fills the fitting place
Of wisdom, strength, and grace,
By the Grand Master designate and meet.

* * * *

SERIOUS TRUTHS.

From an Address of Bro. P. A. Holt, *Grand Master of North Carolina.*

In the depressing influences which have pervaded all departments of business, we have seen so many instances of the injudicious policy of multiplying Lodges, that we must again bring it to your consideration, though mentioned in our last annual communication. Sometimes two or more Lodges will spring up in a community, under the propulsive effort of Masonic excitement, which is barely able to sustain one permanently. A system of proselytizing next ensues, which ends, too often, by disgusting and driving off the observing portion of those whose accession would form valuable acquisitions to the Order; involving questions of perplexing difficulty as to which Lodge is entitled to a petitioner, unpleasant feelings are engendered among the Brethren themselves, which are finally determined by the premature decay and extinction of the contesting Lodges.

Another formidable injury from this spirit of rivalry is the initiation of a class of men into the fraternity who bring, by their conduct, not only reproach upon themselves, but, upas like, inflict a withering blight upon the Order. The introduction in any community, of one bad man into our inner temple, will bring more discredit upon Masonry than the high character and benevolent acts of a dozen upright and worthy will counterbalance. I have seen these evils so often and so palpable, that I must refer to them here in explanation of my unwillingness, in many instances, to consider a petition for dispensation favourably, unless I was satisfied it would not merely gratify the aspiring spirit of a few Masons in an isolated locality, but would advance the interests of the Craft generally. We find, in this connection, another indication to which I would direct your attention. It is a sort of Young Americanism that is becoming incorporated into the practical workings of subordinate Lodges, a method of making Masons according to the principles of manifest destiny, as well as a hastiness of Lodge procedure, as if it was necessary that everything should be controlled by the same laws which govern locomotion through the influence of steam, or the transmission of intelligence by the operations of the telegraph. This is wrong in theory and dangerous in its practice. Masonry, it is true, in its practical application is, to some extent, a progressive institution; its usages become modified to meet the customs and wants of the time. But to endeavour to incorporate into it any of the character and principles of modern institutions, not only detracts from its beauty, but inflicts a fatal wound upon its vitality. It is pre-eminently conservative in its character, has descended unimpaired by the revolutions of centuries, and old fogyish though its deriders may term it, yet the mirror is tarnished and it is no longer ancient Craft Masonry whenever an innovation is incorporated. It knows no change, as regards her organic law, and this is so plainly elaborated in the ancient constitutions, as to admit of but few cases even of doubtful construction. In many Lodges scarcely an initiation occurs but is marked by a propulsive spirit, by being referred specially to the rules which govern cases of emergency. A man lives in the vicinity of a Lodge for years—suddenly determines to join—sends in his petition, has a vague idea of taking a short journey very soon, is accepted at once, and the next morning he comes out a regular Master Mason. His ideas of all the degrees are confused and indistinct, his impressions of the symbolic illustrations are vague and unimpressive, and instead of perceiving their beauties, he sees but little to engage his attention other than the gratification of an idle curiosity. We thus not only violate the fundamental principle in our organic law, but we assist in placing in the great Masonic temple a rough ashlar, yet to be hewn, squared and numbered, and which does not harmonize with the beautiful proportions of the surrounding structure. Delay may be dangerous to other institutions, but never to Masonry, and by its judicious exercise we may frequently obviate most unpleasant consequences, and our annual communications be relieved of a great deal of unprofitable labour in investigation of cases of appeal from Lodge trials.

ADVANTAGES OF VIRTUE.—Every virtue gives a man a degree of felicity: honesty gives him a good report; justice, estimation; prudence, respect; courtesy and munificence, universal affection: temperance confers on him health of body, and fortitude such a steady and quiet mind as not to be moved whatever happens.—*Dr. Johnson.*

OUR ARCHITECTURAL CHAPTER.

THE *Freemasons' Magazine* of last week contains a notice of an architectural event much rarer than it should be, namely, the laying of a foundation stone with Masonic honours, which took place at Upper Mill, near Saddleworth, when the D. Prov. G.M. of West Yorkshire officiated, on the occasion of commencing a new Mechanics' and Literary Institution. The building was not large, but of sufficient importance to merit the special honour awarded to it. We observe that the dimensions are eighty-one feet by forty-five outside, and sixty feet high. The style is early English, which is rarely applied to this class of structure; but we fear, as the windows and doors constitute the only ornamental features, and as one end only is displayed, that forced economy led to the adoption of this style.

Among the professional members present were Bro. J. O. Gill, of Dewsbury, Provincial Grand Superintendent of Works, and Bro. George Mitchell, of Huddersfield, Past Provincial Grand Superintendent. As the rain poured down at the time, the ceremonies were interfered with. Bro. Dr. Fearnley, the Deputy Provincial Grand Master, thought it desirable to make an apology to the people who had witnessed the laying of the foundation stone, as they might think there had been a great amount of unnecessary ceremony. We think this was by no means a happy idea on an occasion when the Masonic authorities had been specially invited to perform a ceremony which was considered desirable, and when there was no ground to suppose that the majority of the spectators would be displeased with any such ceremony, or desire it should be abridged. It would, taking low ground, be about as reasonable for the chairman at a public dinner to apologize for "hip! hip! hurra!" and proceed to give an explanation of the ceremony and the salutation.

Bro. Fearnley was no happier in his explanation than in his excuses. He told his auditory that to his brethren the reasons for every thing in the ceremony were well known, which, if it were satisfactory to the uninitiated, made any explanation unnecessary. To the uninitiated, however, he said he could only give general reasons, which were really no reasons at all, for they were only symbolic illustrations of the tools used. He told them that the level taught that all sprung from the same stock—a strange lesson for a level to teach; that all were partakers of the same nature and were sharers of the same fate; that the level was necessary for good government and for the purpose of providing order amongst all ranks and conditions of men. What any intelligent working man could think of an assertion such as this we should not like to say, for to them and to the auditory generally it must have been a novel discovery that the level is an instrument of government in England. He likewise told them that the square teaches humility—another assertion rather difficult of comprehension by those to whom Bro. Fearnley professed to assign general reasons. After such a speech the people might be excused for thinking that the ceremony contained much that was unnecessary.

Had Bro. Fearnley contented himself with moral reflections or professional remarks they would have been acceptable, but the barren roots of symbolic illustration are hard of digestion by the public at large.

Among the unsatisfactory features of this celebration must be recorded the circumstance, that although the Provincial Grand Lodge was invited by Bro. Whitehead, the president of the Mechanics' Institution, to perform

the ceremony of laying the first stone, one of the committee of the institution proposed a vote of thanks, not only to the Craft, but to the Odd Fellows, Foresters, Druids, and various mimics and imitators of the Craft who gathered on the occasion. This ambiguous compliment was responded to by Bro. Fearnley, and so in succession by the authorities of the Odd Fellows, &c., leaving the public to imagine that these assemblages are countenanced as equals and co-operators by the Masonic Order.

In arranging any Masonic ceremony on an architectural occasion, care should be taken that Druids, Odd Fellows, Foresters, Rechabites, &c., are not allowed to break in and interfere with rites with which they have no connection and in which they have no privilege.

Referring to the great Masonic event of the week—the inauguration of the Masonic Hall at Edinburgh—we notice that the style adopted is Ionic; yet why such style was chosen it is difficult to say. Ionic has no special claims on the Craft, although in the last century Ionic, and Doric, and Corinthian were commonly adopted for Masonic halls and Lodge rooms. What would be more consistent with the history of the Craft is a mediæval hall, and we invite the attention of our professional readers to this. We should like to see at the next Architectural Exhibition some designs for a Masonic Hall and a Lodge Room in the various mediæval styles. Here is good scope for the mediævalist, and the emblems can be well worked in for ornamentation. The mediæval styles are strictly consistent with the working of the three Craft degrees and the Lodge constitutions, and some of the fine old halls of guild in this country, in the Netherlands, and in Germany, would afford some good types.

Another set of styles far preferable to Ionic are the Egyptian, the Assyrian, and the other styles of the east Mediterranean, older than the Greek styles. Those of our readers who will refer to the Crystal Palace courts will remember what good effects could be produced by the proper adaptation of Egyptian, or Assyrian for instance.

In some of the French Lodges, in the working of the high degrees, the change of architectural decorations is strictly attended to, and produces very good results.

Under the arrangements attempted by Grand Lodge for forming a new provincial organization in Canada, recorded in the *Freemasons' Magazine*, is the appointment of Mr. Wm. Shordiche, of Quebec, as Prov. G. Supt. of Works.

Here is a chapter of architectural and Masonic history as yet unapproached, and that is the art of Craft buildings, now rather copious, and, as we have intimated, forming rather a neglected branch of architecture. Masonic halls and Lodge rooms are now becoming numerous: witness the Freemasons' Halls in London, Edinburgh, Calcutta, New York, Melbourne, &c., and it is desirable to have some record of these structures. We trust some of our professional readers will bestow a little attention on this subject, for it will be found that Masonry has made a considerable contribution to architecture.

We were going to say—the fine art of architecture; but at the anniversary dinner of the Society of Arts, last week, the festive authorities devoted one table to the representation of the "fine arts *and* architecture:" an exclusion of architecture from the domain of the arts, rather equivocal in these days, and against which Mr. Dillon remonstrated.

Reverting to Masonic halls, we may remind our readers that the new limited liability law affords facilities, not previously allowed, for erecting such buildings, on the same system as is adopted in our colonies and the United States. Many towns of much smaller resources than ours are

enabled to possess Masonic halls by judicious combinations. The plan is to constitute a limited liability company in £5 shares. Thus a hall costing £5,000 would consist of 1,000 shares. By temporary loans from neighbouring Lodges and provinces the undertaking is started in other places, and might be started here. There is no restriction of the proprietary to members of the Order, but there is a restriction so far as the trusteeship and appropriation of the building is concerned; and in some cases power is reserved to acquire shares for the Masonic trust, or to apply a sinking fund so as to secure the eventual possession of the building by the Craft. It would be worth while for Grand Lodge to bestow some attention on this subject, to inquire what Masonic halls and buildings exist, and on what trusts they are held; and efforts should be made to secure the freeholds and the possession of the buildings in the same way as Freemasons' Hall is secured. By a little care and attention considerable addition would thus be made to the property and resources of the Order.

Where properly arranged, a Masonic hall gives a fair return, by being let out for public meetings, concerts, and lectures, and by the rent of the refreshment department and cellarage. A hall costing £5,000 requires a rental of £350 a year, or about a pound a day, on the average, to pay its dividend of £5 per cent. to the shareholders; and in a decent town this is easily made up, and the property becomes a good security.

By judicious arrangements, under the advice of a central authority, Craft objects would be secured without virtual outlay. There should first be a provision for the property being in trust or possession of Grand Lodge, or of the Provincial Grand Lodge, but never of the local Lodge, or even Lodges, though it may be held in trust for their use. In the next place, the free use of the hall for Lodge and Chapter purposes must be provided. Then, in the contract for refreshments, the tariff for banquets must be put as low as possible. A stipulation must be made by the stewards, or others intrusted with the management by the Grand Lodge authorities, against the letting of the building for any objectionable purpose. An arrangement must be made that, after the payment of 5 per cent. to shareholders, all further receipts shall be applied—first in reduction of mortgage debentures, and subsequently in the redemption of shares at par—whereby in the end the whole building would become the property of Grand Lodge. As the rental became more stable, supposing it to produce a net rental of 5 per cent., then the trustees might raise the cost price (at $3\frac{1}{2}$, $3\frac{3}{4}$, or 4 per cent.) on mortgage, and redeem the whole of the shares, establishing a sinking fund of from 1 to $1\frac{1}{2}$ per cent., increasing by the accumulated interest for paying off the mortgage debt. By careful management, in some forty years the whole building would be free, and afford a considerable rental, applicable to Craft purposes for local and benevolent institutions. In order to promote such a result, it would be well worth while to lend from Craft funds £1,000 or so for three, five, or seven years, selling out of the three per cents. Twenty Masonic halls belonging to the Order, would relieve in his old age many a Brother now living, place many an orphan at school, and succour many a widow, without the outlay of one shilling from the general or Lodge funds. £4,000 or £5,000 a year added to the general and benevolent income of Grand Lodge and charities, we all know would confer the greatest benefits on many a worthy object.

This is a matter that should be looked into, for there are numerous towns having a so-called Freemasons' Hall or Masonic Hall, which has the patronage of the Order, but which is not under its control, and the revenue from which goes into the hands of strangers, perhaps speculating

at the expense of the Brethren. All that is required is a little consideration and a little prudence, and the result is a certain and great advantage. For this purpose a correct list of Masonic halls is much required, and a full investigation into their relations to the Order; and our correspondents will do good in supplying this information as to their several localities. Among the few we can now enumerate for inquiry are the Freemasons' Halls of London, Edinburgh, Durham, Cheltenham, Bristol, Dorchester, Southampton, Ryde, Newcastle, Leeds, Hartlepool, Watford, and New Malton; and the Masonic Halls at Hull, Poole, Dewsbury, Oxford, Guernsey, Plymouth, Sheerness, Bath, York, Huddersfield, and Kettering. There are also the Freemasons' Taverns at Canterbury and Dudley; the Londesborough Lodge rooms at Bridlington Quay; the Freemasons' Arms, Burslem; Masonic Rooms, Manchester and Birmingham; and the Freemasons' Hotel, Portsea.

Now how many of these besides the two first named are Masonic halls in the sense of belonging to the Masonic body? We think that our correspondents will tell us very few.

OBEDIENCE TO THE LAWS.—It must be observed *in limine*, that the Grand Lodge is the fountain of jurisprudence in all its phases and operations, and nothing can be legally transacted in the details of the Craft but by its authority. It matters little whether a deviation from the strict line of duty be trifling or important, for nothing whatever can be tolerated in Freemasonry which is not agreeable to the constitutions, and in the absence of their sanctions a misdemeanour may be committed which the Grand Lodge possesses power to punish. The ordinances of the law absorb every other consideration, and exact implicit obedience. It will be in vain to plead that a transgression is insignificant and unworthy of judicial notice, for it is impossible to foresee the consequences which may result from the most minute infringement of an established canon.—*From Dr. Oliver's forthcoming work on "Masonic Jurisprudence."*

PROPERTY OF A LODGE.—The ornaments, furniture, jewels, and other property of the Lodge, having been purchased by a general subscription of the Brethren, belong of course exclusively to them, with one single exception. If the place of meeting be a tavern, the landlord, although he may be a member, is strictly prohibited from having any interest in them, much less can he be allowed to be the proprietor; and he will act prudently if he abstain from all interference with the general business of the Lodge. He may be a subscriber, but cannot hold office without a special dispensation. This law was originally established to prevent any extravagance or unnecessary expenditure "for the good of the house," which might very frequently occur if the landlord had any command over the funds; and this would originate a great amount of evil by occasioning a derangement of its pecuniary affairs, and a risk of temporary embarrassment, if not of final extinction.—*Ibid.*

THE GAVEL.—It may not be amiss to subjoin a brief observation on the origin and use of this instrument, which appears to be imperfectly understood by some of the Fraternity. The word *gavel* is purely official; and although we apply it in common parlance to a mallet or setting maul, it answers in reality to neither. The *mallet* is the tool of an operative mason, and the *setting maul* was anciently termed a "heavy beetle." The *gavel*, strictly speaking, is the instrument used by the Master and Wardens to preserve order and regularity in the Lodge; and always is, or ought to be, constructed in the form of the gable end of a house—whence the name—for the old masons denominated that part of the building a "gavel."—*Ibid.*

CORRESPONDENCE.

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

FREEMASONRY IN MALTA.

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

SIR AND BROTHER,—The following statistical table of the initiations in the Union Lodge, No. 588, from the year after its warrant was granted until the present time, will, I trust, be of interest to those of your readers who may claim the Union as their mother Lodge.

Year.	Initiations.	Joinings.	Total.
1832	10	0	10
1833	11	1	12
1834	3	1	4
1835	13	2	15
1836	8	1	9
1837	22	0	22
1838	23	0	23
1839	21	0	21
1840	8	0	8
1841	29	0	29
1842	14	3	17
1843	19	2	21
1844	12	4	16
1845	11	4	15
1846	10	5	15
1847	34	4	38
1848	32	4	36
1849	60	0	60
1850	20	0	20
1851	22	0	22
1852	20	0	20
1853	7	0	7
1854	41	0	41
1855	41	0	41
1856	38	4	42
1857	22	2	24
1858	12	7	12

Making a total of 563 initiations and 44 joinings; in all 607 members.

Yours fraternally,

La Valetta, Malta,
June 1*st*, 1858.

W. W.

KURRACHEE.

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

DEAR SIR AND BROTHER,—Kurrachee is a place of which few Englishmen have even heard. When I received orders to proceed to the post, I had to examine a gazetteer to find where it was. Judge of my surprise then, to find a properly constituted, well worked, and perfect Lodge of Masons, working under warrant from the Grand Lodge of Scotland. And

not only that, but a Royal Arch Chapter, skilfully and carefully conducted under a warrant from the Grand Chapter of the same country.

Since my arrival here I have attended their meetings several times, and, though but a young and rather ignorant Mason, I have seen enough to delight me highly. But besides the duties in Lodge being well and carefully performed, the duties out of Lodge, fellowship, assistance, and hospitality, are as strictly attended to.

I send you this that our Brethren coming to Kurrachee may know that they will find here many willing to extend the right hand of fellowship as well as to let you know that a bright and particular star has appeared on the horizon of Kurrachee.

Yours most fraternally,
A WANDERING MASON.

Kurrachee,
18*th April*, 1858.

P.S.—The Lodge to which I allude is the Lodge of Hope. The present W.M., Bro. W. McLumpra, has done wonders in the cause of Masonry here. If you have space in your journal to call the attention of our Brethren at home to the manner in which they are being outstripped by the workmen in this country, and almost every other, I think it will confer a benefit on the cause.

UNION OF THE NEW YORK MASONS.

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

DEAR SIR AND BROTHER,—It is with no ordinary feelings of pleasure that I am enabled to announce to you and, through your *Magazine*, to your numerous readers, the great and important fact, that the Fraternity in the State of New York are now an united fraternity. The achievement of this event has been looked forward to with a degree of anxiety by every true Mason, and will be hailed with joy by all.

The union has been achieved, too, upon terms which are alike honourable to all parties—mutual concessions of policy were made—no abandonment of principle has been attempted by either party.

The archives, property, and money of both bodies are placed in the hands of the proper officers, and it is declared that "there is but one Grand Lodge in the state of New York, whose jurisdiction is co-extensive with the boundaries of the state;" and all the Past Officers and Past Grand Officers of both parties are recognized as Past Grand Officers.

All suits at law are to be discontinued, and "the parties of record in said suits" are required to consent to the same.

The expenses of both parties in the suits are to be paid out of the moneys at issue, and the balance to be placed in the "Hall and Asylum Fund." Thus you will perceive there has been no patching up of the difficulty, but a real and *bonâ fide* healing of the whole matter.

The immense influence which New York exerts among her sister jurisdictions renders it essential to future peace and harmony that the principles should be clearly defined, at least all such as have necessarily been brought prominently forward in the investigation and conference.

The committees of conference were—on the one side, Edward Cook, James Jenkinson, and John A. Kennedy; on the other, Finley M. King, H. C. Vogel, James W. Powel, James B. Taylor, and Thomas Sommers.

In the deliberations of the conference the highest feeling of respect, each for the other, prevailed, and the result shows that the same feeling was prevalent in each Grand Lodge.

Under the excitement consequent to such a momentous issue it is not a little remarkable that the points should all have been so fully comprehended and set forth in the provisions of the compact. The result shows the mutual forbearance and concession. Thus ends a contest of nine years' duration in an institution where discord can only enter when its principles are lost sight of.

Fraternally yours,

New York, 10*th June*, 1858. JAMES B. TAYLOR.

TEMPUS EDAX RERUM.

BY BRO. CHARLES SLOMAN.

"Omnia vanitas."—*Ecclesiastes*, i. 2.

I.

THE city's site is now the desert plain;
Where stood the palace arid sands are spread,
The eye the former grandeur seeks in vain,
No vestige doth to mark the spot remain,
Where erst each palace lifted high its head:
Gone are the works of man. Alas! how vain
Are all his efforts—cent'ries few have fled,
And yet his labours and his wondrous skill
Are lost—save hist'ry to record hath will.

II.

Where ruled a monarch glides a placid stream;
O'er its clear face tall trees their branches bend:
Gone is the glory like an idle dream,
Or as the brightness of the sunny gleam,
When autumn doth tow'rds chilly winter tend;—
Who can build mansions and e'erlasting deem
His work of hands, which soon must have an end?
Man's best creations are but for a space—
Time eats his silent meal and leaves no trace.

III.

Over the desert burns the orient sky,
Full fervid as two thousand years ago;
Could he who at that time was doom'd to die
Arise, the same bright sun would meet his eye;
Where the tree-shaded stream doth onward flow,
The southern zephyr still breathes gentle sigh,
And waves the yielding branches to and fro:
Learn, then, oh! man, this lesson from the past—
Nought but the works of God for aye can last.

THE MASONIC MIRROR.

MASONIC MEMS.

IN consequence of the continued indisposition of Col. M'Queen, D. Prov. G.M. of Sussex, rendering it necessary for him to reside for a time on the continent, the worthy colonel has resigned his office into the hands of the R.W. Prov. G.M., his Grace the Duke of Richmond, who has been pleased to appoint Capt. Dalbiac (P.M. of the South Saxon Lodge, No. 390, Lewes) as D. Prov. G.M. Capt. Dalbiac takes great interest in the Craft, and the appointment will no doubt be generally acceptable throughout the province.

THE Provincial Grand Master for Hampshire, Admiral Sir Lucius Curtis, has fixed his annual Provincial Grand Lodge for the 8th inst., to be holden in Basingstoke. Divine service will take place in the parish church of St. Michael.

A PROVINCIAL Grand Lodge for West Yorkshire is to be holden at Holmfirth, on Wednesday, the 7th inst.

THE Lodge of Honour, No. 769, Wolverhampton, will in future be held at the Star and Garter Hotel, on the first Friday in the month.

A NEW Masonic journal under the title of the "American Craftsman" has just been established at New York, by Bro. Tisdall. It is to be published on the 1st and 15th of each month.

WE are requested to state the Faithful Lodge, No. 696, has been removed from the Clarendon Hotel, Birmingham, to the Masonic Rooms, Newhall-street.

METROPOLITAN.

APPOINTMENTS.

Thursday, July 1st.—Lodge, Yarborough (812), George Tavern, Commercial Road East.
Saturday, July 3rd.—Committee, Boys' School, at 4.
Monday, July 5th.—Lodges, St. Luke's (168), Commercial Hall, Chelsea. Chapter, Old King's Arms (30), Freemasons' Tavern.
Tuesday, July 6th.—Colonial Board, at 3. Audit, Girls' School.
Wednesday, July 7th.—Lodge, Westminster and Keystone (10), Freemasons' Tavern.
Thursday, July 8th.—Quarterly Court Girls' School, at 12.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

LODGE OF SINCERITY (No. 203).—The members of this Lodge held a meeting on Wednesday, June 23, at the Cheshire Cheese, Crutched-friars, Bro. Fentiman, W.M., presiding. The business of the evening consisted of one initiation, two passings, and three raisings, the ceremonies being most efficiently performed by

the W.M., assisted by the Past Masters. During the evening, it was announced that the summer banquet would take take place at Erith, on the 16th of July, a most pleasing *réunion* being anticipated; and, to render the occasion still more interesting, the testimonial proposed at the previous meeting will be presented to Bro. Oman, the worthy Treasurer, as a trifling acknowledgment of his indefatigable services on behalf of the Lodge. Among the P.Ms. present were Bros. Rawley, Terry, Potts, Sec., and Oman, Treas.

PANMURE LODGE (No. 1,022).—This newly constituted Lodge met at the Swan Tavern, Stockwell, on Monday, June 21st. A gentleman was initiated into the mysteries of Freemasonry, and two brethren, after having been duly examined as to their proficiency in the 1st Degree, were passed to the Degree of a Fellow Craft, which ceremonies were very ably performed by the W.M., Bro. J. R. Warren. The Lodge being called off, twenty-four of the Brethren proceeded to partake of an excellent banquet. After the usual loyal and Masonic toasts, the W.M. proposed the health of the newly initiated brother, and congratulated him on having, in entering masonry, joined a Lodge in which by attention and assiduity, he might arrive in a short time to the honour of filling the chair which he (the W.M.) now occupied. He also congratulated the Lodge on the accession of so respectable a member to their ranks. He then proposed the health of the visitors, Bro. Crawley, P.M. No. 25 and No. 103; Mackney, No. 207; Smith, No. 209; Harris, No. 218; and Fenton, No. 366, Scotland; thanking Bro. Crawley for the valuable assistance he was at all times ready to afford in the working of Freemasonry, and the visitors severally for their kindness in honouring him with their company. Bro. Crawley being selected to return thanks, expressed his great delight in seeing so young a Lodge in such prosperous condition, and its working so well conducted; though he should have been surprised to find it otherwise, when he saw himself surrounded by so many brethren whose talent was so justly estimated in Freemasonry, and concluded by thanking the Lodge, on behalf of the visitors, for the hospitable manner in which they had been received, and wishing prosperity to the Lodge. Bro. Farmer then proposed the health of the W.M., thanking him on behalf of the members of the Lodge for the very able manner in which he conducted the business. The W.M. in returning thanks, expressed his anxiety to discharge his duties at all times to the best of his ability, and assured the brethren that he would never relax in his endeavours to discharge those duties faithfully. He then proposed the health of Bros. Farmer, Treas., Warren, Sec., and Bros. Thomas and Garrod thanking them for the invaluable assistance they had rendered by their great talent and experience. He also expressed the thanks of the Lodge to Bro. Dean, P.M. of No. 87, for his handsome present of three Masonic candlesticks, and three gavels of acacia wood. After thanking the officers for their attention and valuable assistance, the Lodge was closed in perfect harmony. The enjoyment of the evening was greatly enhanced by the excellent singing of Bro. Mackney and several other brethren.

BELGRAVIA LODGE (No. 1,050).—A preliminary meeting of this Lodge was held on Wednesday, June 23, at the Red Horse Tavern, Old Bond-street, Bro. Wordsworth in the chair, supported by Bros. Suter, P.M. No. 119; Henry Garrod, P.M. No. 206; and many others. It was stated that several candidates were ready for initiation in the new Lodge, and it was arranged that the first meeting should take place in the ensuing month.

INSTRUCTION.

ROYAL JUBILEE LODGE (No. 85).—On Sunday, June 20, the usual weekly meeting of this Lodge was held at Bro. Ireland's, Fetter-lane. Bro. Adams presided as W.M.. Bro. Hardy officiated as S.W., and Bro. Harris as J.W. The ceremony of raising was then most ably and impressively performed by the W.M., who afterwards worked the sections of the Degree. The 4th and 5th sections

of the first lecture were then worked in a highly creditable manner. Bro. Sloman, of Carlisle, was admitted a member of this Lodge. A vote of thanks was unanimously accorded to Bro. Adams, on the motion of Bro. Anslow, which the W.M. acknowledged in his usual happy and forcible manner, and the proceedings terminated in complete harmony.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges.*—Tuesday, July 6th, Beaufort (120), Freemasons' Hall, at 7; Wednesday, 7th, Moira (408), Freemasons' Hall, at 7; Friday, 9th, Instruction, Freemasons' Hall, at 7½. *Chapter.*—Thursday, 8th, Clarence (81), Freemasons' Hall, at 7.

CHESHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, July 8th, Mersey (701), Angel Hotel, Birkenhead, at 5. *Chapter.*—Wednesday, 7th, Fidelity (701), Angel Inn, Birkenhead, at 6.

CHANNEL ISLANDS.

APPOINTMENTS.—*Lodge.*—Wednesday, July 7th, Hammond (829), Masonic Hall, Guernsey, at 7½. *Chapter.*—Tuesday, 6th, Hammond (829), Masonic Hall, Guernsey, at 8.

DEVONSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, July 5th, Bedford (351), Private room, Tavistock, at 7; Fidelity (280), Three Tuns, Tiverton, at 7; Harmony (182), Swan Inn, Plymouth, at 7; Tuesday, 6th, St. John's (83), Masonic Hall, Plymouth, at 7; Wednesday, 7th, Brunswick (185), Plymouth, at 7.

TOTNES.—*Pleiades Lodge* (No. 1012).—The monthly meeting of this Lodge was held at the Masonic Rooms, on June 24th. Mr. J. T. Carne was initiated, and Bro. Wright passed to the degree of Fellow Craft. An address of condolence was presented to the W.M., Bro. Henry Bridges, on a late bereavement; and after the disposal of some private Lodge business, the Lodge was closed in due and ancient form, and with solemn prayer. The meetings of this Lodge have been altered from the first Tuesday in the month to the Thursday on or before full moon.

DORSETSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, July 7th, Amity (160), Private room, Poole, at 7½.

DURHAM.

APPOINTMENTS.—*Lodges.*—Tuesday, July 6th, Marquis of Granby (146), Freemasons' Hall, Durham, at 7; Thursday, 8th, Palatine (114), Bridge Hotel, Sunderland, at 8.

ESSEX.

COLCHESTER.—*Angel Lodge* (No. 59).—The installation of the W.M. for the ensuing year, took place at the monthly Lodge meeting, on Tuesday evening, June 22, Bro. Edward Williams, *M.D.*, one of the P.Ms. of the Lodge, having been unanimously elected to that office. The installation ceremony was ably performed by Bro. Forbes, P.M., Secretary of the United Lodge. The following officers were appointed:—Bros. Taylor Osborne, S.W.; J. Coppin, J.W.; Wm. Slaney, Treas.; W. Williams, Sec.; W. Griffin, Dir. of Cers.; H. Miller, S.D.; W. Edes,

J.D.; A. E. Church, I.G.; J. Brown and W. Winterbon, Stewards; H. Witton, Tyler. On the motion of Bro. Griffin, seconded by Bro. Ellisdon, the cordial thanks of the Lodge were voted to Bro. Thomas Hall for the able manner in which he had carried out the duties of W.M. during the last two years. The annual St. John's festival was celebrated on Thursday, June 24, by a sumptuous banquet, served in the Lodge room by Bro. Salter, of the Cups Hotel. The W.M., Bro. E. Williams, was in the chair; and there were present, Bros. T. Hall, P.M.; J. Pattison, P.M.; Geo. Chaplain, P.M.; S. D. Forbes, P.M.; R. Ellisdon, P.M.; W. Griffin, P.M.; J. S. Norman, W. K. Dawson, T. Fenning (Mersea), W. Slaney, Treas.; W. Williams, Sec.; Taylor Osborne, S.W.; J. Coppin, J.W.; A. E. Church, I.G.; J. Cross, James Brown, W. Winterbon, T. Rallin, H. Witton, &c. &c. After drinking the usual toasts, Bro. Pattison said it was his happy privilege to offer as a toast the health the captain of their little band, Bro. Edward Williams, who had been selected by the unanimous voice of the Lodge to be its W.M. during the ensuing year. He looked upon it as mark of respect to the Lodge, that a gentleman who had on more than one occasion filled the office of chief magistrate of a borough like Colchester, should be ready a second year to undertake the duties of the mastership; while, on the other hand, it was no small compliment for any man, whatever might be his position in society, to be selected on two occasions to be Master of one of the most ancient Lodges in the kingdom. (Cheers.) He was sure it must be a source of satisfaction to the brethren generally, to see the chair so ably filled: and he hoped they should all rally round him, so that at the end of the year, while he would be able to say he had not repented the task he had undertaken, they might congratulate themselves upon the choice they had made, and upon the able manner in which the office had been filled. (Cheers.) The W.M. said he should be, indeed, most wanting in gratitude if he did not appreciate the high compliment they had been pleased to pay him. He trusted that from the moment he joined the Craft he had never been wanting in the desire to advance the prosperity of Masonry, or in readiness to make whatever sacrifices of time and other matters that were necessary for the welfare of the Craft, and the discharge of any duties that had devolved upon him in connection with it. (Hear, hear.) He was satisfied that the more a man saw of Freemasonry the more he must become attached to it; and he trusted that under his rule the brotherhood of this Lodge would continue to be distinguished by that genuine harmony of feeling which had prevailed under his predecessor, and which was the essential characteristic of the Order. (Cheers.) The W.M. then proposed the health of the immediate P.M., Bro. Hall, observing that the chair of the Angel Lodge had never been filled more satisfactorily than during the last two years. (Cheers.) Bro. Hall, in returning thanks, said it afforded him the highest gratification to be assured that his humble services during the time he had been honoured by holding the mastership of the Lodge had been in any degree satisfactory to the brethren who were members of it. (Cheers.) He felt it a great honour to have been chosen on two occasions to be master of one of the most ancient Lodges in England; he had met with every kindness and courtesy in that position; and if his sincere wishes and endeavours to serve them faithfully had been in the main successful, he felt amply repaid for any trouble the performance of those duties might have involved. (Cheers.) Bro. Ellisdon proposed the healths of the Senior and Junior Wardens, who respectively returned thanks. The W.M. proposed "The health of the Board of Installed Masters," remarking upon the important part filled by them in the working of a Lodge, and especially thanking Bro. Forbes for the efficient assistance he had rendered in the ceremonial of installation. (Cheers.) Bro. Forbes, in acknowledging the toast, said it had been his happy privilege for some fifteen or sixteen years to be a Past Master of the Order, and to have taken a leading part in the proceedings of several Lodges of which he had been a member. It was the duty of every Past Master to take an active share in the management of his Lodge, and he was sure those Brethren who had filled the office of Master in this Lodge in years gone by had done their best in every way to forward the interests of Masonry in general, and of this Lodge in particular; and had thereby earned from their Brethren a deep debt of gratitude. (Cheers.)

Bro. Forbes next proposed the health of the Treasurer and Secretary, each of whom returned thanks for the compliment. Other toasts were drunk, and during the evening some excellent songs were sung by Bros. Coppin, Brown, Winterbon, &c.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Tuesday, July 6th, Sherborne (1004), George Hotel, Stroud, at 5½; Wednesday, 7th, Royal Union (307), Freemasons' Hall, Cheltenham, at 6.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, July 5th, Oakley (955), Black Boy, Basingstoke, at 6; Thursday, 8th, Provincial Grand Lodge, Basingstoke; Royal Gloucester (152), Freemasons' Hall, Southampton, at 7. *Chapters.*—Wednesday, 7th, Royal Sussex (428), Freemasons' Hall, Portsea, at 7; Southampton (555), Freemasons' Hall, Southampton, at 7.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge.*—Wednesday, July 7th, Yarborough (809), Ventnor, at 7.

KENT.

APPOINTMENTS.—*Lodges.*—Monday, July 5th, Peace and Harmony (235), Royal Oak, at 7½; Tuesday, 6th, Adams (184), Masonic Hall, Sheerness, at 6; Wednesday, 7th, Royal Naval (621), Hiscock's Hotel, Ramsgate, at 7; Florence Nightingale (1008), Crown and Anchor, Woolwich, at 6; Invicta (1011), George Hotel, Ashford, at 8. *Mark.*—Florence Nightingale (Scot. Con.), Crown Hotel, Woolwich, at 6.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges.*—Monday, July 5th, Cheetham and Crumpsall (928), Crumpsall Hotel, Manchester, at 6; Wednesday, 7th, Ellesmere (1032), Red Lion Inn, Chorley, at 6.

BURY.—*Lodge of Relief* (No. 50).—This Lodge is, with two exceptions, the oldest Lodge in Lancashire, its warrant bearing date the 3rd of July, 1733; its meetings continue to be held regularly, on the Thursday nearest full moon, and new members are constantly being added to the Lodge, so that there is every probability of its continued prosperity. On Thursday afternoon, June 24th, according to ancient custom, the Brethren celebrated the annual festival of St. John the Baptist, at the Hare and Hounds Inn, when the chair was ably filled by Bro. William Binns, W.M.; and the harmony of the evening was considerably enhanced by the excellent singing of Bros. Edmundson, Roe, and Stott, accompanied on the pianoforte by Bro. Joshua Openshaw. The usual loyal and Masonic toasts were given by the W.M., and appropriate addresses were delivered by Bro. George M. Tweddell, of No. 50, and Bro. David Shaw, P.M., of No. 711, both of whom urged on the Brotherhood the importance of acquiring a thorough knowledge of the working of the Craft, and above all, of strictly carrying out in all their conduct through life the sublime teachings of Freemasonry. One of the most pleasing sights of the evening was the number of hale old labourers in the good cause who were present; one member, Bro. Thomas Hill, being in the ninety-fifth year of his age. Bro. John Cooper, the Tyler, now in his eightieth year, is a fine specimen of the old Lancashire people; he has been forty-six years a member of Lodge No. 50, and has only missed five of its monthly meetings during the whole of that period.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Monday, July 5th, Harmony (267), Wellington Hotel, Garston, at 3½; Tuesday, 6th, Alliance (965) Stanley Arms, Roby, at 4½; Wednesday, 7th, St. John's (971), Caledonian Hotel, Liverpool, at 6; Thursday, 8th, Harmonic (263), Adelphi Hotel, Liverpool, at 4. *Chapter.*—Thursday, 8th, Harmony (267), Wellington Hotel, Garston, at 6.

GARSTON.—*Lodge of Harmony* (No. 267).—The regular monthly meeting of this Lodge was held at the Wellington Hotel, on Monday, 7th June, when there

was a full attendance of the members and several distinguished visitors. The Lodge being opened in due form by the W.M., Bro. C. J. Banister, after the confirmation of the minutes, the W.M. proceeded to initiate Messrs. Charles Pemberton, Maddox, and John Willmer into the mysteries of the Order, with his usual earnestness. This being the night for election of W.M. and Treasurer, the names of those eligible for W.M. being read over, the choice of the Brethren fell upon Bro. George Holme, P.J.W. of the Lodge; Bro. James Hamer, P.M., being unanimously elected Treasurer. Five candidates being proposed and seconded, and the other business of the Lodge being concluded, it was closed in love and harmony, and the Brethren adjourned to the supper-room, after a pleasant evening, the newly initiated delighting the Brethren by their very superior vocal talents. After the usual loyal and Masonic toasts were given, the Brethren separated evidently well pleased with the prosperity of the Lodge and the good fellowship of its members.

A Lodge of Emergency, called to finish the work in arrear, before the installation of the W.M. elect, was held at the same place, on Monday, June 21. The Brethren assembled at half-past five, and the Lodge was opened in due form by the W.M. The ballot was then taken for Messrs. Alfred Nickson, Richard Holme, Edward Singlehurst, Francis Anderson, and Captain Thomas H. Fearon, and was in such case declared to be unanimous. The three first-named candidates, being in attendance, were severally admitted and initiated into the mysteries of the Order by the W.M., Bro. C. J. Banister, in a very impressive manner, the W.M. delivering the charge and explaining the working tools. The work of emergency being ended, the Lodge was closed in due form and with solemn prayer.

LIVERPOOL.—*Merchants' Lodge* (No. 294).—On Thursday evening, the 24th inst., a goodly number of the Brethren of the Lodge met at the Royal Hotel, Dale-street, for the purpose of witnessing the installation of Bro. Collins, P.M. and P. Prov. J.G.W. The ceremony of installation was conducted by Bro. Joshua Walmesley, Prov. G. Treas. of the district, assisted by several Past Masters. The Lodge was afterwards called off to refreshment, when upwards of fifty Brethren sat down to an excellent dinner. The newly installed W.M. occupied the chair, while Bro. Jankowski, the newly appointed S.W., occupied the vice chair, and Bro. Younghusband the J.W.'s chair. After the usual loyal and patriotic toasts were disposed of, the W.M. said he had much pleasure in giving "The Earl of Zetland, our M.W.G.M.," which was drunk with enthusiasm. The W.M. afterwards gave "The R.W.D.G.M., Lord Panmure," which was received with great applause. The healths of Bro. Condliff, P.M., as well as the newly installed Brother, and Bro. Walmesley, as originator and treasurer of the education fund, were accepted with considerable warmth of feeling and much cheering. The Lodge closed at an early hour, the proceedings having been conducted with considerable ability.

LEICESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, July 7th, St. John's (348), Bell Hotel, Leicester, at 7.

LINCOLNSHIRE.

BOSTON.—*Lodge of Harmony* (No. 339).—At a Lodge of emergency holden this month, Bro. Roberts, W.M., in the chair, Mr. George Brown, librarian of the Boston Athenæum was initiated into the mysteries of Freemasonry.

NORFOLK.

APPOINTMENTS.—*Lodge.*—Monday, July 5th, Friendship (117), Duke's Head, Great Yarmouth, at 7. *Chapter.*—Tuesday, 6th, Perseverance, Lamb Hotel, Norwich.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges.*—Monday, July 5th, Northern Counties (586), Freemasons' Hall, Newgate Street, at 7; St. Georges (624), Commercial Hotel, North Shields, at 8; Tuesday, 6th, St. David's (554), Salmon Inn, Berwick; Northumberland (985), Central Exchange, Newcastle, at 7.

SHROPSHIRE.

APPOINTMENTS.—*Chapter.*—Monday, July 5th, Eyton (875), Bull's Head, Wellington, at 4.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, July 5th, Royal Sussex (61), Amery's Hotel, Bath, at 7½

SOUTH WALES.

APPOINTMENTS.—*Lodge.*—Tuesday, July 5th, Prince of Wales (969), Thomas Arms, Llanelly, at 7.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, July 5th, St. James (707), New Inn, Handsworth, at 7; Friday, 9th, Honour (769), Old Assembly Rooms, Wolverhampton, at 7½.

WOLVERHAMPTON.—*Lodge of Honour*, No. 769.—A Lodge of emergency was holden at the Star and Garter on Friday, June 25th. The W.M., Bro. F. Gough, presided. The Lodge was opened in the first degree and the summons read. The W.M. then said the first question they had to decide was the selection of a suitable room in which, for the future, they could hold the meetings of the Lodge. Many rooms were mentioned, but in every instance the rent was an insurmountable objection to taking suites of rooms solely for the purpose of Lodge meetings. Bro. Lewis, P.M., proposed, and Bro. Thorne, S.W., seconded, "That the room in which we are now assembled, with the convenient room adjoining, be taken for the future meetings of the Lodge, on the terms offered." This proposition, when put to the Brethren, was carried unanimously. A Brother was proposed as a re-joining member, and another to join the Lodge. Two gentlemen were proposed as candidates for initiation into the mysteries of Masonry. This was the first meeting that has taken place since the installation of the W.M. From the attendance of the Brethren, and the prospect of there being plenty of work to do, there is every probability that the Lodge, which has been but indifferently attended of late, will now muster as it did in its palmiest days, and be carried on with great success by its spirited Master.

SUFFOLK.

APPOINTMENTS.—*Lodge.*—Wednesday, July 7th, Doric (96), Private rooms, Woodbridge, at 7.

SUSSEX.

BRIGHTON.—*Royal Clarence Lodge* (No. 338).—This Lodge has to deplore the loss of one of its oldest members and Past Masters, Bro. D. M. Folkard, Prov. G. Reg., who died on Thursday 17th inst. At the monthly meeting on Friday, 18th inst., Bro. Edmund Furner, P.M., in a very feeling manner passed a high but well merited eulogium on the many virtues of the late Bro. Folkard, both as a Freemason and good citizen, and after enumerating the length of time he had been a Mason, the various offices which he had filled in the Lodge, and the very efficient manner in which he had discharged their respective duties, Bro. Furner concluded by expressing the deep regrets of the Brethren on the irreparable loss which Masonry had sustained; and more especially this Lodge, by the death of so worthy and excellent a Brother. It was resolved—"That the Brethren of the Royal Clarence Lodge do meet at the lodge gate of the extra-mural cemetery

on Tuesday next, the day appointed for the funeral of our late lamented Brother Folkard, P.M. and Treasurer, for the purpose of testifying their respect to his memory by following his remains to their last resting place." It was resolved—"That the W.M. be requested to convene a Lodge of emergency to consider what further and lasting tribute can be paid to the memory of our late Bro. Folkard; and that the standing committee be requested to consider the subject and report thereon." Bro. G. Lowdell the W.M., then stated that in consequence of the melancholy event he was satisfied he should be acting in accordance with the best wishes of the Brethren if he postponed performing any other work this evening, but such as was absolutely necessary.

At a Lodge of emergency held on Friday, the 25th inst., the report of the committee was received and entered on the minutes, and the following resolutions unanimously agreed to:—First, that the letter of condolence as prepared by the committee be signed by the W.M., Wardens, Past Masters, and Secretary of the Lodge, and transmitted to the bereaved family of our lamented Bro. Folkard. Second, that the sum of forty guineas be presented out of the Lodge funds to the Masonic charities, viz.:—Ten guineas to the Girls' School, ten guineas to the Boys' School, ten guineas to the Annuity Fund, and ten guineas to the Widows' Fund, in token of respect for the memory of our late Bro. Folkard; the votes to be placed in the hands of the Treasurer (for the time being), of the Royal Clarence Lodge, No. 338. Third, that no banquet take place in this Lodge till the third Friday in September. The remarks made by the W.M., by Bros. Furner, Tatham, John Scott, and Rogers, were exceedingly good, and were listened to with great attention by the Brethren. The Lodge was then closed.

LEWES.—*South Saxon Lodge* (No. 390).—The festival of St. John the Baptist, took place at the Crown Inn, Bro. Wingham's, on Thursday last. The Lodge being adjourned, the Brethren retired to refreshment. Bro. G. E. Pocock, W.M. of the Lodge, Prov. G. Sec., and P.M. No. 338, presided, and Bro. William Verrall, Prov. G. Treas., P.M. No. 338, and S.W. No. 390, and Bro. Wood, G.S. and P.M. No. 394, occupied the Wardens' chairs. On this occasion the Lodge was honoured with the attendance of Bro. Captain Dalbiac, who has recently been appointed by the Duke of Richmond Prov. G.M., as D. Prov. G.M. In addition to Bros. Butcher, Gell, Cooke, and several Brethren of Lodge 390, there were present Bros. Bacon and Ambrosoni of No. 1034; Bros. Wilkinson, Smithers, Mc Gee, Langtry, Brenchley, Booty, Cluttenden, P. Fabian, Bryce, and Dixon, of No. 338; Bros. Lucas, Wood, Livesy, and W. Curtis, of 394. The cloth removed, and due honour paid to the customary loyal and Masonic toasts, the W.M., very eloquently proposed the health of the D. Prov. G. M. Bro. Dalbiac, expressing his regret that non-residence and distance had induced the resignation of their late D. Prov. G. M. Bro. Col. Mc Queen, and congratulating the Brethren on having such an able successor in Bro. Dalbiac, who had at all times evinced a desire to promote the prosperity of the Craft, and more especially Lodge No. 390. He begged to convey the thanks of the Lodge and Brethren present to Bro. Dalbiac for his presence. The D. Prov. G. M. at some length acknowledged the toast, tendering his thanks for the manner in which it had been received, and stating his intention of cultivating a general acquaintance with the Brethren of the province. The "Prosperity of the South Saxon Lodge," was proposed by the W.M., and "The health of the W.M." by the D. Prov. G.M., who referred to the services of Bro. Pocock in the province, and his valuable assistance in resuscitating the South Saxon Lodge. The W.M. acknowledged the same in most feeling terms, noticing the yearly progress of the Lodge to its present position, with a treble increase of members, and an absence of debt, his pleasure at the efficient working of the officers, the material assistance of Bros. Wilkinson, Verrall, &c., and said that in consequence, he should retire from his office with pride and gratification. The most gratifying feature of the evening was a tribute of respect paid to a late Brother and provincial officer, by the W.M., who most touchingly introduced the toast of "The memory of Bro. Folkard." The evening was a truly happy one, and the visiting Brethren returned to Brighton by a special train, at half-past ten o'clock.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, July 5th, Semper Fidelis (772), Crown Hotel, Worcester, at 6½; Tuesday, 6th, Harmonic (313), Freemasons' Tavern, Dudley, 6½; Wednesday, 7th, Worcester (349), Bell Hotel, Worcester, at 6½.

DUDLEY.—*Royal Standard Lodge* (No. 730).—The election of officers for this Lodge took place on Tuesday the 8th inst. The Lodge met at the Hotel, under the presidency of Bro. M. Dennison, W.M. Bro. W. Howells (P.M. of No. 435 and Prov. G. Sec.), S.W., was elected W.M. for the ensuing year; Bro. Bateman, P.M., was re-elected Treasurer; and Bro. Jeffs, Tyler.

Vernon Lodge (No. 819).—The last meeting of this Lodge took place at the Old Town Hall on Wednesday the 16th inst. The candidates being absent, no ceremonies were gone through. The Secretary read a memorial, which was drawn up at the suggestion of the Prov. G.M., respecting the differences between the Vernon Lodge and the Ionic, and the W.M. stated that he had signed it and forwarded it to the Board of General Purposes. We understand that Bro. Sheridan backs the memorial by a separate application to the Board.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges.*—Monday, July 5th, Union (287), Masonic Hall, York, at 7; Tuesday, 6th, Camolodunum (958), Freemasons' Hall, New Malton, at 7.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Thursday, July 8th, Britannia (162), Music Hall, Sheffield, at 7; Friday, 9th, Instruction, Griffin Hotel, Leeds, at 7.

ROYAL ARCH.

METROPOLITAN CHAPTER.

DOMATIC CHAPTER (No. 206).—This Chapter held its usual convocation on Thursday last, at the Masonic Hall, Fetter-lane, Comp. T. A. Adams, as M.E.Z., in the absence of Comp. Thompson, who is in a distant part of the kingdom. The visitors were Comps Farnfield, Assist. G. Sec., and Pratt, the former returning thanks for the toast of the "Visitors," and also responding to the toast of the "Charities," to which the M.E.Z. called attention in a very feeling and effective speech. Comp. Farnfield, in the course of his remarks, mentioned a number of striking facts in connection with the charity for Aged Masons and their Widows, his object being to urge the claims of that institution on the consideration and sympathy of the Comps. Comps. G. Smith, Odell, and Buss also spoke upon the subject, and we cannot doubt that this charity will, before long, attain to that position which it ought to hold in the Craft.

PROVINCIAL CHAPTER.

LIVERPOOL.—*Chapter of Harmony* (267).—The regular Chapter was held at the Wellington Hotel, Garston, on Thursday, June 10th. The Chapter was opened in due form, there being present Comps. James Hamer, M.E.Z.; Wylie, H.; H. Edwards, J.; Joshua Walmsley, P.Z.; Thomas Wylie, P.Z.; Yates Hess, P.Z.; Peter Maddox, P.S.; C. J. Banister, Scribe E.; with a full attendance of Companions.

After the minutes were confirmed, the Companions proceeded to the election of the Principals and other officers, which resulted in the unanimous election of Comps. Cross, M.E.Z.; Hugh Edwards, H.; Peter Maddox, J.; C. J. Banister, P.S.; John Pepper, Scribe E.; Thomas Lyon, N.; George Pennington, and Hugh Williams, Assist. Sojrs. The M.E.Z., Comp. James Hamer, then vacated the chair, and Comp. Joshua Walmsley, P.Z., occupied it; the attention of the Companions was called to a proposition on the minutes that Comp. James Hamer, M.E.Z., be presented with a full suit of P.Z. clothing and jewel, as a tribute of esteem for his untiring zeal in the cause of Freemasonry in general, and of this Chapter in particular, which was carried unanimously. The clothing will be presented on the next meeting. After the remaining business was completed the Companions adjourned to refreshment. The next meeting will be held September 9th.

WOLVERHAMPTON.—*St. Peter's Chapter* (No. 607).—A Convocation of the Companions was holden at the Star and Garter, on Tuesday, June 22nd. The minutes of the last Convocation were read and confirmed. The Principals were installed, and the other officers invested by Comp. Thomas James, P.Z., assisted by Comps. J. W. Harris, P.Z.; and G. Caswell, P.Z. The visitors present were Comps. Edwards, H. No. 786; Davison, P.S. No. 730. Comp. James tendered his resignation as a member of the Chapter, in consequence of other engagements preventing him attending; it was received with great regret by the Companions.

MARK MASONRY.

LORD LEIGH'S GRAND LODGE.

The half yearly meeting of the Grand Lodge of Mark Masters under the English constitution was held at the Freemasons' Tavern, on Wednesday, the 23rd instant, Bro. William Jones, P.S.G.W., occupied the place of the Grand Master who, as well as the Deputy Grand Master, was unavoidably prevented from attending. Bro. Keddell occupied the chair of S.G.W., and Bro. Barnard that of J.G.W.

There were present a goodly assemblage of Grand Officers and Past Grand Officers, and a very fair proportion of the representatives of the Lodges in the Provinces.

In the absence of Bro. Collins, the G. Sec., the minutes of last Grand Lodge (a report of which will be found at page 1114 of our number published on the 30th of December last) were read by Bro. Ridgway, the G. Reg., and unanimously confirmed.

The G. Reg. then reported the progress made by the degree during the past six months, as more particularly exemplified in the increased number of applications for warrants, and alluded also to the highly satisfactory results arising from the exertions of the Grand Master to promote an union of all the English Mark Lodges.

The Treasurer's report was read, showing not only a good balance in the hands of the bankers, but a statement of further assets to an extent evidently beyond the expectations of the Brethren present.

Bro. Jones, P.S.G.W., announced that the Grand Master had, since the last Grand Lodge, been pleased to appoint the D.G.M., Earl Carnarvon, to be Prov. G.M. of the Mark for the Province of Somerset, and Bro. Wm. Kelly to be Prov. G.M. for that of Leicester, adding that his lordship was actuated in making these appointments by the knowledge of the satisfaction with which they would be received in the several Provinces.

Upon the proposition of Bro. Lazarus, G. Org., seconded by Bro. Barrell, the

Right Hon. the Lord Leigh was unanimously re-elected Grand Master of the Mark for the ensuing year.

Bro. Barker then proposed Bro. Norton for re-election as Grand Treasurer. The result of his charge of the funds was so apparent that he anticipated no dissentient to his proposition.

Bro. Lazarus seconded the proposition, which was carried unanimously.

Bro. Jones then proceeded to announce the names of those Brethren whom the Grand Master desired to appoint to be Grand Officers for the ensuing year :—

The Right Hon. the Earl Carnarvon to be D.G.M.; Sir Edmund Lechmere, Bart., to be S.G.W.; Bros. Wyndham Portal, *M.P.* for North Hants, to be J.G.W.; the Rev. G. R. Portal, S.W., of the Carnarvon Lodge No. 7, and the Rev. Dr. Woolley, P.M. of the Phœnix Lodge, Portsmouth, to be G. Chaplains; Ridgway, P.M. of the Mark Lodge No. 4, to be G. Reg.; Wm. Louis Collins, Sec. of the Bon Accord Lodge, to be G. Sec.; the Rev. Wentworth Bowyer, of the Hiram Lodge No. 17, to be S.G.D.; Edward Burrell, of the Keystone Lodge No. 3, to be J.G.D.; Binford, of the Fortescue Lodge, Southmolton, No. 9, to be G. Sup. of Works; Barker, of the Northumberland and Berwick Lodge, to be G. Dir. of Cers.; Bagshawe, W.M., of the Royal Cumberland Lodge, Bath, to be Asst. G. Dir of Cers.; Bradley, W.M., of the Phœnix Lodge, Portsmouth, to be G. Sword Bearer; Hadow, of the Russell Lodge, Tavistock, No. 23, to be G. Org.: and Jessie Turner, of the Mallet and Chisel Lodge No. 5, to be G. Purs.,

It was then further announced, that the six Lodges who had this year, under the 45th article of the constitution, the right of nominating Grand Stewards, had all omitted to make the requisite return, and no nomination had been made by the General Board; therefore, as the appointment was thus, under the constitution, left in the hands of the Grand Master, his lordship desired to exercise his right in favour of those six Lodges who had (doubtless through inadvertence only) neglected their return. He would, therefore, appoint as Grand Stewards—Bros. Hammerton, J.W. of the Carnarvon Lodge; Captain Trower, W.M. of the Fortescue Lodge, Southmolton; Bisgood, S.W. of the Leigh Lodge, at Erith; Babington, J.W. of the Hiram Lodge, at Richmond; Cann, S.W. of the St. George's Lodge, Exeter; and Harcourt, W.M. of the Joppa Lodge, Chertsey.

The next business was the election of five members to serve on the General Board for the ensuing year. The names of the several Brethren proposed had been duly submitted to the previous committee of Masters; the ballot having taken place, the following Brethren were declared elected:—Bros. A. Ridgway, G. B. Cole, R. Norton, J. A. L. Barnard, William Jones. It then rested with the Grand Master to appoint a president and five other members, when his representative in the chair, following his lordship's known rule of strict impartiality, selected the names of the following Brethren as having received the next largest number of votes:—Bros. the Rev. Dr. Woolley, E. Burrell, George Lambert, G. Barker, and Mark Tomkins.

Bro. Lambert desired to make a few remarks (which were received with great approbation by the Grand Lodge) on the subject of the position of our colonial Brethren in the Mark Degree. Communications were constantly being made to the Colonial Board of the Grand Lodge of England, of which he was a member, respecting the difficulties existing in the colonies, from the non-recognition of the Mark Degree, and the consequent irregularities consequently forced upon them. Bro. Lambert desired to suggest that some printed statement should be drawn up by the General Board for the information of colonial Brethren as to the facilities to be afforded them in this Degree by the Grand Lodge of Mark Masters, and this statement he would take steps to forward to those parties whom he had mentioned as seeking such a guide.

It was thereupon decided that the matter be recommended to the consideration of the General Board.

Bro. Ridgway, G. Reg., rose, in pursuance of his notice, to propose "That the Grand Master be authorized to appoint three additional Grand Officers under the title of Grand Overseers, and that the precedence of such Grand Officers be determined by the General Board." He made this proposition for several reasons:

First, although, at the present time, no officer was appointed under the constitution to work in our Lodges under the title of Overseer, yet the function of the Overseer was most prominently alluded to in our working, and in several old Lodges which had joined the Grand Lodge the office was not only mentioned and recognized as with us, but the officer in person was essential; Secondly, that the English Lodges yet isolated almost universally worked with Overseers, and that to carry out the great object of unity and uniformity, the recognized working would in all probability, before long, require to be modified by a clearer recognition of this office; Thirdly, that it would give the Grand Master the opportunity of annually distinguishing a larger number of worthy Brethren by conferring on them an office in the Grand Lodge.

Bro. Burrell, J.G.D., had great pleasure in seconding this proposition. It had been universally approved on several occasions of its being brought before the General Board, and was also fully discussed at the committee of Masters.

Bro. Jones, P.S.G.W., considered that there had not been sufficient opportunity of considering this question. He had not heard of it before, and was therefore not prepared to support it until he had an opportunity of discussing it at the General Board. He thought the object appeared simply to create a place, which could not be considered other than a corrupt object. He wished to suggest, whether the proposition had not better be withdrawn.

Bro. Payne, of the Royal Cumberland Lodge, Bath, said that his Lodge worked with the Overseers; indeed, he could scarcely see how they could work without them. He knew that the Howe Lodge, Birmingham, the Newstead Lodge, Nottingham, and a Lodge at York also worked with Overseers; and the appointment of such a Grand Office would show that this Grand Lodge recognized such an important element in the working of several ancient Lodges of their number.

Bro. Barker could also bear testimony that in his own Lodge (the Northumberland and Berwick) the officer, as well as the function, was recognized; and other Brethren followed to the same effect.

Bro. Barnard considered that the matter should be left until after a settlement and uniformity should have been brought about.

Bro. Ridgway replied.—He could not admit that no opportunity had been afforded of considering this matter: the approbation of the General Board and the notice and discussion at the committee of Masters was proof to the contrary. He could not agree that this matter should be postponed to the final revision and settlement of the working; such a settlement might be most materially aided by the evidence of fairness exhibited by this Grand Lodge in passing such a resolution as that he proposed. The creation of a place did not necessarily imply a corrupt creation. In this case it would enable the Grand Master to extend that satisfaction which his previous exercise of patronage had so universally given.

A show of hands was then taken and declared in favour of the resolution.

Bro. Barker desired to have the opportunity of mentioning a fact of very great significance, in respect to the extraordinary and unwarrantable course adopted by the Grand Chapter of Scotland as to this degree, and which was exposed not only in this Grand Lodge on the last occasion of meeting, but by the subsequent recal of the false certificates and the professed Mark Charter based thereon. He alluded to a letter written, about 1842, to a member of his Lodge by the Scotch authorities, in which he saw they coolly mentioned that they were preparing for the Mark and other degrees, and requesting information: this coincided with the date, 1843, when, according to a repeatedly published yet uncontradicted statement, the Grand Chapter first assumed to govern the degree, even in Scotland itself: but he should bring this matter forward in another way, and not detain the Grand Lodge further at present. He wished, however, to know whether there was any truth in the statement that the scheme attempted to be carried out, with reference to Brethren of the Kent Lodge, was not an isolated case; and whether at the self-same time, similar false certificates were not issued by the Grand Chapter of Scotland whereon to ground another warrant for a Lodge to be held in the neighbourhood of London.

The Grand Registrar, in reply to Bro. Barker, stated it had come to his knowledge that, although the Grand Chapter of Scotland had professed to be scandalized

at its own conduct in respect to the Kent Lodge, and to have undone what wrong they had committed, yet they had not repented their sin, but only that one of their pet sins had been found out. This was proved by the fact that a Lodge at Woolwich was constituted in a precisely similar manner to the one just alluded to, namely, by the issue of these false certificates. He, the Grand Registrar, had not the power to produce, as he had done on the former occasion, the striking evidence of the false document itself; but he stated, on very good authority, that the circumstances of the Woolwich Mark Lodge were the exact counterpart of those of the Kent, except that the Kent affair was discovered promptly, the other had only recently oozed out.

Bro. Payne said he was enabled to state an additional fact bearing on this matter. Bro. Thearle, the masonic jeweller in Fleet-street, had had thrust upon him, quite unsolicited by him, one of these false certificates, at the same time as the others were issued; but, finding the false position in which he had been placed, he demanded the return of the fees; this, however, the Scotch authorities demurred to, and it was not until this very morning the money had been returned, under absolute threat of legal proceedings.

Bro. Jones was utterly astonished at the accumulation of circumstances attending this Masonic invasion of England by the Grand Chapter of Scotland with false certificates and pretended authority. He trusted these matters being published would open the eyes of those in this country, whom the Grand Chapter of Scotland had enticed into vassalage.

After some further discussion of this matter, and the transaction of sundry other business, the Grand Lodge was closed until the second Wednesday in December.

KNIGHTS TEMPLAR.

METROPOLITAN ENCAMPMENT.

ST. GEORGE'S ENCAMPMENT.—There was a meeting of this Encampment at Radley's Hotel, Blackfriars, on Friday, 18th June, when, from various causes, only a few members were in attendance. Amongst those present were Sir Knt. G. Wackerbarth, now Pater of the Encampment; Sir Knt. R. Spencer, and Sir Knt. R. Costa—all P. E. Commanders; a strong muster of visitors were also in attendance, and rendered most efficient service, particularly Sir Knt. Hinxman, Prov. G. Com. for Kent, who officiated for the E.C., and installed two candidates into the mysteries of this exalted Order, viz.:—Comps. W. H. Read, Prov. G.M. for the Eastern Archipelago, and E. S. Phillips, of the King's Arms Chapter. The office of 1st Captain was most efficiently sustained by the Grand Chancellor, Sir Knt. Masson; that of 2nd Captain, by Sir Knt. Figg; and Sir Knt. Laird acted for the Expert: the two latter Knights, as well as the acting E. C. being members of the Kemeys Tynte Encampment, and had kindly volunteered their services; the other visitors were Sir Knt. Hassall (also of Kemeys Tynte Encampment), and Sir Knt. Dr. William Jones, of the St. John Aboyne Encampment, Aberdeen. Sir Knt. Read, in returning thanks on behalf of himself and Sir Knt. Phillips, after their health had been proposed and drunk, expressed himself much gratified at the careful manner in which the ceremony of installation had been performed, and then went on to say, that on his return to Singapore it was his hope to be able to establish native schools, under the auspices of the Masonic body, where Masonic principles would be inculcated, feeling confident that they would have more effect in civilizing the natives, and preparing their minds to receive the sacred truths of Christianity than all the schools that have hitherto been established in India; as his experience taught him that many of the regulations enforced in most of

the schools, and among others that of making the Bible a class-book, were sadly opposed to the intentions of their founders and directors, and consequently did far more harm than good; whilst the conducting of schools upon Masonic principles would not only materially advance the interests of civilization and society in general, but would be of incalculable service to the progress of Christianity.

SCOTLAND.

EDINBURGH.

THE NEW FREEMASONS' HALL.

On Thursday, the 24th of June, the imposing ceremony of laying the foundation stone of the Freemasons' Hall for Scotland took place in Edinburgh with great magnificence. The spectacle was one which for grandeur has never been surpassed by any celebration in Scotland. To the thousands of "merry Masons" who inundated "Auld Reekie" from all quarters of the country to assist in the ceremony—and every county sent its representatives—the proceedings must have afforded unqualified satisfaction, marking, as they did, an era which will remain conspicuous for ever in the chronicles of their order; and by the uninitiated—those who have not been received into the mystic brotherhood, and by whom the fraternal heartiness of the Masonic connexion is unknown—the day will also long be remembered.

At an early hour the city was in a state of bustle and excitement. Members of the Craft were everywhere seen hastening to their respective places of meeting; and at the doors of each Lodge-room crowds of curious spectators were soon collected, anxious to catch the first view of the various contributory streams which were to unite and form the great procession of the day. The weather was peculiarly favourable to the display. The heavy rain of the preceding night had cooled the air, and the sun shone out cheerily and pleasantly, without creating any inconvenient heat. Twelve o'clock had been announced as the hour for opening the Grand Lodge at Holyrood; and as the time drew near all the approaches to the Palace were filled with a dense mass of human beings, through which the members of the several Lodges, in their gay costume, and accompanied by bands of music, banners, and their mystic paraphernalia, slowly made their way. Soon after the members of the Grand Lodge had assembled in the picture gallery of the Palace, the Duke of Athole, M.W.G.M., proceeded to open the Lodge, and the aspect of the vast assembly was then imposing in the extreme. Rarely has that noble chamber witnessed so brilliant, and at the same time so popular a gathering.

In addition to the ordinary constituents of the Grand Lodge, the office-bearers, Masters, Wardens, and representatives of Lodges holding of the Grand Lodge, were numerous stranger Brethren of distinction. The Cumberland Lodge was represented by Bros. Captain Spenser, Jos. Fletcher, James Dean, and others; the Durham Lodge by Bros. Henry Crooks, Levy, Ionn, and others; the Lancashire Lodge by Bro. C. J. Banister, Prov. G. Supt. of Works; the Northumberland and Berwick Lodge by Bros. W. Berkeley, W. Punshon, G. Weatherhead, H. Hotham, Paterson, Atkinson, and others. General Belshes of Invermay, Lord J. Murray, Forbes Mackenzie, Prov. G.M. of Peebles and Selkirkshire, Sir Archibald Alison, *Bart.*, Prov. G.M. of Glasgow, and others, were present. Among the grand office-bearers were the R.W. D.G.M. Bro. John Whyte Melville of Bennochy; Lord Loughborough, Substitute G.M.; Henry Inglis (*W.S.*), S.G.W.; Major-Gen. Swinburne, J.G.W.; Samuel Hay, G. Treas.; W. A. Laurie (*W.S.*), G. Sec.; A. G. Stewart (*W.S.*), G. Clerk; Dr. Arnot, G. Chaplain; F. D. M'Cowan (*M.D.*), S.G.D.; Thomas Dryborough, J.G.D., and others. After the

usual formalities, the reception of the deputies from the sister Grand Lodges of England and Ireland were received with the stately ceremonial which the Brethren love to practise on such occasions. The deputation from the Grand Lodge of England consisted of the R.W. Lord Panmure, D.G.M.; the Hon. Fred. Dundas *M.P.*), S.G.W.; Wyndham Portal, J.G.W.; and R. Jennings, G. Dir. of Cers. The deputation from the Grand Lodge of Ireland consisted of Bros. Quinton, G. Treas., and Dr. Hindman, G. Sec. After the necessary business had been gone through, the Grand Master adjourned the Lodge. The Brethren who were not members of the Grand Lodge having in the meantime been marshalled in the Palace yard, the grand procession was then set in motion, the junior Lodge taking the lead.

Notwithstanding the great numbers present, and the difficulty of moving large bodies of men unaccustomed to march in concert, the arrangements were so expeditiously carried out that less delay took place than might reasonably have been expected, and the proper order of the Lodges was maintained without the slightest confusion. As the Lodge of Edinburgh, Mary's Chapel, No. 1, which as the most ancient Lodge of Scotland, had the privilege of immediately preceding the Grand Lodge, began to move off the ground, the office-bearers of the Grand Lodge were seen issuing from the portals of the palace. The vast procession, without a break in its magnificent entirety, then moved along the densely crowded Canongate, escorted by guards of honour, while the line on each side was kept clear by the military. The scene was one of the most astonishing kind. The procession itself was full of varied interest. The quaintly decorated flags, the diversified costumes of the several Lodges, and the gorgeously decorated office-bearers, presented a unique and dazzling picture, while the usual numbers that took part in the procession imparted to it great dignity and impressiveness. Scarcely less extraordinary, however, than the procession itself was the aspect of the streets. Although the roadway was thronged with human beings, the crowds there seem to have afforded no relief to the living swarms congregated in, on, and about the houses. Every window had its cluster of human faces. Every balcony was crowded. The gabled housetops, the roofs of the churches, the most inaccessible ledges of wall, had all their contingents of gratified spectators. No spot from which a glimpse could be gained of what was going on was without its occupant. When the head of the procession reached the High Church, the line halted, and formed open order. The Grand Lodge, preceded by a band of music, passed up through the ranks, the Lodge of Edinburgh, and the other Lodges according to their seniority, following. Arrived at the High Church, the Grand Lodge proceeded to the gallery, the other Lodges following into the body of the building. The Rev. Dr. Arnot, the Grand Chaplain, then delivered an able and most appropriate discourse, selecting for his text the 8th verse of the 13th chapter of Genesis. At the same time the Rev. Andrew Bonar, minister of the first charge of Canongate, who had agreed to act as assistant chaplain on this interesting occasion, conducted divine service in West St. Giles. The reverend gentleman delivered some judicious remarks in reference to the ceremony that was about to be performed, and warmly impressed upon the Brethren the nature of the obligations which all Masons had taken upon themselves. At the conclusion of the services the procession was re-formed in the same order it had taken up at its departure from the Palace. The route then lay along High-street, Bank-street, the Mound, Princes-street, Charlotte-street and square, into George-street. Along this line of road, the interest manifested, and the anxiety not to miss any of the more striking features of the procession, were evidently as great as had been exhibited during the march from the palace to the church. The whole course was lined with spectators, and every available spot from which a good view could be obtained was filled up. The aspect of the procession in this portion of its career fully justified the curiosity so generally displayed. As it passed down the Mound and wound into Princes-street, a more variegated, picturesque, and attractive spectacle could scarcely be imagined. Probably no gayer scene has ever been witnessed in that locality; and old inhabitants state that they cannot recall any event which excited, and deservedly, so much enthusiasm, except perhaps the visit of George IV.

The display of beauty and fashion throughout the whole length of Princes-street

was such as few have ever witnessed in this city, as not only were the windows of the houses adorned with their fair inmates, but the street also was lined with carriages, each bearing its goodly burden of attractive and admiring gazers. When the head of the procession reached the site of the new Hall in George-street, the line again halted, and took open order. The Grand Lodge, followed by the other Lodges according to their seniority, passed between the ranks as before, towards the spot where the great ceremony of the day was to take place.

The entrance to the ground was handsomely and tastefully decorated by Mr. Scrymgeour with flowers and evergreens, and the walls were covered with fluted calico tapestry in columns of red, white, and blue. Inside, an enclosure was railed off for the accommodation of the Grand Lodge, and in the centre was erected a dais covered with crimson cloth, for the chief members of the Lodge. The band of the Lancers was stationed on a gallery at the south end of the ground. All being in readiness, the Grand Chaplain offered up an appropriate prayer.

The band then played the National Anthem, after which

The Duke of Athole said—"I beg now to call upon the Grand Treasurer, the Grand Secretary, and the Grand Clerk to deposit the coins and other articles within the cavity of the stone."

A jar, containing a number of the coins of the realm, the *Edinburgh Almanack*, copies of newspapers of the day, a plan of Edinburgh, &c., was accordingly placed in the cavity of the stone.

The band then struck np the Old Hundredth, finishing with the Masons' Anthem; and

The Grand Master stepped from the dais, and, surrounded by the heads of the Lodges, lowered the stone to its resting-place, laying the mortar with an elegantly worked silver trowel. The moment level and square were adjusted, one loud hurrah broke from the assembled Masons; a flag was immediately hoisted on the roof of the Hall, and in answer to this signal, the cannon in the Castle thundered forth their repeated salvos, announcing the completion of the laying of the stone of the new Freemasons' Hall of Scotland.

The following was the inscription on the stone:—"By the favour of the Almighty Architect of the universe, in the twenty-first year of the reign of Queen Victoria, and on the twenty-fourth day of June, in the year of the Christian era MDCCCLVIII, and of the Masonic epoch MMMMM.DCCC.LVIII, the foundation stone of a new Hall for the accommodation of the Grand Lodge of representatives of the Ancient Fraternity of the Freemasons of Scotland, was laid with great solemnity, by his Grace George Augustus Frederick John, sixth Duke of Athole, Knight of the most ancient Order of the Thistle, Grand Master Mason of Scotland, assisted by the Grand Office-bearers, in presence of representatives of the R.W. Grand Lodges of England and Ireland, and of a great assemblage of the various Lodges and Brethren of Edinburgh and the provinces.—David Bryce, Architect; Robert Hutchison, Master Builder."

Rolls with the names of the Grand Officers, of the honorary members, the representative members, the Provincial Grand Masters, the Past Grand Masters, and the Board of Grand Stewards, were placed in the hollow of the stone.

The band having again played the National Anthem, on its conclusion a gallant Mason solicited "a cheer for the ladies," which was given with right hearty good-will.

Cheers for various distinguished Brethren having been given,

The Grand Master advanced to the edge of the daïs and spoke as follows:—"R.W. and W. Brethren—On occasions like the present it is usual, I believe, for the Grand Master to make a short speech; but, however, on this occasion there is not so much to say as on other occasions where I have gone to lay foundation stones for public institutions. But I cannot but take this opportunity of saying how pleased and gratified I have been in seeing that the Masons of Scotland have come forward to erect a grand hall—(loud applause)—for I am sure all the brethren must feel with myself the necessity there is for such a building; and I must at the same time take this opportunity of thanking all the brethren for the very gratifying manner in which they have turned out to-day,

(Cheers.) We are all extremely happy to see the deputies from the Grand Lodges of England and Ireland, come down to join with their brethren in Scotland in laying this most important foundation stone; and I trust that the stone laid this day will in course of time have such a superstructure that will do credit to the Masons of Scotland. (Hear, hear.) And I am sure I need say nothing more, except that it must be as gratifying to the brethren as it is to me to-day to see the very flattering reception we have met with in Edinburgh. (Loud cheers.)

Three rounds of cheering were then given for the "Inhabitants of Edinburgh," and the "Magistrates," and one more cheer for "Lord Panmure."

The brethren then gradually dispersed after several ineffectual attempts had been made to induce Lord Panmure to step forward and address the assembly.

THE BANQUET.

At seven o'clock about a thousand of the Brethren sat down to dinner in the Music Hall. The gallery was devoted to the use of ladies, a considerable number of whom were present. His Grace the M.W.G.M. occupied the chair, and was supported on the right by Lord Panmure, D.G.M. of England; Bros. Whyte Melville, D.G.M. of the Grand Lodge of Scotland; Hon. F. Dundas, *M.P.*; Wyndham Portal; Lord James Murray; R. W. Jennings; William Mercer, Prov. G.M., Hong Kong; Henry Inglis, S.G.W.; and W. A. Laurie, G. Sec.; and on the left by Bros. Quinton, from the Grand Lodge of Ireland; Hyndam, from the Grand Lodge of Ireland; Lord Loughborough, Substitute G.M. of the Grand Lodge of Scotland; Sir Archibald Alison, Bart.; Hon. F. Drummond; Captain Drummond; A. J. Stewart, G. Clerk; and General Swinburne.

The noble chairman gave in succession the toasts of "The Queen," "The Prince of Wales, Lord High Steward of Scotland," "The Prince Consort and the Royal Family," and "The Army and Navy," to the last of which General Swinburne replied.

The M.W.G.M. then called for a full bumper to "The health of the Grand Master of the Masons of England, the Earl of Zetland, and the Grand Lodge of England." In proposing this toast, his grace said they had all been very much gratified by seeing a deputation from the Grand Lodge of England, headed by the Deputy Grand Master himself. He himself felt it to be the greatest compliment that could have been paid to them; and if at any time their services might be asked for in England, they would most gladly repay the compliment which had been paid to them to-day. (Loud cheers.)

The toast was drunk with the utmost enthusiasm.

The R.W. Lord Panmure, in acknowledging the toast, said: Most Worshipful Grand Master, and Brethren all, it is with the greatest satisfaction that I rise to perform the duty of returning you my sincere thanks for the honour which you have conferred upon the Grand Master and Grand Lodge of England. It will be my pleasing duty, and that of the deputation which has accompanied me from England, to report that we have this day witnessed one of the most successful Masonic gatherings that ever took place within the bounds of the British empire. (Cheers.) I know of no other occasion on which upwards of 4,000 Masons have been gathered together with so nice an order, and with such attention to the rules for observing their places, as I witnessed this day; nor do I believe, except in this city itself, that any where else such a gathering could have taken place. (Cheers.) We have had the privilege of seeing you lay the foundation stone of a grand Freemasons' Hall for the Craft in Scotland; and the deputation and myself have most earnestly prayed the Great Architect of the universe that in the superstructure to be reared above that foundation stone the Masons of Scotland may advance the dignity and the interests of the Craft for ages to come. It has been our lot upon this occasion to witness a very rare conjunction of the planets of Masonry. We have seen a Masonic garland this day—the thistle receiving the rose and the shamrock (cheering) in one harmonious garland. I trust that in England, aye, and in Ireland too, similar reunions may take place (hear), for I believe that there is nothing which can conduce to the unity of the Craft throughout the empire so much as such great meetings as this, where the separate Grand Lodges are distinctly and individually represented, and all three

meet upon the same base. Permit me to say before I sit down, that independently of the gratification which I have received to-day, as Deputy Grand Master of England, and as representing the Grand Master of England, my heart was warmed at the sight which I have witnessed in the capital of my country (cheering), a sight that must prove to the world, and to Masons throughout the world, that the Craft is cherished as warmly, as sincerely, as zealously in Scotland as in any other quarter of the globe. In thanking you for the honour which you have done the Grand Master of England, I repeat that the duty is incumbent upon this deputation to report in the most favourable terms of the reception they have met with at your hands, and of the magnificent spectacle of which you have afforded them the contemplation. (Applause.)

The M.W.G.M. then gave the "Duke of Leinster and the Grand Lodge of Ireland." (Cheers.)

The R. W. Bro. Quinton, in returning thanks, said that to enunciate his feelings would be impossible. He could hardly venture to express to them the alacrity and zeal with which the Grand Lodge of Ireland, on being summoned to this demonstration, acceded to their request to send a deputation. (Hear, hear.) They were most truly gratified by the spectacle which had been presented to their view to-day. So interesting an occasion could not fail to be gratifying to every well-wisher of Freemasonry; but to see such an assemblage as they had witnessed —an assemblage that in their wildest fancy they could hardly have contemplated —(cheers)—was really overpowering. It required much more eloquence than he could by possibility command to express his feelings upon it; but this he would say, that he joined most sincerely with Lord Panmure in imploring the blessing of the Great Architect of the universe upon the work they had commenced this day, trusting that it might be for ages a nucleus round which Freemasonry in Scotland would continue to flourish. (Hear, hear.)

The R.W. Lord Panmure then said:—Brethren, by the permission of the M.W.G.M. I intrude myself upon you again; and I rise for the purpose of proposing a toast, which, although intimately connected with your own interests, I must nevertheless beg you to assist me in doing the greatest honour to. It is to the health of an individual at present the supreme head of the Craft in Scotland—to one who has not filled that high situation with merely a name for doing its duties. (Cheers.) Ever since the Duke of Athole has been Grand Master of Scotland, he has made it his earnest endeavour to advance the interests of the Craft to the utmost of his ability—(cheers)—and he has achieved this by giving his presence and leading the Craft on all occasions where Masonic duties were to be performed in any part of Scotland. It is, and it must be, subject of pride to your M.W.G.M., to know that such a national erection as the Scott monument was inaugurated under his presidency. It must be a source of pride to him to know that in the west he has laid the foundation of a bridge which is to afford convenience not only to multitudes of the citizens of Glasgow, but to the trade of a city third only in the world. We owe to the Grand Master a deep debt of gratitude for laying the foundation stone of a refuge for sickness and misfortune in another great trading city of Scotland, namely, in Dundee; and if he did nothing else as a Mason in Scotland, he has this day put the crowning stone to this triumph as Grand Master of Scotland in laying the foundation stone of this grand Masonic hall. (Cheers.) These are but few of the works of the Grand Master. I will not detain you, for it would occupy you too long to go over the whole of them. Suffice it for me to say, that I think you should be proud of one who has filled your throne so long, with so much credit to himself, and so much benefit to the Craft in Scotland. (Cheers.)

The M.W.G.M. said:—I do not think that I can find adequate words to return my sincere thanks to Lord Panmure for the very flattering manner in which he has proposed my health, and to you, brethren, for the very kind way in which you have received it. Bro. Lord Panmure has kindly alluded to different occasions upon which, as your Grand Master, the duty of laying foundation stones devolved upon me. I can only say that when the Freemasons of Sotland did me the honour to elect me their Grand Master, I felt that it was the greatest compliment that they could confer upon any one; and as such, I should be little

repaying them for their kindness towards me, were I not to endeavour to devote the little time that I have to doing my duty to the best of my ability. At the same time I must say that those duties have always been to me most easy, most light, and most agreeable—because I have found that the brethren around me have always come forward in such a manner to support me that could not be but most gratifying to my feelings; and I am sure that upon this occasion no one could have felt so much satisfaction and pleasure as I did myself. It must likewise have been most gratifying to every Mason present to see the reception which we met with from all classes of society. Throughout the very long procession that we had, I myself saw but one feeling, and that of kindness towards us. (Cheers.) I did not see anything like confusion amongst the crowd; I never saw a crowd who behaved better. (Cheers.) It must likewise have been very gratifying to all the brethren to have seen the extraordinary turn out of the fair sex, who occupied every window throughout the whole route of the procession.

The R.W. Lord Loughborough proposed the health of the foreign Grand Lodges, which was a toast to which he was sure every Scotchman would do most ample justice—for he was quite sure that the heart of Scotch Masons abode not in Scotland alone, but was, like the principle of Masonry itself, spread over the whole Continent. He was not aware that they had occasion this evening to greet a deputation from any foreign Grand Lodge; but he was perfectly well aware that there were present many representatives of such Lodges who were alike an ornament to Scotch Masonry and to the foreign Lodges which they represented—(loud applause). He would beg of such to carry back, when they visited or held correspondence with their Lodges, the good feeling which they had experienced on this occasion. He would have them tell the Grand Lodges in foreign parts that Scotland had at last a Grand Lodge of her own, which, magnificently begun, would probably some day equal that of any in the world. He would wish to see the lily of France twined in a garland with the rose, the shamrock, and the thistle—(*loud cheers*). There was no flower that might not be twined in the garland of Masonry. It was universal, for it reached to every country in the world—(cheering).

Bro. M'Cowan, *M.D.*, S.G.D., in responding to this toast, said, that considering the long intercourse that had existed betwixt the foreign Lodges and their own, those feelings of love and friendship which obtained between them must be cemented by a very strong bond of union, It was just three years since the Grand Lodge of France inaugurated their new hall. On that occasion a deputation was present from Scotland, who were received with the most kindly feelings; and he was instructed by the Brethren of that country to wish them the greatest success in the undertaking which had been commenced and so gloriously carried through to-day—(cheers).

The M.W.G.M. next gave—"Prosperity to the New Hall." He felt quite assured that every Mason in Scotland, as well as many in England and Ireland, who kindly entered into their feelings, would join them in this sentiment. He was sure that no building that ever was erected would prove of more benefit than this one. He was happy that the time had now arrived when the foundation stone of a building, the want of which they had long felt, had been laid; and he must, as the Grand Master, once more thank the Brethren of Scotland for the very liberal manner in which they had come forward to enable the Grand Lodge to have a hall fit and proper for them to meet in. (Cheers.)

The Chairman then gave "The Prov. Grand Lodges of England and the Deputations from them," which was drunk amidst loud applause.

Bro. William Berkeley, P. Prov. S.G.W. and Prov. G. Sec. of Northumberland, returned thanks, and expressed the interest felt in the Masons of Scotland by their Brethren of England, and the great gratification he felt at the proceedings of the day. He replied on behalf of the deputations from the Prov. Grand Lodges of Cumberland, Durham, Lancashire, and Northumberland, and Berwick-on-Tweed.

The M.W.G.M. then intimated that, in consequence of the late hour at which the dinner took place, he would have to vacate the chair, as he had to leave by a

train at a quarter past nine. He requested Bro. White Melville, D.G.M., to take the chair, and instructed the G. Sec. to write letters returning his personal thanks, and those of the Grand Lodge, to all the Masons who formed the procession, the Commander-in-Chief, and the officers of the 16th Lancers, Artillery, and Staffordshire Militia. This announcement was received with tremendous cheering.

The M.W.G.M. then left the hall, the company rising and cheering him as he went out.

The R.W. Bro. Melville then took the chair, after which

Bro. Ebsworth sang the following Masonic chant, written for the occasion by Bro. Alexander Maclagan, and dedicated to the Most Worshipful the Grand Master and the Brethren :—

Hail Brothers, bound in holy ties,
Faithful, sacred, and sublime,
Here raise a superstructure grand,
An honour to all coming time !
And let your hearts and souls be pure,
Hail with joy the solemn hour,
And consecrate the righteous work
To mighty truth's all-ruling power.

Chorus.

Hail Brothers, bound in holy ties,
Faithful, sacred, and sublime,
Here raise a superstructure grand,
An honour to all coming time !

Hail, Brothers, let the glorious pile
Be sacred to the soul of love,
All sacred to the Brotherhood,
Who hold their charter from above !
Sacred to all that men revere,
That Brethren love to seal and sign ;
Sacred to every virtue dear,
That proves the Architect divine.

Chorus—Hail, Brothers, bound in holy ties, &c.

Hail, Brothers, hail this glorious day,
And prove its power with heart and hand
In honour of the "ancient Craft,"
In honour of our native land !
For we do build to noble deeds,
To faith and hope's enduring charms,
To friendship true, and love that clasps
The human race within its arms.

Chorus—Hail, Brothers, bound in holy ties, &c.

Bro. the Hon. Fred. Dundas, *M.P.*, P. Prov. G.W. of England, expressed the very great gratification that the members of the Grand Lodge of England had experienced in having had the privilege to witness one of the grandest spectacles that was ever seen. It might have happened that a stranger brother might have asked the question whether Masonry prospered in Scotland ? What he had witnessed this day and evening had given a most conclusive answer to that question, and he sincerely hoped that the ceremony they had witnessed of laying the first stone of a grand Masonic hall in this city would be the means of extending Masonry and its benefits to the end of time—(applause) He thought they might fairly ask—to what might they ascribe the prosperity of Masonry in Scotland ? They readily found the answer—to the zeal and encouragement afforded, and

attention paid by the Provincial Grand Masters in carefully watching over their provinces. He had therefore great satisfaction in proposing the health of "The Provincial Grand Lodges of Scotland and their deputations, coupling the toast with the name of Brother Sir Archibald Alison"—(loud cheers).

The R.W. Bro. Sir Archibald Alison, Bart., Prov. G.M. of Glasgow, said, in response—I feel that I owe the high honour of returning thanks in the name of the provincial deputations of Scotland, to the circumstance of being the Prov. Grand Master of that city, which, in the eloquent words of Lord Panmure, has been styled the third commercial city in the world, and which, I trust, may be said to be second only to this in the zeal with which it is animated in the cause of Freemasonry. (Hear). I feel that it was really a proud thing to be called to answer in the name of the deputation of Scotland on this occasion. I rejoice to say that I came this morning in the train from Glasgow with one thousand zealous Freemasons (cheers) and some hundreds came in another train from the towns in the vicinity. I trust that the example shown by the metropolitan Grand Lodge of Scotland will soon be followed in the sister metropolis of Glasgow, and that we may be able ere long to invite the Grand Lodge of Scotland to a banquet of this description in our own hall in Glasgow. (Applause). I am happy to say there is no part of the United Kingdom—I may add, there is no part of the world—which feels more zeal in the cause of Freemasonry than the west of Scotland (hear, hear), and I am sure I say with truth that there is not any one in that great community that feels a warmer zeal in the cause than myself—(applause). There is no individual who has so great cause, perhaps, to say that he is grateful to the cause of Freemasonry, for I am sure there is none who now hear me who have a family anecdote so interesting to narrate, or which shows how much the principles of Freemasonry may surmount even the animosities and the anger of war. In the American war there was a young English officer who was wounded, and had a bayonet pointed towards his breast in one of the intrenchments that he was storming in the United States. When the bayonet was at his breast, he got hold of a young American officer, to whom he gave the Freemason's token—(cheers). The young American officer knocked up the bayonet, and saved the Englishman's life. He brought him to his own home, and treated him as a brother; and for two or three months he lived in his family. That young officer, thus saved by Freemasonry, came back to Scotland afterwards, married a young lady, a relative of the noble family of Erskine, and the issue of that marriage was Lady Alison, my wife, and mother of two who have bled for their country in India—(loud and continued cheers). I think, therefore, no man has more reason to be grateful to Freemasonry than I have. While I regard the grand demonstration which took place to-day as a proof that the great cause of Freemasonry which was flourishing when the temple of Jerusalem was built—(cheers)—which has survived the tyranny of the Romans, the conquests of the Goths, and the inroads of the Saracens—is now as rife as it was when Solomon laid the foundation of the temple of Jerusalem—I feel assured that it will be to the end of the world as permanent as the principles of the Gospel, of which it was the prototype, and of which it is the completion—namely, the principles of peace to man and goodwill to mankind—(loud cheers). Allow me to say, before I conclude, that I trust that this meeting, composed as it is of deputations from England and Ireland, and even of a representative of the Freemasons of France, besides the Scotch Masons, may be regarded as as a proof of the approach of that period when not only are the principles of Freemasonry to obtain a more lasting and a more permanent place than ever they had since the days of Solomon in the hearts of mankind, but that the union which has been shown this day in this magnificent assemblage is a type also of that increasing warmth of feeling which unites all parts of the British empire, and which, I trust, will enable us not merely to unite cordially in all the works of Christian benevolence and universal philanthropy, but, should we be obliged to draw the sword, to exhibit a front invincible to the treachery of sepoy mutineers, or any thing else which may call for our interference. (Loud cheers.)

The R.W. Chairman proposed "Prosperity to the daughter Lodges of Scotland," in doing which he referred to the noble appearance which they presented in the procession. He was quite satisfied that if anything were wanting to prove

the high appreciation of Masonry in Scotland at this moment, it could not have been more fully shown than by the appearance made by the Masonic body this day. (Hear, hear.)

The other toasts which followed were—"The Depute Grand Master of Scotland," by Bro. Quinton; "The Substitute Grand Master, Lord Loughborough," by the chairman; "The Senior and Junior Grand Wardens," by the chairman; "The Grand Treasurer, Grand Secretary, and other Grand Officers of the Grand Lodge of Scotland," by the chairman; "The Building Committee, coupled with the name of Bro. Hunter," by Lord Loughborough; "The Grand Architect, Bro. Bryce," by the chairman; "The Duchess of Athole, the Ladies, and the Ladies present," by Bro. Milton, of St. Andrews; "The Grand Marshal, Bro. Coghill," by the chairman; and "The Memory of St. Clair of Roslin" (drunk in solemn silence), by the chairman.

The company then broke up.

THE ASSEMBLY.

A grand Masonic assembly was given in the Assembly Rooms, commencing shortly after ten o'clock.

The patronesses were—The Countess of Buchan, Mrs. Craigie Halkett Inglis, Mrs. Gillon of Wallhouse, Mrs. Henry Inglis, Mrs. Mercer, and Mrs. Merry. The patrons were—The Duke of Athole, J. W. Melville, Esq., of Bennochy; Lord Loughborough; General Swinburne; Samuel Hay, Esq.; H. Inglis, Esq.; W. A. Laurie, Esq.; A. J. Stewart, Esq., &c.

There were about four hundred ladies and gentlemen present, among whom were—Lord Panmure, Lord Loughborough, Lord Neaves, Lord Buchan, Sir A. Alison, Col. Alison, Major John Chambers, of Everton; Major Crawford; Captains Bedford, Hay, Bruce; Lieut. M'Farlan, R.N.; Mr. Hope Vere; Mr. Henry Inglis, of Stow; Mr. Andrew Inglis; Mr. William Inglis; Mr. Hunter of Blackness; Mr. Downing Bruce of Kilbagie; Mr. Kinnaird of Falkirk; Mr. Frederic Dundas, M.P.; Mr. J. Whyte Melville, &c., &c.

THE WEEK.

THE Queen held a Court at Buckingham Palace on Monday, and in the evening, accompanied by the Prince Consort, the King of the Belgians and suite, honoured the performance of the Philharmonic Society with her presence. On Wednesday the Prince Consort laid the foundation-stone of a new wing of the Licensed Victuallers' Asylum, and in the evening accompanied her Majesty to the concert given for the Royal Academy of Music at St. James's Hall. Mr. Cooke of Astley's, and several members of his company, gave a performance in the riding school of Buckingham Palace on Thursday, in the presence of her Majesty and the Royal Family. The Queen, Prince Consort, and party, attended Her Majesty's Theatre in the evening. On Friday the Queen and the Prince Consort, with the Princesses Alice and Helena, the King of the Belgians, the Duke and Duchess of Brabant, and the Count of Flanders, visited the Crystal Palace at Sydenham. The Queen, Prince Consort, and King of the Belgians, again honoured Her Majesty's Theatre with their presence on Saturday.——In the House of Lords, on Monday, in reply to a question by the Marquis of Lansdowne, the Earl of Malmesbury said it was not the intention of the Government to submit to their lordships the consideration of the resolutions relating to the future government of India which had been so much discussed in the House of Commons. A Bill upon the subject had been introduced into the House of Commons, and when that reached their lordships, which he hoped would be the case in the second week of July, there would be ample time for discussion. On Tuesday the Divorce and

Matrimonial Causes Act Amendment Bill was read a third time and passed. On Thursday some formal business was transacted, the Oaths Bill being postponed in consequence of the illness of the Earl of Derby. On Friday, on the motion of the Earl of Albemarle, it was resolved that a message be sent to the House of Commons for a copy of the first report from the select committee of the House of Commons on colonization and settlement (India).—— In the House of Commons, on Monday, on the motion for the House resolving itself into a committee of supply, Mr. M. Gibson moved, as an amendment, the following resolution: "That this House is of opinion that the maintenance of the excise on paper, as a permanent source of revenue, would be impolitic, and that such financial arrangements ought to be made as will enable Parliament to dispense with that tax." After some discussion the motion was agreed to as far as the word "impolitic." On Tuesday Lord Hotham moved: "That it is contrary to the usage and derogatory to the dignity of this House, that any of its members should bring forward, promote, or advocate in this House, any proceeding or measure in which they may have acted or been concerned for or in consideration of any pecuniary fee or reward. The resolution was carried by 210 to 27. Mr. Lindsay moved the following resolution: "That in the opinion of this House the mode of collecting taxes, both assessed and income, is attended with great disadvantage and loss, and requires immediate attention." After a short discussion, the Chancellor of the Exchequer said the evil was a serious one, and the attention of the government had been seriously directed to it with a view to a remedy. On this understanding the motion was withdrawn. On Wednesday a variety of measures were considered and adjourned until next session. On Thursday the Government of India Bill was read a second time. On the following day, after a discussion on the filthy state of the Thames in which the Chancellor of the Exchequer explained that the inefficiency of the Board of Works arose from want of funds, and said it was the duty of Parliament to provide adequate means to abate the nuisance. The House went into committee on the India Bill, and made some progress, amendments giving the power of appointing all the members of the new council being negatived.——The latest telegram from India is through the Austrian Lloyds. It states that the natives of Delhi are beginning to get insolent again. They say Bareilly will never be taken, and that the sepoys will soon retake Delhi; many denying the capture of Lucknow. They assert that we have been defeated. Of the movements of the Nana nothing appears to be known. It is, however, clear that emissaries are everywhere hard at work in trying to persuade people to rise against us. Banda has been reoccupied by our troops. The Commander-in-Chief is before Calpee.——Of China it is said the greatest part of the allied naval forces has proceeded to the Paiho River. However, the foreign envoys have not yet made any progress. Apprehensions of an outbreak and attack have continued in Canton, and a greater part of the population leaves the city.——Intelligence has been received from Constantinople to the 16th, according to which another body of 3,000 men had been sent to Montenegro, and three generals had been ordered to proceed to Bosnia. According to the *Journal de Constantinople*, all the demands of the insurgents in Candia had been agreed to, and concessions had been made to the Christians that had caused great agitation among the Mussulman population of the island.——The *Presse* says that the Sultan, having given away two of his daughters in marriage, spent fourteen millions of francs in celebrating those events, as it is customary for him to keep open table for all his Mussulman subjects for fifteen days on such occasions.——The *Genoa Gazette* announces that Mr. Barber, the British consul at Naples, had arrived at Genoa with the *Cagliari*, and that she was delivered up to Messrs. Rubattino and Co., the owners, on the 24th.——A letter from St. Petersburg states that the Emperor Alexander will inspect the fortresses of Alexander Castell and Nowo Georgiesk in his approaching visit to Poland, and, after a short stay at Warsaw, he will proceed to Germany.——From France we learn that Prince Napoleon has been appointed to the new office of Minister of Algeria and of the Colonies. It is said he will in future preside at the cabinet councils in the absence of the Emperor. It is also stated that a project formerly rejected in the French senate for imposing a tax on carriages is to be again brought forward, making a distinction between public and private carriages, but levying the tax upon

all.——The *America* has arrived at Liverpool, with New York dates to the 17th instant. The news taken out by the *Europa* of the conciliatory spirit of our parliament and government had caused an almost total abatement of the excitement on the action of the British cruisers. A new loan of 20,000,000 dollars at 5 per cent. has been authorized, owing to the lowness of the treasury. So far from the Mormons retreating, it is said that they were arming, and that Governor Cummins is almost a prisoner in their hands. A steamer, while on her way from New Orleans to St. Louis, exploded, and out of 450 persons on board it is said that 250 were lost.——At the quarterly court of the proprietors of the East-India Company, annuities of £2,000 to General Sir C. Campbell, G.C.B., and £1,000 to Major-General Sir J. Outram, G.C.B., were granted.——The neighbourhoods of Kinder, Hayfield, &c., in the High Peak of Derbyshire, have been suddenly visited by heavy floods. Bridges were swept away, large trees were torn up by the roots and carried off for miles, crops were destroyed, portions of buildings were thrown down, and bedding and furniture were washed away; it is also stated that bodies buried in Hayfield churchyard were torn from their graves, and an immense amount of damage was done.——The House of Lords pronounced judgment on Saturday in the long-pending case of the Grandison peerage. The Lord Chancellor pronounced the judgment of the house that Sir Henry Bedingfeld (of Norfolk) had made out his claim to the title. The successful claimant is already in possession of an old hereditary baronetcy, and the Grandison peerage is one of the oldest on record, dating as far back as the reign of Edward III.——On Saturday afternoon the entrance to the East-India Dock, Blackwall, got blocked up by a singular accident. As one vessel was leaving the dock and another entering, they came alongside each other, became jammed, and there they remain. It is expected that one of them will have to be broken up before the passage can be cleared.——A young deserted wife, who applied to Mr. Elliot, at Lambeth Police-court, for a protecting order, was refused because the property was acquired by living under the protection of a gentleman and not by "lawful industry," as the terms of the act require.——Layton Ashton, the ledger-keeper in the London and Westminster Bank, has been fully committed for trial on a charge of stealing £1,200.——According to the weekly return of the Registrar General, the health of London has been deteriorated by the excessive heat of the weather, as the result of comparison with former periods is that the deaths exceeded by about a hundred the average number for the middle of June. The total number of deaths was 1160, and of births 1481.

PUBLIC AMUSEMENTS.

THERE has been nothing worthy of note with regard to public amusements, if we except the retirement of Mr. Pepper from the management of the Polytechnic Institution, in consequence of the largely increased rent required, which, owing to increasing competition, he felt he could not pay. Judging from their former management, the directors are not likely to increase their revenue by declining to renew the lease of Mr. Pepper on the terms previously paid, upwards of £3,000 per annum.——The Christys Minstrels gave a morning performance on the 21st inst., at the St. James's Hall, with the most gratifying result, the hall being crowded in every part. To render the occasion more than usually interesting, the children of the Licensed Victuallers' School were invited to attend by Messrs. Rayner and Pierce, the proprietors, through the medium of Bro. John Gurton, of Bond-street; the governor, committee, and other officers, being presented with stalls. At the conclusion of the performance, the children were regaled with cake and wine; the governor and committee expressed their thanks for the courtesy and entertainment afforded them and those intrusted to their care. On the departure of the children, the committee adjourned to the residence of Bro. Gurton, whose hospitality is proverbial, and to whom a vote of thanks was tendered for his share in the promotion of the day's treat. In consequence of the great success attending this performance, the Christys have announced two more

morning performances, to take place at the St. James's Hall, on the 5th and 12th of July, in addition to the usual nightly entertainment in King William-street. To dilate upon the merits of these minstrels would be almost superfluous, they being so well known to a large majority of the public ; yet we cannot conclude without particularizing the excellence of the concerted music, the rendering of which is most admirable. If there be any who have not seen the Christys, we say to them, "Stand not upon the order of going, but go at once," for we understand they purpose commencing a provincial tour early in August. We sincerely and fraternally wish them continued success, as they deserve it. The minstrels are nearly all Free and Accepted, Bros. Pierce and Collins having been initiated in their own country (America) ; and Messrs. Rayner, Wambold, Burton, and Nish (their talented violinist), having lately received their Masonic degrees in the St. James's Union Lodge, No. 211, London.

Obituary.

BRO. D. M. FOLKARD, PROV. G. REG., SUSSEX.

A sudden affliction and rapid dissolution has removed from an extensive sphere of useful benevolence, Bro. Daniel Manthorp Folkard, of Brighton, one of the borough justices, and a man who has occupied so large a space in the government of the town and its institutions that his sudden decease will create a void which cannot but be very extensively felt. At an early hour on Thursday morning, June 17, the deceased gentleman breathed his last ; the cause of his death being congestion of the brain, which first manifested itself on the previous Saturday. It appears that for some little time Bro. Folkard had been slightly indisposed, though not so much as to arouse the anxiety of his family ; but on Saturday se'nnight, on returning from his accustomed stroll in the market, manifestations of mental alienation presented themselves and gradually increased till Wednesday, when deceased appeared somewhat quieter, and it was hoped that a favourable change would ensue. The change, however, was for the worse, and he rapidly sank and died, to the exceeding grief of his wife and family. He was in his 66th year. Into the domestic life of Bro. Folkard we may not pry, but we feel convinced that those who had the pleasure of his acquaintance must have recognized him as the possessor of those virtues which most adorn a home. As a public man, we may speak more decidedly. Bro. Folkard was for many years a member of the local commission, and, on the passing of the charter of incorporation, was almost the only one of the opponents of the new form of government elected in the first town council. Soon afterwards he was honoured by the bestowal of the commission of peace for the borough of Brighton. Recently he retired from the council, and devoted himself exclusively to his magisterial duties, and his manner on the bench, his attention, kindness, and urbanity in this position, secured the approval and confidence of the public. In acts of benevolence he was particularly distinguished. He assisted readily in the development of literary societies, and the county hospital found in him an active and useful governor, possessed of the acumen necessary for the successful carrying on of such a noble institution. Other charities also found in him a valued supporter. Of his private benevolence and charity, of course we may not speak. Bro. Folkard was also well known and respected as a member of the Royal Clarence Lodge. He was initiated into Masonry in that Lodge in 1828, one month after his friend, Bro. Cordy (the father of the Lodge) ; thrice served the office of Worshipful Master (in 1833, 1838, 1839), and on the last occasion, the jubilee in 1839, was presented with a very handsome testimonial by the Brethren. For upwards of

eighteen years he held the important office of Treasurer to the Lodge; was ever a ready and willing contributor to the Masonic charities; and on the reorganization of the Provincial Grand Lodge, in 1854, he received and has since retained the office of Provincial Grand Registrar.

The funeral took place on Tuesday, the 22nd. From an early hour several tradesmen in the neighbourhood partially closed their establishments, and before noon not an exception remained throughout North-street, and scarcely in the streets immediately adjoining. It was a spontaneous act, speaking volumes. The funeral *cortége*, consisting of a hearse, five mourning coaches, and the mayor's private carriage, left the residence of the deceased shortly before one o'clock. On reaching the entrance to the extra-mural cemetery, a most imposing spectacle was afforded by the presence of upwards of 100 Freemasons, who, as previously arranged, took up their positions and preceded the hearse in the following order :— Bro. John Bacon, W.M., and about twelve members of the new Royal Brunswick Lodge. Then came Bro. C. Woollven, W.M. of the Royal York Lodge, and about thirty of his Officers and Brethren. Lastly came Bro. G. Lowdell, W.M. of the Royal Clarence Lodge; and with him Captain Dalbiac, who has lately been appointed by the Duke of Richmond as his Deputy Provincial Grand Master, and about sixty of the Clarence Brethren, including the present Officers and many past ones. The recognition of the services of Bro. Folkard, by the presence of the D. Prov. G.M. was greatly appreciated. At a short distance from the chapel the Rev. H. Wyatt, of Trinity Chapel, where the deceased usually attended, who was requested to officiate, commenced the service, assisted by the Rev. J. Image, and the mourners, having alighted, passed up through the Masonic Brethren, all attired in private mourning and ranged on each side, into the chapel. During the reading of the service in the chapel, the Brethren proceeded to the grave and formed themselves into a circle, and thus remained until the conclusion of the service, and the departure of the mourners. It was generally remarked, that the scene presented was of the most impressive nature.

BROTHER ALDERMAN FRICKER.

At Boston, on the 22nd instant, after an illness of only a few days, aged forty-six, Bro. Fricker, P.M., her Majesty's coroner for the Boston district, an alderman of the borough, editor of the *Lincolnshire Herald*, and one of the P.Ms. of the Lodge of Harmony, No. 339, and P. Prov. G.S. The *Boston Guardian*, which was opposed in politics to the deceased Brother, says :—"We have neither right no desire to speak of the deceased gentleman in his private capacity; nor do we feel that, even as a public man, this is a fitting time to make an estimate of his character. So far as capacity and energy are concerned, he was the leading man of the Conservative party in Boston, the head that dictated its policy, and the strong arm that carried that policy out. In his editorial, judicial, and aldermanic duties he was most efficient; and his personal demeanour to those with whom he was brought into antagonism on public matters, was always urbane and even chivalrous. His political faults were, to a large extent, learned in a school which considered them as virtues, and the high estimation in which he was held by his party is an evidence of the thorough devotion and zeal with which he laboured to advance their interests. But, as lately political opponents, we feel that around a newly opened grave differences should be forgotten, and even the echo of discords cease :—

'Be to his faults a little blind,
Be to his virtues very kind.'

He had great powers, which he used for the benefit of his friends and party. As a public man his memory will not soon perish, for his friends will remember him with regret for the qualities that distinguished his public career, and his old opponents will remember him for the social qualities which made so many of them his private friends.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the first volume of 1858 will be ready in a few days, price 1*s.*; or subscribers may have their volume bound for 1*s.* 6*d.* A few volumes may also be had, price 14*s.* 6*d.* each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

TO CORRESPONDENTS.

"W. M."—There can be no doubt on the subject. The law is definite enough, as may be seen by reference to p. 59 of the Book of Constitutions, which says:—"A Lodge of Emergency may, at any time, be called, by the authority of the Master; or, in his absence, of the Senior Warden; or, in their absence, of the Junior Warden; but on no pretence without such authority. The business to be transacted at such Lodge of Emergency shall be expressed in the summons, recorded on the minutes, and no other business shall be entered upon." To your second question we need only refer you to the same page of the Constitutions, where you will find, "No Lodge shall be permitted to alter its name without the like approbation," *i. e.*, of the Grand Master or Prov. Grand Master.

"AMBITION."—A Prov. Grand Master has to pay three guineas for his patent, and twenty guineas to the Fund for General Purposes; with, should he not have served the office of Grand Steward, an additional twenty guineas to the Fund of Benevolence.

"GRAND STANDARD BEARERS" may be appointed by the Grand Master, should he think fit, but we never recollect such an appointment in English Craft Masonry.

"INQUIRER" must have strangely misunderstood us — we never advocated anything so ridiculous.

THE Philanthropic Lodge, Huntspill; Lodge of Sincerity, Stonehouse; and other favours, arrived too late for the present number.

BROS. COX AND WYMAN, PRINTERS, 74-5, GREAT QUEEN-STREET, LONDON.